The Holy Seed Church

CHURCH MANUAL

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Dear fellow believers and all my friends, I call upon each one of you to join us in hand in the spirit of unity as we hasten to build up ourselves and the church as we uplift up our Country Kenya and the whole universe. Our church organization is ideal. Everywhere God is at work, there is organization and we believe in the trinity that we have God the Father, God the Son, and God the Holy Spirit. All in one. – Psalms 23:1-6

Our vision

The church is a union of people regardless of tribe, race or nation. Its main object is rapid and sustainable development. We proclaim the basic principles that provided the framework within, of the church operates towards the achievement of that objective. People who want to be part of God's plan must be of the church organization. God has designed some apostles and some prophets and some evangelists and some pastors and some teachers and some church choir members etc doe the perfecting of the saints to uplift up the work of the ministries. – Habakkuk 2:1-20

Our Mission

Is to reach unreached for Jesus as we fulfill our mission everyday. The Holy Seed Church Neema Evangelism Centre Global Healing Ministries is a religious global family making a positive difference in the life's of people. The main vision is to build people spiritual mental and physical fit, through God`s power and our own eagerness. As we focus for our future, to get eternal life. Each one for the deifying the body of Christ till we all come in the unity of faith and acknowledge the Son of God, unto a perfect man. Unto the measure of the stature of the fullness of Christ. Therefor each one joining the church must realize that he or she has a vital role to play in the further development of the church knowing that development does not just t happen ,rather it is as a result of personal will and individual hard work. – Haggai 1:1-15

Our Co-Values

Our spiritual values guide us long range vision. Co-Value message we deliver as effective for our daily life. In everything we do or say and we give equal opportunity for all. THE HOLY SEED CHURCH NEEMA EVANGELISM CENTRE GLOBAL HEALING MINISTRIES, what do you see in all societies? Have used rain, water, moon, stars and sun (of nature) and steers our church, to

The whole universe according to the prophets we proclaim. The faithful believe in theocracy and democracy that during election it is duty for every member to exercise his or her a right to vote ,to ensure that those elected to hold official duties are men and women of integrity who will be motivated by the sense of service instead of agreed and personal gain. The Church is lead by the Holy Spirit not by men's sense – Zachariah 4:6

Our purpose

Our purpose drives us, we are people of THE HOLY SEED CHURCH NEEMA EVANGELISM CENTRE GLOBAL HEALING MINISTRIES, of self improvement. We empower people with training bible study, special prayers, Counseling, visitation etc and support them to understand the bible in a short period of time. We have proven material that allow you to succeed. We need people that are self determined to serve even if there is difficulty but rewarding task of implementing our development plan.. As we fight against sickness, illiteracy and poverty. As we wait for our Lord to come, yes, he is coming soon, let him or her who read, hear and hold say come. – Revelation 1:7, Isaiah 25:9

Note: Theocracy and Democracy

a) Theocracy means people who are chosen by God to serve according to their given talent. In our church we recognize them as they join us, so we give them the opportunity to serve as long as they stay with us in the church.- Jeremiah 1:1-10.

b) Democracy means people who are elected by church members to serve in different duties. They are chosen by means of secret ballot or lifting up their hands depending on their favorite candidate. - Exodus:18:1-27

c) **Democracy means that in our church we stand neutral** in the side of the Government since our church is not among the political parties. We pray for the people who are standing for elections, even though we allow our church members to stand for election. We don't vote for him or her because he or she is our church member but we vote because of his or her merits. Because election means that God has already chosen them according to the word of God, as they stand as personal interest as they are going to serve their community. - Samuel.10:17-27.

d) **Our church does not involve in funding candidates for elections,** whenever the candidate comes in the church, whatever he or she gives us we count it as a special offering that he or she has given before his God. We don't regard the token he has given to use as a campaign endeavour - Ecclesiastes 5:1-7. Thanking you in advance for your kind understanding and welcome you to join us as we obtain the main objective. May God bless you all. Amen.

THE HOLY SEED CHURCH FLAG

THE LORD'S PRAYER

Our father in heaven, holy be your name, your kingdom come, your will be done on earth as in heaven. Give us this our daily bread. Forgive us our sins, as we forgive those who sin against us, lead us not into temptation, but deliver us from evil. For the kingdom ,the power and the might are yours now and forever. Amen.

1. Glory of God is coming
His holiness is for ever
We worship over savior
lord His holiness is with us

2. God Father to us is creator
Jesus his Son to us a redeemer
Holy Ghost to us is a leader
We are his people in his Glory

3. We people of God have duty
To preach good news everywhere
Holy Ghost leading us for repenta
nce Blessings of God are with us.

4. Oh hallelujah Lord is coming (on the cloud) Go, this is our God we have waited for him (with Angels) Be happy and rejoice the Lord is coming

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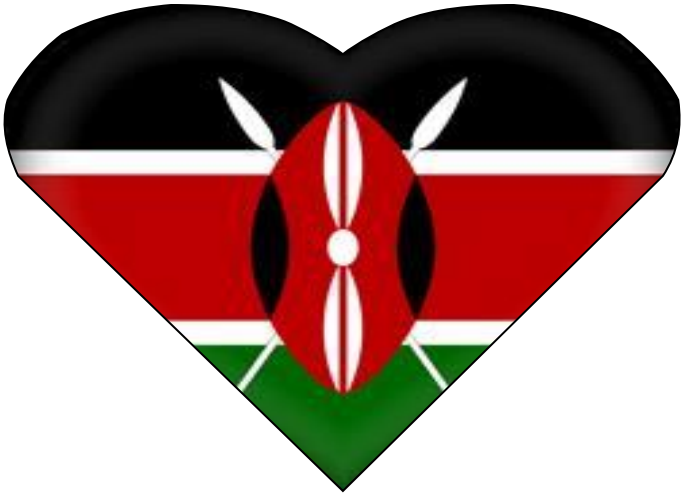

THE NATIONAL ANTHEM

1. . 0 God of all creation
Bless this our land and Nation
Justice be our shield & defender
May we dwell in unity Peace
and liberty Plenty be found within
our borders
2. Let one and all arise With hearts
both strong & true Service be
our earnest Endeavour And our
Homeland of Kenya Heritage of
splendor Firm may we stand
to defend
3. Let all with one accord
In common bond united
Build this our nation together
And the glory of Kenya
The fruit of our labour
Fill every heart with thanksgiving

KENYAN FLAG & CREST

1. Kenyan flag The shield and crossed spears represent the defence of freedom.
2. The black bar symbolizes the people of Kenya.
3. The red bar symbolizes the blood shed in the struggle for independence.
4. The green bar symbolizes Kenya's natural resources.
5. The two narrow white bars symbolize peace and unity.

CHAPTER 1

Why a *Church Manual*?

Why does **The Holy Seed Church** have a *Church Manual*? God is a God of order as evidenced in His works of creation and redemption. Consequently, order belongs to the essence of His church. Order is achieved through principles and regulations that guide the Church in its internal operations and in the fulfillment of its mission to the world. In order for it to be a successful ecclesiastical organization at the service of the Lord and humanity, it needs order, rule, and discipline. Scripture affirms that "all things be done decently and in order" **(1 Corinthians 14:40).**

William S. Wafukho pointed out such needs in2007: "The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's mind, one man's judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves."

But Church leaders did not quickly produce a book of rules for Church governance, even though the General Conference Session met annually during the Church's early years and delegates voted on matters of church order and life. Finally, in 2007, the General Conference Session voted to have prepared "instructions to church officers, to be printed in **Royal Graphic Designers or in tract form."—RGD, March. 20, 2007**. This revealed the growing realization that order was imperative if organization was to function effectively and that uniformity in order required its guiding principles to be put into printed form.

However, when the proposal to place the articles in permanent form as a church manual came before the 2002 General Conference Session, delegates rejected the idea. They feared a manual might formalize the Church and take from its pastors their individual freedom to deal with matters of order as they desired.

But this fear—doubtless reflecting the opposition that had existed 7 years before to any kind of organization—evidently soon lessened. The annual General Conference Sessions continued to take actions on matters of order.

Though the Church officially declined to adopt a manual, leaders from time to time gathered together in book or booklet-form the generally accepted rules of church life. Perhaps the most impressive was a **202**-page book published in 2007 by **Royal Graphic Designers.**

***The Church, Its Organization, Order and Discipline*, which dealt with many of the topics now covered by this *Church Manual*.**

As the Church worldwide grew rapidly in the early Seven Years, it increasingly recognized the need for a manual for worldwide use by its pastors and lay members. In 2014 the General Conference Committee voted to publish a church manual. Amos W. Simiyu, later president of the General Conference, prepared the manuscript, which was published in 2016.

The opening sentence of the preface of that first edition observed that "it has become increasingly evident that a manual on church government is needed to set forth and preserve our denominational practices and polity."

Note the word *preserve*. This was no attempt to suddenly create and impose upon the Church a whole pattern of church governance. Rather it was an endeavor first to *preserve* all the good actions taken through the years and then to add rules required by the Church's increasing growth and complexity.

Authority and Function of the *Church Manual*

The ***Church Manual*** has existed in its current format since 2014. It describes the operation and functions of local churches and their relationship to denominational structures in which they hold membership. The *Church Manual* also expresses the Church's understanding of Christian life and church governance and discipline based on biblical principles and the authority of duly assembled General Conference Sessions. "God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority."

The *Church Manual* is divided into two types of material. The content of each chapter is of worldwide value and is applicable to every church organization, congregation, and member. Recognizing the need for variations in some sections, additional explanatory material, presented as guidance and examples, appears as notes at the end of the *Church Manual*. The notes have subheadings corresponding to chapter subheadings and page numbers of the main text.

The standards and practices of the Church are based upon the principles of the Holy Scriptures. These principles, underscored by the Spirit of Prophecy, are set forth in this *Church Manual*. They are to be followed in all matters pertaining to the administration and operation of local churches. The *Church Manual* also defines the relationship that exists between the local congregation and the conference or other entities of The holy seed Church denominational organization. No attempt should be made to set up standards of membership or to make, or attempt to enforce, rules or

Regulations for local church operations that are contrary to these decisions adopted by the General Conference in Session and that are set forth in this *Church Manual*.

Making Changes

The General Conference through the years voted important changes concerning the ***Church Manual.*** Realizing the importance of conducting the worldwide work of the Church "decently and in order," the 2014 General Conference Session voted that "all changes or revisions of policy that are to be made in the Manual shall be authorized by the General Conference Session.

In 2007, recognizing that local conditions sometimes call for special actions, the General Conference Committee voted that "each division, including Division of the world field, prepare a 'Supplement' to the new ***Church Manual*** not in any way modifying it but containing such additional matter as is applicable to the conditions and circumstances prevailing in the division; the manuscripts for these Supplements to be submitted to the General Conference Committee for endorsement before being printed."

The 2014 General Conference Session authorized the reclassification of some existing ***Church Manual*** material into the Notes section as guidance and examples rather than mandatory material, and approved the process for making changes. Changes in the ***Church Manual***, except for the notes and editorial changes, can be made only by action of a General Conference Session, where delegates of the world church have voice and vote.

If a local church, conference, or union conference/mission wishes to propose a ***Church Manual*** revision, it should submit its proposal to the next constituent level for counsel and study. If that level approves the proposal, it submits the suggested revision to the next level for additional evaluation. If the various levels approve the proposal, it eventually comes before the General Conference ***Church Manual*** Committee, which considers all recommendations. If the ***Church Manual*** Committee approves a revision, it prepares it for presentation at an Annual Council and/or General Conference Session.

Revision of a note follows the same procedure. The General Conference Executive Committee may approve changes to the notes at any Annual Council. The *Church Manual* Committee reports proposed no substantive editorial changes to the main content of the ***Church Manual*** to an Annual

Council of the General Conference Executive Committee, which may give final approval. However, in the event the Annual Council determines by one-third vote that an editorial change substantively alters the meaning of a passage, the proposed change must go to the General Conference Session. At the final Annual Council of a quinquennium, the General Conference Executive Committee reviews all changes to the notes and coordinates the changes with any proposed amendments to the main content of the ***Church Manual.***

A new edition of the ***Church Manual*** is published after every General Conference Session. The most recent edition should always be used. This edition incorporates amendments made at the 2014 General Conference Session.

Where to Get Advice

Church officers and leaders, pastors, and members should consult with their conference for advice pertaining to the operating of their congregation or on questions arising from the ***Church Manual.*** If they do not reach mutual understanding, they should consult with their union conference/mission for clarification.

Terms Used in the *Church Manual*

Church—for editorial and printing economy, "Church," with a capital C, in these pages is used in place of the full term "The Holy Seed Church" and refers to the overall Church organization rather than to a local church or congregation, with the exception of when it is referred to within a quotation.

Conference, mission, section, delegation, field, union of churches

For purposes of editorial and printing economy, "conference" in these pages means "conference, mission, field, section, delegation, or union of churches," as the administrative context indicates. Generally, each congregation is a member of the sisterhood of churches known as a conference, but until the local organization achieves conference status, under General Conference ***Working Policy*** it may be identified as a mission, section, delegation, or field. In some world divisions, unions of churches in a particular country function as a conference for local-church purposes and as a union for other Church organizational purposes.

WHY A CHURCH MANUAL?

Pastor and minister

Most areas of the world Church use "pastor" to identify a member of the clergy, so that term is used in these pages rather than "minister," regardless of the responsibilities assigned by the local conference. Use of the term here is not intended to mandate that usage where the custom is to use "minister." Pastors referred to in this manual are those who have been appointed by the conference to oversee the affairs of the local church or district.

Scripture quotations are taken from the New King James Version

Unless otherwise indicated, with the exception of when referred to within a Spirit of Prophecy quotation

CHAPTER 2

Church of the Living God

Scripture uses various expressions to describe the church, such as "the church of God" **(Acts 20:28),** "the body of Christ" **(Ephesians 4:12),** and "the church of the living God" **(1 Timothy 3:15).**

To belong to the church of God is a unique and soul-satisfying privilege. It is God's purpose to gather out a people from the far corners of the earth to bind them into one body, the body of Christ, of which He is the living head. All who are children of God in Christ Jesus are members of this body, and in this relationship they may enjoy fellowship with each other and fellowship also with their Lord.

The Bible uses the word *church* in at least two senses: a general sense applying to the church in all the **world (Matthew. 16:18; 1 Corinthians. 12:28)** and a particular sense applying to the church in a city or a province, such as to those at Rome **(Romans 1:6, 7), Corinth (1 Corinthians 1:2)**, and Thessalonica **(1 Thessalonians 1:1)** and of Galatia **(1 Corinthians. 16:1)**, Asia **(1 Corinthians 16:19),** and Syria and Cilicia **(Acts 15:41).**

Christ, being the head of the church and its living Lord, has a deep love for the members of His body. In the church He is to be glorified **(Ephesians. 3:21)**. Through the church He will reveal the "manifold wisdom of God**" (Ephesians 3:10).** Day by day He nourishes the church **(Ephesians. 5:29),** and His longing desire is to make of it "a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish" **(Ephesians. 5:27).**

No Wall of Partition

Christ sought by precept and example to teach the truth that with God there was to be no dividing wall between Israel and other nations **(John 4:4-42; 10:16; Luke 9:51-56; Matthew. 15:21-28).** The apostle Paul writes, "The Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel" **(Ephesians. 3:6).**

Nor is there to be among Christ's followers any preference of caste or nationality or race or color, for all are of one blood. The elect of God are a universal brotherhood, a new humanity, "all one in Christ Jesus" **(Galatians 3:28).**

"Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood,

Recognized as equal in the sight of God. The Savior has a boundless love for every human being

"No distinction on account of nationality, race, or caste is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood.

Supreme Object of Christ's Regard

Those in Christ's service who are called to leadership are to "take care of the church**" (1 Timothy. 3:5)**, to "shepherd the church of God" **(Acts 20:28),** and to show "concern for all the churches" **(2 Corinthians 11:28).**

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church. As the bride of Christ and the supreme object of His regard, the church is expected in all its functions to represent the order and the character of the divine.

"At this time the church is to put on her beautiful garments—'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize His law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world, and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church wavers here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of

the world; steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will, by the good works which they shall behold, be led to glorify our Father in heaven The apostle Peter writes,

"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light" **(1 Peter 2:9).**

Complete in Christ

"The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness.

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

"To His church, Christ has given ample facilities that He may receive large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display.

"In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory—Christ, the great center from which radiates

CHURCH OF THE LIVING GOD

All glory. 'Blessed are they which are called unto the marriage supper of the Lamb.'

The church is committed to the foregoing principles of the spiritual unity of Christ's church. By the peace and power which Christ's righteousness brings, the church pledges to conquer every barrier that sin has erected between human beings.

CHAPTER 3

Organization and Authority

Church organization is based on God's principles. "Never allow anyone's ideas to unsettle your faith in regard to the order and harmony which should exist in the church. The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order

Biblical Basis for Organization

When God called the children of Israel out of Egypt and chose them as His peculiar people, He provided for them an impressive system of organization to govern their conduct in both civil and religious matters.

"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers who might be employed for special duties

The New Testament church showed the same perfection in its organization. Christ Himself, who formed the church **(Matthew. 16:18),** "set the members, each one of them, in the body just as He pleased" (1 **Corinthians 12:18).** He endowed them with gifts and talents adequate for the functions devolving upon them and organized them into a living, working body, of which He is the head.

"For as we have many members in one body, but all the members do not the same function, so we, being many, are one body in Christ, and individually members of one another" **(Romans 12:4, 5).** "And He [Christ] is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence**" (Colossians 1:18).**

"There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord" **(1 Corinthian 12:4, 5).** "For as the body is one

and has many members, but all the members of that one body, being many, are one body, so also is Christ" **(1 Corinthians 12:12)**. "Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues" **(1 Corinthians 12:27, 28).**

Importance of Organization

Just as there can be no living, active human body unless its members are organically united and functioning together, so there can be no living, growing, prospering church unless its members are organized into a united spiritual body, all performing their God-given duties and functions under the direction of a divinely constituted authority. Without organization no institution or movement can prosper. A nation without organized government would be chaos. A business enterprise without organization would fail. A church without organization would disintegrate and perish.

For the sake of the Church's healthy development and for the accomplishment of its task of carrying the gospel of salvation to the entire world, Christ gave it a simple but effective system of organization. Success in its endeavors to achieve its mission depends on loyal adherence to this divine pattern.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent."

"Oh, how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time."

Purposes of Organization

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for Carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable."

"As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.' The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer."

The New Testament Model

The Savior's commission to the church to carry the gospel to all the world **(Matthew 28:19, 20; Mark 16:15)** meant not only preaching the gospel but ensuring the welfare of those who accepted that message. This involved shepherding as well as housing the flock, and also meeting relationship problems. Such a situation called for organization.

At first the apostles constituted a council that directed the activities of the church from Jerusalem **(Acts 6:2; 8:14).** When the company there became so large that the administration of its practical affairs became a problem, the church appointed deacons to care for its business **(Acts 6:2-4).**

Later other congregations grew up, not only in Asia but also in Europe, and this called for further organizational steps. In Asia Minor elders were ordained "in every church" **(Acts 14:23).** Extension of the work throughout the various provinces of the Roman Empire called for organization of churches into what might be called conferences **(Galatians. 1:2).** Thus, step by step, organization grew in the early church. As needs arose, God directed the leaders of His work so that, in counsel with the church, they developed a form of organization that safeguarded the interests of the work.

Church Organization Today

The Holy Seed Church form of governance is representative, which recognizes that authority rests in the membership and is expressed through duly elected representatives at each level of organization, with executive responsibility delegated to representative bodies and officers for the governing of the Church at each separate level. The *Church Manual* applies this principle of representation to the operations of the local congregation.

Issues of representation in organizations with mission status are defined by operating policies and in organizations with conference status by their constitution and bylaws. This form of governance recognizes also that ordination to the ministry is recognized by the Church worldwide.

"Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences

choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."

The present organizational system of the Church resulted from a developing theological understanding of the mission of the Church, membership growth, and the Church's geographic spread. Representatives of conferences met in 2014 to organize the General Conference of The Holy Seed Church.

There are several organizational levels within the Church leading from the individual believer to the worldwide organization of the work. Membership units in each of these levels periodically convene formal business sessions known as constituency meetings or sessions. (The constituency meeting or session of a local church is generally referred to as a business meeting.) in the holy Seed Church structure, no organization determines its own status, nor does it function as if it had no obligations to the Church family beyond its boundaries.

Outline of Denominational Organization

1. Local Church

A group of members in a defined location that has been granted, by the constituency of a conference in session, official status as a church.

2. Local Conference

A group of local churches, within a defined geographical area, that has been granted, by action of a division executive committee at midyear, year-end, or division council meeting, official status as a The Holy Seed Church local conference/mission/field and subsequently accepted, at a union constituency meeting, into the sisterhood of conferences/missions.

3. Union of Churches

A group of churches, within a defined geographical area, that has been granted, by a General Conference Session, Official status as a union of churches with either conference or mission status.

4. Union Conference/Mission

A group of conferences, within a defined geographical area, that has been granted, by a General Conference Session, official status as a union conference/mission.

5. General Conference and Its Divisions

The General Conference represents the worldwide expression of the Church. Its constituent membership is defined in its Constitution. To facilitate its worldwide activity, the General Conference has established regional offices, known as divisions of the General Conference, which have been assigned, by action of the General Conference Executive Committee at Annual Councils, general administrative oversight for designated groups of unions and other Church units within specific geographical areas.

The Bible is the foundation and source of belief and practice; on this basis, the General Conference in Session determines the stated fundamental beliefs of the Church. The General Conference in Session also authorizes establishment of unions and the attachment of field units, revises the *Church Manual*, elects General Conference and division leadership, performs other functions as outlined in its Constitution and Bylaws, and considers items referred to it by its Executive Committee. The General Conference Executive Committee between Sessions is empowered by the Constitution and Bylaws to act on behalf of the constituents. Thus Church organizations around the world recognize the General Conference in Session as the voice of the Church.

Role of Institutions

The constituent levels of the Church operate a variety of educational, health-care, publishing, and other institutions reaching out in the name of Christ to meet the needs of a distraught world. In The Holy Seed Church theology and philosophy these institutions from their inception have been indispensable instruments for carrying out the Church's spiritual mission of serving the whole person and taking the gospel to the world.

No Church organization or institution assumes responsibility for the liabilities, debts, acts, or omissions of any other Church organization simply because of its Church affiliation.

As Creator, Redeemer and Sustainer, Lord and King of all creation, God alone is the source of authority for the Church. He delegated authority to His prophets and apostles **(2 Corinthian 10:8).** They, therefore, occupied a crucial and unique position in the transmission of the Word of God and the edification of the church **(Ephesians 2:20).**

The early church bore responsibility for purity in doctrine and practice. The elders (or bishops) held great authority. One of their main functions was general pastoral care and oversight **(Acts 20:17-28; Hebrews 13:17; 1 Peter 5:1-3),**

Authority in the Early Church

with special tasks such as giving instruction in sound doctrine and refuting those who contradicted it **(1 Timothy 3:1, 2; Titus 1:5, 9)**. They were instructed to "test the spirits, whether they are of God" **(1 John 4:1)** or, in Paul's terms, to "test all things" and "hold fast what is good" **(1 Thessalonians 5:21).**

The same was true regarding its exercise of discipline **(Matthew 18:15-17)**, which ranged from private and caring admonition **(Matthew 18:16; Galatians 6:1)** to removal from membership **(Matthew 18:18; 1 Corinthians 5:11, 13; 2 Corinthians. 2:5-11).**

The Church thus has authority to settle the rules for its own governance.

General Conference the Highest Authority

In the Church today the General Conference Session, and the General Conference Executive Committee between Sessions, is the highest ecclesiastical authority in the administration of the Church. The General Conference Executive Committee is authorized by its Constitution to create subordinate organizations with authority to carry out their roles. Therefore all subordinate organizations and institutions throughout the Church will recognize the General Conference Session, and the General Conference Executive Committee between Sessions, as the highest ecclesiastical authority, under God, among The Holy Seed Church.

When differences arise in or between churches and conferences or institutions, matters that are not mutually resolved may be appealed to the next higher organization. If the matter does not get resolved at this level, the aggrieved entity may appeal to successively higher levels of organization. An organization to which an appeal is forwarded may choose not to hear the matter, in which case the decision of the highest organization involved in the dispute shall be final. When organizations review decisions of other Organizations, they do not assume responsibility for the liabilities of any other organization.

"I have often been instructed by the Lord that no man's judgment should be surrendered to the judgment of any other one man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and to say what plans shall be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.

CHAPTER 4

Pastors and Other Church Employees

A Divinely Appointed Ministry

"God has a church, and she has a divinely appointed ministry. 'And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. '

"Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men."

Conference President

The conference president should be an ordained pastor of experience and good report. He stands at the head of the gospel ministry in the conference and is the chief elder, or overseer, of all the churches. He works for their spiritual welfare and counsels them regarding their activities and plans. He has access to all the churches and their services, business meetings, and boards, without vote unless granted by the church, or unless he is a member of that congregation. He may, by virtue of his office, preside over any meeting of any church when necessary. He has access to all church records.

The conference president does not have authority to set aside the duly elected officers of the church, but will work in cooperation with them. They in turn are bound, in recognition of the ties of conference fellowship, to

counsel with him over all that pertains to the welfare of the church. They should not attempt to exclude him from a proper discharge of his duties.

Conference Departmental Directors

Conference departmental directors foster important lines of denominational work under the general direction of the conference committee in consultation with the conference president. In order to successfully carry on the work assigned to them, these employees must have access to the churches so they can present and Develop their plans. These employees will have sympathetic consideration for all church plans, even outside their respective departments.

Departmental directors are not vested with administrative or executive authority, so their relation to local churches is advisory. Their work does not bear the same relationship to the churches as that of the conference committee or president. In the promotion of their specific kinds of work, they labor throughout the entire conference. However, they are not expected to counsel churches regarding elections and other administrative duties or any other line of service, unless especially requested to do so by the conference president.

Ordained Pastors

Ordained pastors appointed by the conference committee to act as pastors or district leaders do not take the place of the president in their respective fields. They are not charged with administrative powers as is the president, but they cooperate with him in carrying out the plans and policies of the conference.

On assignment to a local church, the ordained pastor is assisted by the local elders. By virtue of ordination, the pastor is qualified to function in all rites and ceremonies. The pastor should be the congregation's spiritual leader and adviser. Pastors should instruct the officers in their duties and plan with them for all lines of church work and activity.

The pastor is a member of the church board and serves as its chairperson. If the pastor desires to be relieved of the responsibility of acting as chairperson of the board, an elder serves as chairperson in cooperation with the pastor. The pastor, with the assistance of the elders, is expected to plan for and lead out in all spiritual services, such as Sabbath morning worship and prayer meeting, and should officiate at the communion service and baptism. Pastors should not surround themselves with any special body of counselors of their own choosing, but always cooperate with the elected officers.

When an evangelist is asked to conduct an evangelistic effort where there is a church, the conference should invite the pastor to assist the evangelist, thus giving the pastor an opportunity to become acquainted with prospective members.

Pastors or assistant pastors are not nominated or elected to such positions by the church. Their connection with the church is by appointment of the conference committee, and such appointments may be changed at any time A pastor may be removed from office by conference committee action without the individual's church membership being affected. But when a

PASTORS AND OTHER CHURCH EMPLOYEES

Pastor is removed from church membership and subsequently restored to membership as a layperson; the pastor's membership restoration does not mean restoration to the ministry.

Licensed Pastors

To give individuals an opportunity to demonstrate their call to the ministry, especially in the area of soul winning, prospective candidates are granted pastoral licenses by the conference. The granting of such licenses confers the opportunity to develop the ministerial gift.

Licensed pastors are authorized to preach, to engage in evangelism, to lead out in outreach (missionary) work, and to assist in all church activities.

There are circumstances, however, where it is necessary for the conference to appoint a licensed pastor to carry responsibility as a pastor or assistant pastor of a church or group of churches. In order to open the way for a licensed pastor to perform certain pastoral functions, the church or group of churches being served must elect the pastor as a local elder. Then, since the right to permit the extension of a licensed pastor's authority rests first with the division executive committee, it must approve the extension by specifically and clearly defining the additional functions that that licensed pastor may perform. The extended functions are limited only to the church or group of churches where the pastor is assigned and is an elder. After the division committee acts, the conference committee may act

The conference committee shall not extend the functions of a licensed pastor beyond what has been authorized by the division committee. It also shall not authorize a licensed pastor to perform the extended functions in any church beyond where the licensed pastor is assigned and is an elder. A conference committee action cannot be substituted for church election or ordination to gospel ministry.

Bible Instructors

The conference may employ Bible instructors and assign them to work with evangelistic efforts or with local congregations. Though the instructors work under the general direction of the conference, an instructor assigned to an evangelistic effort works under the direction of the evangelist conducting the campaign, and an instructor assigned to a church works under the direction of the pastor. An instructor should not, except by special arrangement with the conference, be asked to carry a church office, but should be left free to carry on soul-winning work.

Conference Directs Church Employees

The conference president in counsel with the conference committee directs all conference employees, such as pastors, Bible instructors, and departmental directors, who receive their credentials from and are responsible to the conference, not the local church. A church may ask the conference president for the services or help of conference employees, but appointments in all cases rest with the conference committee. The conference committee may change employee assignments whenever it believes they are needed. The employee or the church may appeal to the

conference committee for a hearing on the decision to remove the employee, and the committee will carefully consider the appeal in light of the needs of the entire conference. If the employee refuses to cooperate with the committee and declines to work in harmony with its decisions, the committee may regard the employee's conduct as insubordination and may deal with it accordingly. In no case should the employee appeal to the church regarding such decisions. If a local church supports an employee's refusal to cooperate, it also becomes subject to conference discipline.

Credentials and Licenses

God's work is to be jealously safeguarded by responsible leaders from the local church to the General Conference. Official credentials and licenses are issued to all authorized full-time Church employees and are granted by controlling committees for limited periods.

In a local conference, the committee confers authority upon individuals to represent the Church as pastors and gospel workers. This authority is represented by the granting of credentials and licenses, which are written commissions, properly dated and signed by the officers of the conference. The authority thus conveyed is not personal or inherent in the individual but is inherent in the granting body, which may recall the credentials for cause at any time. Credentials and licenses granted employees are not their personal property and must be returned when employment is terminated or at the request of the organization that issued them.

No one should be allowed to speak to any congregation unless he/she has been invited by the church in harmony with guidelines given by the conference. It is recognized, however, that there are times when congregations may be addressed by government officials or civic leaders; but all unauthorized persons shall not be given access to the pulpit

Expired Credentials and Licenses

Credentials and licenses are granted for the duration of the term as provided for by the conference

PASTORS AND OTHER CHURCH EMPLOYEES

Constitution and bylaws or operating policy and are renewed by a vote of the conference in session or by the executive committee. Possession of an expired credential or license gives the person no authority whatsoever.

Retired Employees

Retired employees deserve honor and consideration for helping build up God's church. They may continue to bless and help the congregations where they hold membership through election to any office. They also may exercise pastoral functions under the direction of the conference committee.

Former Pastors Without Credentials

Individuals previously ordained as pastors but who no longer have valid credentials may be elected as elders and, if their ordinations have not been invalidated, need not be ordained as elders. Their services are limited to the functions of a local elder.

CHAPTER 5

Organizing, Uniting, and Dissolving Churches and Companies

Organizing a Church

A church is organized by an ordained pastor on the recommendation of the conference executive committee. (For the procedure for organizing a company.) Since so much is involved in the organization of a church, the local conference president should be invited to be present.

When a company of baptized believers is prepared to assume the responsibilities of an organized church, it must consult with the conference president and obtain approval from the conference executive or steering committee prior to seeking a date for the organization to take place.

When the baptized believers assemble on the agreed-upon date, the individual officiating should first present a brief review of the church fundamental beliefs of The Holy Seed Church.

Then the one presiding should make a call asking all who are in agreement with these principles and who desire to unite in church fellowship to come forward. The name of each person should be recorded. If any are already members of the conference church or another congregation, the one officiating should present the letters of transfers they have secured. Those transferring form the nucleus of the congregation.

If, however, there are no transferring members, then three members (preferably established Sabbath keepers among those present) should be selected as a nucleus. **They may be asked these questions: Do you accept Christ as your personal Savior? Are you in full harmony with the principles of faith that have just been presented? Have you been baptized by immersion? Are you in regular standing and enjoying one another's confidence?**

If they answer these questions in the affirmative, the three are declared the nucleus of the new church. Then one after another the names that were recorded are called, each person is asked the questions listed in the preceding paragraph, and the presiding person takes a vote among the nucleus to receive each individual into church fellowship. Each person thus received becomes a member of the church and is qualified to vote on the next name. Care should be taken to see that full fellowship and brotherly.

love exist among those received into membership. Should any difficulty arise in any case over a question either of doctrine or of fellowship, action should be deferred unless the matter can be adjusted kindly and tactfully.

When the nucleus has voted on all potential members, the church is a complete entity and ready for election of officers. Members then should choose a nominating committee, with the officiating pastor serving as chairperson. The nominating committee brings in nominations to fill the various church offices. When these have been elected, the elders should be ordained, unless they have already been ordained as elders. A similar but shorter service should take place for ordination of deacons and deaconesses. The church then is fully organized and ready for service.

Before the organizing meeting ends, the members should vote to request the conference to receive the newly organized church into the sisterhood of churches at the next conference session.

To maximize success of the new congregation, conference and local leaders should see that all officers are fully instructed concerning their duties. The church also should have the materials needed for the communion service, which, if possible, should be celebrated as part of the organizational meeting. The treasurer, the clerk, and the other officers should receive all the necessary records or equipment needed to carry out their responsibilities.

Organizing a Company

Where a number of isolated believers reside near one another or where they belong to a small group, house church, or church planting core group, they should consider forming a company of believers for fellowship, worship, and mission with the objective of growing into an organized church or multiplying house churches in that geographical area. Company status is approved by vote of the conference committee, which, should it become necessary, may subsequently dissolve the company. The division and/or conference should have written guidelines for organizing companies within its territory.

Church members who are part of small groups or house groups may form the nucleus of a new company. Membership of all those who want to be part of a company should be held in either the conference church or a local church (mother church). If membership for those who want to be part of a company is to be held in the conference church, the conference committee will vote their membership transfers to the conference church and indicate that they are part of the new company.

When the conference committee approves establishment of a company, a leadership team should be appointed, including a leader, a clerk, and a treasurer. The appointment should be carried out by the district pastor, or

other pastor appointed by the conference committee, in counsel with the group being established as a company.

All other company appointments should be made by vote of those who are part of the group that is forming the company. The district pastor or other person authorized by the conference committee shall preside at such a meeting. Only members of The Holy Seed Church in regular standing shall be appointed.

The leader of a company shall not be ordained to that office and does not have the authority to perform those functions that are vested in an elder of a church. However, where exceptional circumstances warrant, the conference committee may appoint a person of church experience and leadership ability to serve as elder of the company.

The clerk of the company shall keep record of all activities and meetings of the company and shall send regular statistical reports to the mother church or the conference executive secretary. These reports should include statistics on attendance and activities of the company, including outreach ministries conducted during the week or on Sabbath.

The treasurer of the company shall keep record of all money received and disbursed and shall send promptly, at the time established by the conference, all tithes and offerings, other than funds collected for local purposes, to the conference treasurer, who also is treasurer of the conference church.

If the members of an organized company are members of the conference church, the company does not possess the right to administer discipline or transfer or receive members. All such matters must be referred to the conference committee, which constitutes the board of the conference church. The conference president is the elder of the conference church.

If the conference organizes a company through a neighboring mother church instead of through the conference church, the functions listed above (such as reporting and membership) would be cared for by/through the mother church.

Since a company should want to grow and eventually be recognized as a church, its leadership should prepare members for church status by promoting all activities generally carried on by a church.

ORGANIZING, UNITING, AND DISSOLVING CHURCHES

Uniting Churches

When it is advisable to unite two churches, the conference committee should recommend such a course. In a duly called meeting, presided over by the conference president or the pastor or other ordained pastor, each church should vote on the question of union. When favorable action has been taken by both churches, a joint meeting of the two churches should be

arranged, with the conference president presiding or in his absence an ordained pastor appointed by the conference.

A carefully written statement of agreement should be prepared setting forth the reasons for uniting and stating any special matters or conditions involved, such as the disposal of property and responsibility for financial obligations. It should provide for the new name of the united church and for the release from service of all officers of the two churches.

Adoption of the agreement by the united body consummates the union of the two churches. Members of the new congregation then should choose a nominating committee to nominate officers to serve for the remainder of the current year.

A copy of the agreement should then be filed with the conference.

The entire membership of both churches unites in the new organization. It is not permissible to remove any members by failing to include them in the membership list at the time of uniting. The united body becomes responsible for the order and discipline of all members. Members under discipline should be dealt with as provided elsewhere in this Church manual.

All records of both churches become a part of the records of the united body. The local conference should be notified so that it may take suitable actions at its next session.

Dissolving or Expelling Churches

"Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. . . . For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones**" (Ephesians 5:25-30).**

This spirit should permeate all efforts to help an erring church and all aspects of any discipline that may be applied—always to help and save for the cause of God. Church status is not necessarily perpetual. A church may be dissolved or expelled from the sisterhood of churches for the following reasons:

1. *Loss of Members*

Occasionally, despite efforts to preserve a church, so many members are lost by moving away or by death or by apostasy that the existence of the church is threatened. Under such circumstances the conference committee should recommend possible dissolution of the church. Before a church takes final action to dissolve, the remaining members shall be invited to transfer their memberships to other churches.

If enough members remain, the congregation may call a business meeting, presided over by the conference president or by a pastor designated by him, to vote to approve letters requesting transfer of all members in regular standing to unite with other churches. In this way the church dissolves itself upon recommendation of the conference committee, and the way is opened for the conference committee to take action recording dissolution of the church.

If, in the judgment of the conference committee, there are too few members available to call a business meeting, the conference committee shall have the authority to recommend transfer of members in regular standing to other churches or to the conference church. In this way the church is dissolved.

If at the time of dissolution there are members who are under discipline and therefore cannot be granted letters saying they are in regular standing, their memberships shall be provisionally held in the conference church while conference administration ensures that every effort is made as soon as possible to help such members to a satisfactory Christian experience. If the efforts are successful, their memberships may then be confirmed in the conference church or letters granted to them for transfer to other churches. If they cannot be reclaimed, they should be removed from membership by vote of the conference committee.

2. *Discipline*

Occasions for expelling churches for disciplinary reasons are rare because the mission of the church is to seek and to save. Where serious problems such as apostasy, refusal to operate in harmony with the *Church Manual*, or rebellion against the conference persist, earnest efforts should be made to avert the need for expulsion. The pastor should seek to deepen the spiritual life of the church through preaching and personal visitation ministries. The conference should encourage a series of revival meetings to lead the members to renew their covenant with their Lord. If these efforts are unsuccessful, the pastor, in cooperation with the

Conference committee should counsel with the church and its leadership, seeking to bring healing and reconciliation and to preserve the church.

Such remedial measures are preferable to permitting the deterioration of relationships, which could lead to expulsion of the church.

However, if all efforts to preserve the church fail, the conference committee should give careful study to the question of expulsion. If such action is decided upon, the conference shall follow the following procedure:

a. The decision to recommend expulsion, with supporting reasons, shall be presented to the church itself in a business meeting for its information and consideration.

b. If the church does not accept the recommendation, it may respond in one of the following ways:

1) Eliminating the causes for discipline and accepting the conference specifications, request the conference to rescind the recommendation to dissolve or expel.

2) Appeal to the union executive committee, or to the division in case of a union of churches, to arbitrate on behalf of the church.

c. If the church remains in rebellion, the conference executive committee makes a recommendation to a regular or specially called constituency meeting that the church be dissolved.

d. If the constituency takes action to expel, the conference shall enforce the decision.

Care of Members, Records, and Funds

Loyal members of a dissolved or expelled church may desire to retain their memberships in the Church. To ensure their welfare, their memberships shall be provisionally held for up to one year in the conference church to allow opportunity for those who desire to have their memberships in the conference church confirmed or transferred to another church. Their standing shall be evaluated by the conference committee, and, if satisfactory, the conference committee may recommend them for membership in the conference church or churches of their choice.

The names of members of a dissolved or expelled church who are under discipline shall be referred to the conference secretary for early attention by the conference committee as set out in “Loss of Members,” above.

On dissolution or expulsion of a church for loss of members or for disciplinary reasons, all offerings, financial accounts, and all property real or personal, whether held in the name of the local church or the conference Or other denominational legal association, are held in trust for the conference. The conference therefore has the right, the authority, and the duty to administer, protect, or dispose of such property and funds. All records of the church are to be held in the custody of the conference secretary and/or treasurer.

In cases where discipline is not involved, an alternative to dissolving or expelling a church is to return it to company status. Such a decision will be made by a majority vote of the conference committee, following consultation with the district pastor and members, and conveyed to the church by the pastor or conference representative.

At a business meeting, letters of transfer may be voted to all remaining members in regular standing to the conference church or to other churches in the cases of any members who wish to transfer. At the same meeting, the pastor, in counsel with the local members, shall appoint from the members of the new company a leadership team, including a leader, a clerk, and a treasurer. For details of other organizational matters relating to a company,

CHAPTER 6

Membership

The solemn obligations of membership in the body of Christ should be impressed on everyone desiring Church membership. Only those giving evidence of having experienced the new birth and enjoying a spiritual experience in the Lord Jesus are prepared for acceptance into membership. Pastors must instruct candidates in the fundamental teachings and related practices of the Church so they will enter the Church on a sound spiritual basis. While there is no stated age for baptism, it is recommended that very young children who express a desire to be baptized should be encouraged and entered into an instruction program that may lead to baptism.

The apostle Paul writes: "Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" **(Romans 6:3, 4).**

Luke also reports: "Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ.' Then those who gladly received his word were baptized; and that day about three thousand souls were added to them" **(Acts 2:38-41).**

"The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."

Baptism

A Prerequisite to Membership

"Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wishes to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit.

"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at

the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: 'Come out from among them, and be ye separate, and touch not the unclean thing.' And to them is fulfilled the promise: 'I will receive you, and

Will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty.' **2 Corinthians 6:17, 18.**"

Baptism is the avenue of induction into the Church. It is fundamentally the pledge of entrance into Christ's saving covenant and should be treated as a solemn and yet joyful welcome into the family of God.

Membership in the Church is possible only in those churches included in the sisterhood of churches recognized by a conference.

Mode of Baptism

The Church believes in baptism by immersion and accepts into membership only those who have been baptized in this manner. ("Church Fundamental Beliefs of The Holy Seed Church.") Those who acknowledge their lost state as sinners sincerely repent of their sins, and experience conversion may, after proper instruction, be accepted as candidates for baptism and Church membership.

Thorough Instruction and Public Examination Before Baptism

Candidates individually or in a baptismal class should be instructed from the Scriptures regarding the Church's fundamental beliefs and practices and the responsibilities of membership. A pastor should satisfy the church by a public examination that candidates are well instructed, are committed to taking this important step, and by practice and conduct demonstrate a willing acceptance of Church doctrines and the principles of conduct which are the outward expression of those doctrines, for "by their fruits you will know them" **(Matthew 7:20, Isaiah 8:20).**

If public examination is impractical, then candidates should be examined by the board or a committee appointed by the board, such as the board of elders, whose report then should be given to the church before the baptism.

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of The Holy Seed Church, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that takes away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism."

MEMBERSHIP
Baptismal Vow and Commitment
Baptismal Vow

Baptismal candidates and those being received into fellowship by profession of faith shall affirm their acceptance of the fundamental beliefs in the presence of the local congregation or other properly appointed body.

The pastor or elder should address the following questions to the candidate(s), whose reply may be by verbal assent, raising the hand, or other culturally appropriate method.

His or Her Vow

1. Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons?
2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for your sins and believe that by God's grace through faith in His shed blood you are saved from sin and its penalty?
3. Do you accept Jesus Christ as your Lord and personal Savior, believing that God, in Christ, has forgiven your sins and given you a new heart, and do you renounce the sinful ways of the world?

4. Do you accept by faith the righteousness of Christ, your Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ-centered life in your home and before the world?
5. Do you believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian? Do you covenant to spend time regularly in prayer and Bible study?
6. Do you accept the Ten Commandments as a transcript of the character of God and a revelation of His will? Is it your purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation?
7. Do you look forward to the soon coming of Jesus and the blessed hope, when "this mortal shall . . . put on immortality" **[1 Corinthians 15:54, KJV]?**

As you prepare to meet the Lord, will you witness to His loving salvation by using your talents in personal soul-winning endeavor to help others to be ready for His glorious appearing?

8. Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church?
9. Do you believe in Church organization? Is it your purpose to worship God and to support the Church through your tithes and offerings and by your personal effort and influence?

Do you believe that your body is the temple of the Holy Spirit; and will you honor God by caring for it, avoiding the use of that which is

10.harmful, and abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; from the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs?

11.Do you know and understand the fundamental Bible principles as taught by The Holy Seed Church? Do you purpose, by the grace of God, to fulfill His will by ordering your life in harmony with these principles?

12.Do you accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of your sins?

13.Do you accept and believe that the Holy Seed Church is the remnant church of Bible prophecy and that people of every nation, race, and language are invited and accepted into its fellowship? Do you desire to be a member of this local congregation of the world Church?

Alternative His or Her Vow

1. Do you accept Jesus Christ as your personal Savior and Lord, and do you desire to live your life in a saving relationship with Him?

2. Do you accept the teachings of the Bible as expressed in the Statement of Church Fundamental Beliefs of The Holy Seed Church, and do you pledge by God's grace to live your life in harmony with these teachings?

3. Do you desire to be baptized as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of The Holy Seed Church, and to support the Church and its mission as a faithful steward by your personal influence, tithes, Special and offerings, and a life of service?

MEMBERSHIP

Baptismal Covenant

The Church has adopted its 55 fundamental beliefs, together with the baptismal vow and Certificate of Baptism and Commitment, as a baptismal covenant.

A printed copy of this covenant, with the Certificate of Baptism and Commitment properly completed, should be given to all accepted into membership by baptism. An appropriate certificate also should be given those accepted on profession of faith.

The Certificate of Baptism and Commitment contains a space for the new member to sign as an affirmation of commitment. Following the baptism, the Certificate of Baptism and Commitment should be presented to the candidate as a covenant document. The commitment reads as follows:

Commitment

1. I believe there is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.

2. I accept the death of Jesus Christ on Calvary as the atoning sacrifice for my sins and believe that by God's grace through faith in His shed blood I am saved from sin and its penalty.

3. I accept Jesus Christ as my Lord and personal Savior and believe that God, in Christ, has forgiven my sins and given me a new heart, and I renounce the sinful ways of the world.

4. I accept by faith the righteousness of Christ, my Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ-centered life in my home and before the world.

5. I believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian. I covenant to spend time regularly in prayer and Bible study.

6. I accept the Ten Commandments as a transcript of the character of God and a revelation of His will. It is my purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation.

7.

8. I look forward to the soon coming of Jesus and the blessed hope, when "this mortal shall put on immortality" **[1 Corinthians 15:54, KJV]**. As I prepare to meet the Lord, I will witness to His loving salvation by using my talents in personal soul-winning endeavor to help others to be ready for His glorious appearing.

8. I accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church.

9. I believe in Church organization. It is my purpose to worship God and to support the Church through my tithes and offerings and by my personal effort and influence.

10.I believe that my body is the temple of the Holy Spirit; and I will honor God by caring for it, avoiding the use of that which is harmful, and abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; from the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs.

11.I know and understand the fundamental Bible principles as taught by The Holy Seed Church. I purpose, by the grace of God, to fulfill His will by ordering my life in harmony with these principles.

12.I accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of my sins.

I accept and believe that The Holy Seed Church is the remnant church of Bible prophecy and that people of every nation, race, and

8. language are invited and accepted into its fellowship. I desire to be a member of this local congregation of the world Church.

Voting Acceptance Subject to Baptism

After the candidates have, in the presence of the church membership or other properly appointed body, answered the questions of the vow in the affirmative, or assurance has been given to the church that they have already done so, the church should vote on their acceptance into membership subject to baptism, which should not be unduly delayed.

Receiving Members Who Are Not Known

In preparing for the baptism of converts, an evangelist should invite the pastor or elder to visit the baptismal class to become acquainted with the candidates. Such contacts will enable the church to be better prepared to receive the new members.

Baptismal Preparations

At the baptismal ceremony the deacons should make necessary preparations and also assist male candidates into and out of the water. The deaconesses should assist female candidates.

Care should be exercised to see that proper attire is provided for the candidates, preferably robes of suitable heavy material. If robes are not available, the candidates should dress in modest attire.

MEMBERSHIP

The baptism should be followed by a short welcoming ceremony.

Rebaptism

Rebaptism is specifically mentioned only in **Acts 19:1-7**, where the apostle Paul endorsed it for a group of believers whose previous baptism of repentance had been by John. In addition to repentance, Christian baptism is associated with an understanding of and personal commitment to the gospel and the teachings of Jesus and a reception of the Holy Spirit. With this increased understanding and commitment, rebaptism is acceptable

Individuals From Other Christian Communions

On biblical grounds, individuals from other Christian communions who have embraced The Holy Seed Church beliefs and who have previously been baptized by immersion may request rebaptism.

The following examples, however, suggest that rebaptism may not be required. Evidently the instance of **Acts 19** was a special one, for Apollo's is reported to have received John's baptism **(Acts 18:25),** and there is no record that he was rebaptized. Apparently some of the apostles themselves received John's baptism **(John 1:35-40),** but there is no record they were rebaptized.

If a new believer has accepted significant new truths, President William Simiyu supports rebaptism as the Spirit leads the new believer to request it. This follows the developmental pattern of **Acts 19**. An individual who has previously experienced baptism by immersion should evaluate his/her new religious experience and determine whether he/she desires rebaptism. There is to be no urging.

"This [rebaptism] is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step."

Apostasy and Rebaptism

Although apostasy existed in the apostolic church **(Hebrews 6:4-6),** Scripture does not address the question of rebaptism. President William Simiyu supports rebaptism when members have apostatized and then are reconverted and wish to rejoin the Church.

"The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized. Let him renew his covenant with God, and God will renew His covenant with him."

Inappropriate Rebaptism

On the basis of biblical teaching and the guidance of The Holy Seed Church, rebaptism should occur only in special circumstances and should be relatively rare. To administer baptism repeatedly or on an emotional basis lessens its meaning and represents a misunderstanding of the gravity and significance that Scripture assigns to it. A member whose spiritual experience has become cold needs a spirit of repentance which leads to revival and reformation. This experience will be followed by participation in the communion service to signify renewed cleansing and fellowship in the body of Christ, making rebaptism unnecessary.

Profession of Faith

Individuals who have accepted the fundamental beliefs of The Holy Seed Church and who desire membership in the Church on profession of faith may be accepted under any of the following four circumstances:

1. A committed Christian coming from another Christian communion who has already been baptized by immersion as practiced by The Holy Seed Church.

A member of The Holy Seed Church who, because of world conditions, is unable to secure a letter of transfer from his/her home church.

1. A member of The Holy Seed Church whose request for membership transfer has received no response from the church where he/she is a member. In such a case the church shall seek assistance of the conference or conferences involved.

2. An individual who has been a member, but whose membership has been misplaced or has been withdrawn because he/she was a missing member, yet who has remained faithful to his/her Christian commitment.

Great care should be exercised in receiving members if they have formerly been members of another congregation. When a person applies for membership on profession of faith, inquiries should be made concerning the applicant's former experience. Church officers should seek the advice and help of the conference president. Sufficient time should be taken to investigate the facts.

MEMBERSHIP

When a person applies for membership on profession of faith and it is found that he/she still is a member of another congregation, no steps should be taken to receive that person into membership until the church holding the membership grants a letter of transfer. If, after the process of transfer is followed, a church refuses to grant a letter of transfer and the member feels the letter has been unjustly denied, the member may appeal to the conference committee. Following this procedure will result in a higher appreciation of the sacredness of Church membership and in wrongs being made right. No church has the right to withhold transfer unless the person is under discipline.

When an individual whose membership has been removed seeks readmission to church membership, readmission is normally preceded by rebaptism.

Transferring Members

When members move to a different area, the clerk of the church holding their membership records should write to the secretary of the relevant conference requesting that a pastor in the new locality visit them and help facilitate their membership transfer to the new congregation.

The clerk of the church holding the membership records also should notify the transferring members of the intention to give their new addresses to the conference.

Members who move to another locality for longer than six months should make immediate applications for letters of transfer. Members moving to an isolated area with no church within a reasonable distance should apply to join the conference church.

Method of Granting Letters of Transfer

Members should apply for their letters of transfer to the clerk of the church with which the members desire to unite (the receiving church). That clerk sends the request to the clerk of the church from which the members desire to transfer (the granting church).

When the clerk of the granting church receives the request, the clerk brings it to the pastor or elder, who in turn presents it to the board. After due consideration, the board votes to recommend, favorably or otherwise, to the church. The pastor or elder then brings the recommendation to the attention of the church for a first reading. Final action is taken the following week, when the request is presented to the church for a vote.

The purpose of the one-week interval is to give members an opportunity to object to the granting of the letter. Objections ordinarily should not be publicly stated but be lodged with the pastor or elder, who then refers them to the board for consideration. The board should give each objector opportunity to appear to present his/her objection. If the objection is not based on valid grounds, the person raising objection should be admonished to withdraw it. If the objection is based on valid grounds, it is the duty of the board to investigate. Final action on granting the letter is deferred until the matter has been satisfactorily settled.

If the objection involves personal relationships, every effort should be made to effect reconciliation. If public offenses are involved, disciplinary measures may be called for. If there is some spiritual lapse, efforts should be made to restore the member.

Clerk to Prepare Letter

When the church has granted the letter of transfer, the clerk fills out the regular transfer form and forwards it to the clerk of the receiving church. The clerk of the receiving church then passes the letter to the pastor or elder, who presents it first to the board for recommendation, after which the request is presented to the church at its next regular service. The vote accepting the person into membership usually is taken at the regular service one week later. The clerk of the receiving church then adds the member's name and date of admittance to the membership record. The clerk also fills out the return portion of the letter of transfer, certifying that the member has been accepted, and returns it to the clerk of the granting church.

Letter Valid Six Months

A letter of transfer is valid for six months from date of issue.

Alternative Method for Membership Transfer

A division may approve alternative methods for transferring members between churches within the division, but when members request transfers

to a church in another division, the above "Method of Granting Letters of Transfer" must be followed.

Membership During Transfer

Under no circumstances shall the clerk of the granting church remove a member's name from the membership record until the return portion of the transfer letter has been received, certifying that the member has been voted into the fellowship of the receiving church. To do so deprives the person of membership during the transfer. The clerk, the elders, the pastor, and the conference president are all responsible for seeing that all churches adhere to this procedure.

MEMBERSHIP

Receiving Members Under Difficult Conditions

World conditions sometimes prevent communications concerning a membership transfer. In such situations, the receiving church, in counsel with the conference, should satisfy itself as to the applicant's standing and then receive him/her into membership on profession of faith. If the way later opens to communicate with the granting church or to the conference where it is located, the receiving church should send a letter stating what it has done.

Counted in Statistical Reports

When quarterly and annual statistical reports are made, a member to whom a letter has been granted, but whose return certificate has not been received, is counted as a member of the granting church. When the return certificate has been received, the name is then removed from the membership record of the granting church and not included in subsequent reports.

If Member Is Not Accepted

The receiving church must receive the member unless it knows a valid reason it should not extend the privilege of membership. If a church does not receive the member, the clerk should return the letter to the granting church with a full explanation of the reasons. The person's membership then remains with the granting church, which should cooperate with the member to resolve the matter.

Letters Granted Only to Those in Regular Standing

Letters of transfer are granted only to members in regular standing, never to a member under discipline. Qualifying statements are out of order except when the pastor or board of the granting church has factual or proven knowledge that the member has been involved as a perpetrator of child abuse. In that case, for the safety of children, the pastor or elder should provide a confidential statement alerting the pastor or elder of the congregation to which the member is transferring.

If a member who has moved to a new location has grown indifferent, the pastor or elder of the granting church may, to be clear in the matter before the transfer is granted, take up the question with the pastor or elder of the receiving church.

No Letter Without Member's Approval

In no case should a church vote a letter of transfer contrary to the desire of the member, nor should a Church accepts a member by a letter granted under such circumstances. Membership is the personal relationship of an individual to the body of Christ, and a church should recognize this relationship and avoid any action that might be construed as arbitrary.

On the other hand, a member is under obligation to recognize the welfare of the church and to make every effort to relieve the church of problems incident to absentee members. When a member moves, he/she should promptly request a letter of transfer.

When a church is expelled from the sisterhood of churches by action of a conference session, the memberships of all loyal members, except those who refuse, are considered moved to the conference church on a provisional basis. The conference church then may issue letters of transfer for loyal members and deal with other memberships as may be necessary.

Church Board Cannot Grant Letters

A board has no authority to vote letters of transfer or to receive members by letter. The board's authority is limited to making recommendations to the church. Action on all transfers of membership, favorable or otherwise, must be taken by the church. The clerk has no authority to remove names from or add names to the membership record except by vote of the church, unless a member requests in writing to be removed from church membership, in which case the church board must act on the request. Efforts should be made to restore the individual to the church family. When a member dies, the clerk records the date of death in the membership record, and no action by the church is necessary.

Membership in the Conference Church

Isolated members should unite with the conference church, which is a body organized for the benefit of believers who otherwise would be without church privileges. Aged and infirmed members who live near a church and conference officers and other employees, including pastors, should be members of a local church, not the conference church.

The conference president is the presiding elder of the conference church, and the work normally carried by the clerk and the treasurer is handled by the conference secretary and treasurer. Since the church has no

board, all business normally conducted by a local church board is conducted by the conference committee, which also appoints delegates from the conference church to the conference session.

MEMBERSHIP

Membership Record

The church should have one membership record. Names are added or removed only on the vote of the church or at death. Under no circumstances should a church keep a retired membership list.

CHAPTER 7

Discipline

General Principles

The Bible and the Spirit of Prophecy set forth in clear, unmistakable language the solemn responsibility that rests upon the people of God to maintain their purity, integrity, and spiritual fervor. If members grow indifferent or drift away, the church must seek to reclaim them for the Lord.

Dealing With Erring Members

"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" **(Matthew 18:15-18).**

"In dealing with erring church members, God's people are carefully to follow the instruction given by the Savior in the eighteenth chapter of Matthew.

"Human beings are Christ's property, purchased by Him at an infinite price, bound to Him by the love that He and His Father have manifested for them. How careful, then, we should be in our dealing with one another! Men have no right to surmise evil in regard to their fellow men. Church members have no right to follow their own impulses and inclinations in dealing with fellow members who have erred. They should not even express their prejudices regarding the erring, for thus they place in other minds the leaven of evil." 'If thy brother shall trespass against thee,' Christ declared, 'go and tell him his fault between thee and him alone.' Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church is made to suffer. Settle the matter 'between thee and him alone.' This is God's plan."

God's Plan

"Whatever the character of the offense, this does not change the plan that God has made for the settlement of misunderstandings and personal injuries. Speaking alone and in the spirit of Christ to the one

DISCIPLINE

Who is in fault will often remove the difficulty. Go to the erring one, with a heart filled with Christ's love and sympathy, and seek to adjust the matter. Reason with him calmly and quietly. Let no angry words escape your lips. Speak in a way that will appeal to his better judgment. Remember the words: 'He which converted the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' **James 5:20**.

"All heaven is interested in the interview between the one who has been injured and the one who is in error. As the erring one accepts the reproof offered in the love of Christ, and acknowledges his wrong, asking forgiveness from God and from his brother, the sunshine of heaven fills his heart. The Spirit of God binds heart to heart, and there is music in heaven over the union brought about.

" 'But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.'

Take with you those who are spiritually minded, and talk with the one in error in regard to the wrong. .As he sees their agreement in the matter, his mind may be enlightened."

'And if he shall neglect to hear them,' what then shall be done? Shall a few persons in a board meeting take upon themselves the responsibility of disfellowshiping the erring one? 'If he shall neglect to hear them, tell it unto the church.' Let the church take action in regard to its members.

"'But if he neglect to hear the church, let him be unto thee as an heathen man and a publican.' If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books.

"No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ's righteousness. "'Verily I say unto you,' Christ continued, 'whatsoever ye shall bind on earth shall be

bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.'

"This statement holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord Has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their un-Christ like conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's Word will be ratified in heaven."

Authority of the Church

"The world's Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says: 'verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever [in church discipline] ye shall loose on earth shall be loosed in heaven.' Thus even the heavenly authority ratifies the discipline of the church in regard to its members when the Bible rule has been followed.

"The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church."

Church's Responsibility

"God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins."

"If there were no church discipline and government, the church would go to fragments; it could not hold together as a body."

Unconsecrated Resist Discipline

"There are many who do not have the discretion of Joshua and who have no special duty to search out wrongs and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them; let them not stand in the way of those who have this duty to do. Some make it a point to question and doubt and find fault because others do the work that God has not laid upon them. These stand directly in the way to hinder those upon whom God has laid the burden of reproving and correcting prevailing sins in order that His frown may be turned away from His people. Should a case like Chan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a wicked, fault-finding spirit. God is not to be trifled with and His warnings disregarded with impunity by a perverse people.

DISCIPLINE

"Those who work in the fear of God to rid the church of hindrances and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin and may prosper in purity, and that the name of God may be glorified, will ever meet with resisting influences from the unconsecrated."

Safeguarding Unity of the Church

Christians should make every effort to avoid tendencies that would divide them and bring dishonor to their cause. "It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? . . . Those who refuse to work in harmony greatly dishonor God." The church should discourage actions that threaten harmony among its members and should consistently encourage unity.

Although all members have equal rights within the church, no individual member or group should start a movement or form an organization or seek to encourage a following for the attainment of any objective or for the teaching of any doctrine or message not in harmony with the fundamental religious objectives and teachings of the Church. Such a course would result in the fostering of a divisive spirit, the fragmenting of the witness of the Church, and thus in hindering of the Church's discharge of its obligations to the Lord and the world.

Reconciliation of Differences

Every effort should be made to settle differences among church members and contain the controversy within the smallest possible sphere. Reconciliation of differences within the church should, in most cases, be possible without recourse either to a conciliation process provided by the Church or to civil litigation.

"If matters of difficulty between brethren were not laid open before others, but frankly spoken of between themselves in the spirit of Christian love, how much evil might be prevented? How many roots of bitterness whereby many are defiled would be destroyed, and how closely and tenderly might the followers of Christ be united in His love!"

"Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame. By ignoring the authority of the church they show contempt for God, who gave to the church its authority."

Civil litigation is often carried on in a spirit of contention that results from and reveals human selfishness. It is this kind of adversarial

proceedings that must be discouraged by a church that seeks to exhibit the spirit of Christ. Christian unselfishness will lead followers of Christ to suffer themselves to be defrauded **(1 Corinthians 6:7)** rather than to "go to law before the unrighteous, and not before the saints" **(1 Corinthians 6:1,2).**

While there are, in the modern world, occasions for seeking decrees of civil courts, Christians should prefer settlement within the authority of the Church and should limit the seeking of such decrees to cases that are clearly within the jurisdiction of the civil courts and not within the authority of the Church or for which the Church agrees it has no adequate process for orderly settlement. Such suits before civil courts should never become revengeful adversary proceedings but should develop out of a desire to seek arbitration and to settle differences amicably.

Examples of such civil cases may include, but are not limited to, the settlement of insurance claims, the issuance of decrees affecting the boundaries and ownership of real property, the deciding of some matters involving the administration of estates, and the awarding of custody of minor children.

While the Church should set up procedures within the constraints of legal practice to avoid the type of litigation referred to in 1 Corinthians 6, it should constantly be on guard against turning from its gospel mission and taking up the duties of a civil magistrate. **(Luke 12:13, 14)**

God's ideal for members of His Church is that they should, as far as possible, "live peaceably with all men" **(Romans 12:18).** The Church should use its readily accessible and reasonably prompt process by which many differences among members can be settled. Should the Church fail to respond to a request for help in reconciling a difference, or if the Church acknowledges that the nature of the case is such that it is not within its authority, it should be recognized that the member has exhausted the possibilities of the biblically outlined procedure for the settlement of differences and that what he/ she should do beyond that point is a matter for his/her conscience.

However, when the Church, endeavoring to assist in timely and amicable settlement of differences among its members, recommends a solution, members should not summarily reject the recommendation. As 1 Corinthians 6:7 indicates, it is no light matter for a member, outside the orderly processes of the Church, to litigate a grievance against another member.

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Members who demonstrate impatience and selfishness by their unwillingness to wait for and accept recommendations of the Church in the settlement of grievances against other church members may properly be

subject to the discipline of the church because of the disruptive effect on the Church and their refusal to recognize properly constituted Church authority.

Settlement of Grievances of Members Against the Church

The same principles that influence resolution of differences among members apply to the settlement of grievances of members against Church organizations and institutions.

Members should not instigate litigation against any Church entity except under circumstances where the Church has not provided adequate process for orderly settlement of the grievance or where the nature of the case is such that it is clearly not within the authority of the Church to settle.

Settlement of Grievances of the Church Against Members

At times Church organizations or institutions may have grievances against members. In such circumstances, Church administrators must, in Christian forbearance, keep in mind the biblical counsel for settling disputes among Christians and apply that counsel to the settlement of grievances of the Church against its members. The Church should, in preference to litigating matters in a secular court, make every reasonable effort in cooperation with the member to provide a process by which orderly settlement of the problem can be accomplished.

The Church recognizes the need of exercising great care to protect the highest spiritual interests of its members, to ensure fair treatment, and to safeguard the name of the Church. It cannot afford to deal lightly with such sins or permit personal considerations to affect its actions, and at the same time it must strive to reclaim and restore those who err.

"If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves lest they also be tempted."

Reasons for Discipline

The reasons for which members shall be subject to discipline are:

1. Denial of faith in the fundamentals of the gospel and in the fundamental beliefs of the Church or teaching doctrines contrary to the same.

2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbath breaking, and willful and habitual falsehood.

3. Violation of the commandment of the law of God, which reads,

"You shall not commit adultery" **(Exodus 20:14, Matthew 5:27-28)**, as it relates to the marriage institution and the Christian home, biblical standards of moral conduct, and any act of sexual intimacy outside of a marriage relationship and/or non-consensual acts of sexual conduct within a marriage, whether those acts are legal or illegal. Such acts include but are not limited to child sexual abuse, including abuse of the vulnerable. Marriage is defined as a public, lawfully binding, monogamous, heterosexual relationship between one man and one woman.

4. Fornication, which includes among other issues, promiscuity, homosexual activity, incest, sodomy, and bestiality.

5. The production, use, or distribution of pornographic material.
6. Remarriage of a divorced person, except the spouse who has remained faithful to the marriage vow in a divorce for adultery or for sexual perversions.
7. Physical violence, including violence within the family.
8. Fraud or willful misrepresentation in business.
9. Disorderly conduct which brings reproach upon the church.

10. Adherence to or taking part in a divisive or disloyal movement or organization.

11. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

12. The use, manufacture, or sale of alcoholic beverages.

13. The use, manufacture, or sale of tobacco in any of its forms for human consumption.

14. The use or manufacture of illicit drugs or the use, misuse, or sale of narcotics or drugs without appropriate medical cause and license.

DISCIPLINE

Process of Discipline

When grievous sins are involved, the church has two ways in which disciplinary measures must be taken:

1. By a vote of censure.
2. By a vote to remove from membership.

Discipline by Censure—In cases where the offense is not considered by the church to be so serious as to warrant the extreme course of removing membership, the church may express its disapproval by a vote of censure.

Censure has two purposes: (1) To enable the church to express its disapproval of a grievous offense that has brought disgrace upon the cause

of God and (2) to impress offending members with the need for a change of life and reformation of conduct and to give them a period of grace and probation during which to make those changes.

A vote of censure is for a stated period of from a minimum of one month to a maximum of 12 months. It terminates an erring member's election or appointment to all offices and removes the privilege of election while it is in effect. Members under censure have no right to participate by voice or by vote in the affairs of the church or lead church activities, such as teaching a Sabbath School class. They are not deprived, however, of the privilege of sharing the blessings of Sabbath School, church worship, or communion. Membership may not be transferred during the period of censure.

Votes of censure must not carry any provision involving removal of membership in case of failure to comply with any condition imposed. Assessment should be made at the expiration of the period of censure to determine whether the disciplined members have changed course. If their conduct is satisfactory, they may then be considered in regular standing without further action and shall be notified that the censure has ended. If their conduct is not satisfactory, the church again should consider appropriate discipline. Any return to church office must be by election.

Discipline by Removal From Membership

Removing individuals from membership in the church, the body of Christ, is the ultimate discipline that the church can administer. Only after the instruction given in this chapter has been followed, after counsel from the pastor or the conference when the pastor is unavailable, and after all possible efforts have been made to win and restore them to right paths, should an individual be removed from membership.

No Additional Tests of Fellowship

No minister, congregation, or conference has authority to establish tests of fellowship. This authority rests with the General Conference Session. Anyone seeking to apply tests other than those herein set forth does not, therefore, properly represent the Church.

Timeliness of Discipline

The church must care for the disciplinary process within a reasonable time and then communicate its decisions with kindness and promptness. Delay in administering discipline may increase the frustration and suffering of the member and the church itself.

Caution About Judging Character and Motive

"Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we supposed to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope.

Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time. There is in the Savior's words another lesson, a lesson of wonderful forbearance and tender love.

As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast."

At a Properly Called Meeting

Members may be disciplined for sufficient cause, but only at a properly called business meeting after the church board has reviewed the case. The meeting must be presided over by an ordained pastor, or licensed pastor who is ordained as a local elder of the church concerned, or, in the pastor's absence and in counsel with the pastor or with the conference president, an elder of the local church.

DISCIPLINE

By Majority Vote

Members may be removed from membership or otherwise disciplined only by a majority vote of members present and voting at a duly called meeting. "The majority of the church is a power which should control its individual members."

Church Board Cannot Remove Members

The board may recommend to a business meeting the removal of members, but under no circumstance does the board have the right to take final action. Except in the case of the death of members, the clerk can remove a name from the records only after a vote of the church in a business meeting.

Fundamental Rights of the Members

Members have a fundamental right to prior notification of the disciplinary meeting and the right to be heard in their own defense, introduce evidence, and produce witnesses. No church should vote to discipline a member under circumstances that deprive the member of these rights. Written notice must be given at least two weeks before the meeting and include the reasons for the disciplinary hearing.

Lawyers Not to Represent Members

The work of the Church in its administration of order and discipline is an ecclesiastical function that in no sense has to do with civil or legal procedure. Therefore, the Church does not recognize the right of members to bring legal counsel to represent them in any meeting called to administer order or discipline or for the transaction of any other church business. Members wanting to bring legal counsel into a meeting should be informed that they will not be given a hearing if they insist on bringing legal counsel.

The church also should exclude all nonmembers from any church meeting called for the administration of church order or discipline, except when they are called as witnesses.

Transferring Members Under Censure

No church shall receive into membership persons who are under censure of another congregation, because that would condone the offenses for which the members have been disciplined. The acceptance into membership of those under discipline is such a serious violation of Church policy that an offending church may be subject to discipline by the conference constituency.

Members Not to Be Removed for Nonattendance

Church leaders should faithfully visit absentee members and encourage them to resume attendance and to enjoy the blessings of worship with the congregation. When because of age, infirmity, or other unavoidable cause members find it impossible to attend worship services regularly, they should keep in contact with church leaders by letter or other means. However, as long as members are loyal to the doctrines of the Church, nonattendance shall not be considered sufficient cause for removal from membership.

Members Moving Away and Not Reporting

When members move, they should inform the clerk or elder of their new address. While remaining members of that church, they should report and send their tithe and offerings at least quarterly. If, however, members move without leaving a forwarding address and make no effort to contact or report to the church, and the church cannot locate them for at least two years, then the church may certify that it has tried without success to locate the members and the members may be removed by a vote of the church. The clerk should record in the membership record: “Whereabouts unknown. Voted to designate as missing.”

Members Not to Be Removed for Pecuniary Reasons

Though members should support the work of the Church to the extent they are able, they should never be removed because of their inability or failure to contribute financially to the Church.

Removing Members at Their Request

Great care should be exercised in dealing with members who request to be removed from membership. The Church recognizes the right of the individual to withdraw membership. Letters of resignation shall be presented to the board, where the resignation will be recorded with the effective date according to the resignation letter. Out of Christian consideration for the individuals involved, action shall be taken without public discussion. Efforts should be made to restore the individual to the church family.

Notification to Those Removed From Membership

A church removing members must notify them in writing of the action taken but with the assurance of enduring spiritual interest and personal concern. This communication should, where possible, be delivered in person by the pastor or by a board designee. The former members should be assured that the church hopes they will return to the church and that one day there will be eternal fellowship together in the kingdom of God .

DISCIPLINE

Reinstating Those Previously Removed From Membership

When persons have been removed for discipline, the church should, where possible, maintain contact and manifest the spirit of friendship and love, endeavoring to bring them back to the Lord.

Those previously removed may be received again into membership when confession of wrongs committed is made, evidence is given of real repentance and change of life, and the life is consistent with Church standards and it is clear that the member will fully submit to Church order and discipline. Such reinstatement should preferably be in the church from which the member was dismissed. However, when this is not possible, the church where the person is requesting reinstatement must seek information from the former church about the reasons for which the person was removed from membership.

When dealing with perpetrators of sexual abuse, it should be remembered that restoration to membership does not remove all consequences of such a serious violation. While attendance at church activities may be permissible with properly established guidelines, a person convicted or disciplined for sexual abuse should not be placed in a role which could put them in contact with children, youth, and other vulnerable individuals.

Neither shall they be given any position which would encourage vulnerable individuals to trust them implicitly.

Because removal from membership is the most serious form of discipline, the period of time before members may be reinstated should be sufficient to demonstrate that the issues which led to removal from membership have been resolved beyond reasonable doubt. It is expected that readmission to membership will be done in connection with rebaptism.

Right of Appeal for Reinstatement

While it is the right of the church to administer discipline, this does not set aside the rights of members to seek fairness. If members believe that they have been treated unfairly by the local church, or not had the right to be heard fairly, and the church is unwilling to reconsider the case or if the officers refuse to consider their applications for reinstatement, the former members have a right to appeal in writing to the church for a hearing. The church should not neglect or refuse to grant such hearings. If it does, or if the former members still feel unfairly treated by the church after the appeal, they have the right to a final appeal for a hearing to the executive committee of the conference.

If, after a full and impartial hearing, the conference committee is satisfied that an injustice has been inflicted by the church, the committee may recommend reinstatement to membership. But if membership is still refused by the church, then the conference committee may recommend membership in some other church. On the other hand, if it finds good grounds for sustaining the church in refusing to reinstate the former members, it will so record its decision.

CHAPTER 8

Local Church Officers and Organizations

Choosing quality officers is important for the prosperity of the church, which should exercise the greatest care when calling men and women into positions of sacred responsibility.

General Qualifications

Moral and Religious Fitness

"Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens" **(Exodus 18:21)**.

"Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business" **(Acts 6:3).**

"Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil" **(1Timothy 3:7).** "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also**" (2 Timothy 2:2).**

"A bishop [elder] then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

"Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be tested; then let them serve as deacons, being found blameless. Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and

Great boldness in the faith which is in Christ Jesus" **(1 Timothy 3:2-13; see also Titus 1:5-11 and 2:1, 7, 8).**

"Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you" **(1 Timothy 4:12-16).**

Feeding and Guarding the Church

The apostle Paul called together "the elders of the church" and counseled them: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among your selves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears" **(Acts 20:17, 28-31; see also 1 Peter 5:1-3).**

Respecting Pastors and Officers

"And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves" **(1 Thessolians 5:12, 13**; see also **1 Timothy 5:17** and **Hebrews 13:7, 17).**

"The Thessalonian believers were greatly annoyed by men coming among them with fanatical ideas and doctrines. Some were 'disorderly, working not at all, but . . . busybodies.' The church had been properly organized, and officers had been appointed to act as ministers and deacons. But there were some, self-willed and impetuous, who refused to be subordinate to those who held positions of authority in the church. They claimed not only the right of private judgment, but that of publicly urging their views upon the church. In view of this, Paul called the attention of the Thessalonians to the respect and deference due to those who had been chosen to occupy positions of authority in the church."

"Those who hold responsible positions in the church may have faults in common with other people and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed."

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

Not Hurried Into Office

"In many places we meet men who have been hurried into responsible positions as elders of the church when they are not qualified for such a position. They have not proper government over themselves. Their influence is not good. The church is in trouble continually in consequence of the defective character of the leader. Hands have been laid too suddenly upon these men." **(1 Timothy 5:22.)**

Those Opposing Unity Not Suitable for Office

"There have of late arisen among us men who profess to be the servants of Christ, but whose work is opposed to that unity which our Lord established in the church. They have original plans and methods of labor. They desire to introduce changes into the church to suit their ideas of progress and imagine that grand results are thus to be secured. These men need to be learners rather than teachers in the school of Christ. They are ever restless, aspiring to accomplish some great work, to do something that will bring honor to themselves. They need to learn that most profitable of all lessons, humility and faith in Jesus. "Teachers of the truth, missionaries, officers in the church, can do a good work for the Master if they will but purify their own souls by obeying the truth."

Unsafe to Choose Those Refusing to Cooperate

"God has placed in the church, as His appointed helpers, men of varied talents, that through the combined wisdom of many the mind of the Spirit may be met. Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ."

Local Membership

Members in regular standing are eligible for election to leadership positions in the church where they hold membership. Exceptions may be made for the following:

1. Students, who are members in regular standing but who, for purposes of education, live away from home and regularly attend a church in the area of their temporary residence.

2. A conference employee assigned by the conference as pastor/ leader for two or more congregations.

3. An elder who, when necessary and with the recommendation of the conference committee, may be elected to serve in more than one church within a district.

Other exceptions may be considered by the conference committee.

Setting Tithing Example

All officers shall set an example in the matter of returning a faithful tithe to the Church. Anyone who fails to set such an example shall not be elected to church office.

Not Delegates Ex Officio

No church officer is a delegate ex officio to a conference session. If the church wants an officer to serve as a delegate, it must elect that officer as a delegate.

Distributing Responsibility

The church should not lay too much responsibility on a small group of willing officers, while others are underused. Unless circumstances make it necessary, election of one individual to several offices should be discouraged.

Removal and Readmission

When an officer is removed from membership and subsequently readmitted, the readmittance does not reinstate the individual to the former office.

Term of Office

The term of office for officers of both the church and its auxiliary organizations shall be Local Church one year, sub-Field two years, field four years Union three years, Division five years, Conference seven years & General Conference ten years except where the church in a business meeting votes to have elections every two years in order to facilitate continuity and development of spiritual gifts and eliminate the work involved in having yearly elections.

While it is not advisable for one person to serve indefinitely in a particular position, officers may be reelected. This is how election should be conducted church members elected for local leaders, local leaders for field leaders for Union leader for Division leaders for Conference leaders for General conference.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

Elders

Religious Leaders of the Church

Elders must be recognized by the church as strong spiritual leaders and must have good reputations both in the church and community. In the absence of a pastor, elders are the spiritual leaders of the church and by precept and example must seek to lead the church into a deeper and fuller Christian experience.

Elders should be able to conduct the services of the church and minister in both word and doctrine when the assigned pastor is unavailable. However, elders should not be chosen primarily because of social position or speaking ability, but because of their consecrated lives and leadership abilities.

Elders may be reelected, but it is not advisable for them to serve indefinitely. The church is under no obligation to reelect and may choose others whenever changes seem advisable. Upon the election of new elders, the former elders no longer function as elders but may be elected to other church offices.

Ordination of Elders

Election to the office of elder does not in itself qualify one as an elder. Ordination is required before an elder has authority to function. Between election and ordination, the elected elder may function as church leader but not administer the ordinances of the church. The ordination service is performed only by an ordained pastor currently credentialed by the conference. As a courtesy, a visiting ordained pastor may be invited to assist. However, only on the specific request of conference officers would a visiting ordained pastor or a retired ordained pastor conduct the ordination.

The sacred rite of ordination should be simply performed in the presence of the church and may include a brief outline of the office of elder, the qualities required, and the principal duties the elder will be authorized to perform. After the exhortation, the ordained pastor, assisted by other ordained pastors and/or local elders who are participating in the service, will ordain the elders by prayer and the laying on of hands

Once ordained, elders need not be ordained again if reelected, or upon election as elders of other churches, provided they have maintained regular membership status. They are also qualified to serve as deacons.

Relationship to the Pastor

If the conference committee assigns a pastor or pastors to the congregation, the pastor, or senior pastor if more. Than one, should be considered the ranking officer and the local elders as assistants. Since their work is closely related, they should work together harmoniously. The pastor should not assume all lines of responsibility, but should share these with the elders and other officers. The pastor regularly serving the church acts as the chairperson of the board. There may be circumstances, however, when it would be advisable for an elder to act as chairperson. The pastoral work of the church should be shared by the pastor and the elders. In counsel with the pastor, the elders should visit members, minister to the sick, foster prayer ministries, arrange or lead out in anointing services and child dedications, encourage the disheartened, and assist in other pastoral responsibilities. As under shepherds, elders should exercise constant vigilance over the flock.

If the pastor is a licensed minister, the church or churches served should elect the pastor as an elder. Because the pastor is appointed to the position in the church by the conference, the pastor serves the church as a conference employee, is responsible to the conference committee, and maintains a sympathetic and cooperative relation to and works in harmony with all the plans and policies of the local church. Elders, who are elected by the church, are responsible to that body and to its board.

Work of Elders Is Local

The authority and work of elders are confined to the church in which their election has been made. It is not permissible for a conference committee by vote to confer on an elder the status that is granted to an ordained pastor to serve other churches as elder. If that need exists, the conference committee may recommend to the church needing an elder that it invite and elect the elder of a nearby church to serve. Thus by election one individual may, when necessary, serve more than one church. Such an arrangement should be made only in counsel with the conference committee. Authority to elect elders is inherent in the local church and not in the conference committee. The only way one may be qualified for serving the Church at large is by ordination to the gospel ministry.

Conducting Church Services

Under the pastor or in the absence of the pastor, an elder is responsible for the services of the church and must either conduct them or arrange for someone to do so. Communion services must always be conducted by an ordained/commissioned pastor or local elder. The pastor usually chairs the business meeting. In the absence of the pastor, and with approval of the pastor or the conference president, an elder should serve as chairperson.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS Baptismal Service

In the absence of an ordained pastor, an elder shall request the conference president to arrange for the baptism of those desiring to unite with the church. An elder should not officiate in the service without first obtaining permission from the conference president.

Marriage Ceremony

In a marriage ceremony the charge, vows, and declaration of marriage are given only by an ordained pastor except in those areas where division committees have approved that selected licensed or commissioned pastors who have been ordained as local elders may perform the ceremony. Local laws may require that persons conducting marriage ceremonies also hold state licensure/permit to do so. An ordained pastor, a licensed or commissioned pastor, or an elder may deliver the sermonette, offer the prayer, and give the blessing.

To Foster Tithing

By faithfully returning tithe, elders do much to encourage other members to return a faithful tithe Elders can foster tithing by public presentation of the scriptural privilege and responsibility of stewardship and by personal labor with members in a tactful and helpful manner.

Elders should regard all financial matters pertaining to members as confidential and shall not give such information to unauthorized persons.

To Foster Bible Study, Prayer, and a Relationship With Jesus

As spiritual leaders, elders are responsible for encouraging members to develop a personal relationship with Jesus by strengthening their habits of personal Bible study and prayer. Elders should model a commitment to Bible study and prayer. An effective personal prayer life of every member, supporting all ministries and programs of the local church, will enhance the church's mission. Elders may ask the board to appoint a council to assist in this role of development and encouragement.

To Foster All Lines of Work

Under and in cooperation with the pastor, elders are spiritual leaders of the church and are responsible for fostering all departments and activities of the work. Elders should maintain a mutually helpful relationship with other officers.

To Cooperate With the Conference

The pastor, elders, and all officers should cooperate with conference officers and departmental directors in carrying out approved plans. They should inform the church of all regular and special offerings, promote all the programs and activities of the church, and encourage all officers to support conference plans and policies.

Elders should work closely with the treasurer and see that all conference funds are remitted promptly to the conference treasurer at the time established by the conference. Elders should see that the clerk's report is sent promptly to the conference secretary at the close of each quarter.

Elders should regard all correspondence from the conference office as important. Letters calling for announcements should be presented at the proper time.

In the absence of the pastor, the first elder should see that the church elect's delegates to conference sessions and that the clerk sends the names of delegates to the conference office.

To Foster Worldwide Work

Elders also should foster world mission work by carefully studying the worldwide work and encouraging members to personally support mission work. Their kindly, tactful attitude will encourage liberality of members both in church services and Sabbath School.

Training and Equipping of Elders

The Ministerial Association, in cooperation with the departments, promotes the training and equipping of elders. However, the pastor has the primary responsibility for training elders.

Free to Work Effectively

Elders especially should be left free of other burdens to perform effectively their many duties. It may be advisable in some cases to ask elders to lead the outreach (missionary) work of the church, but even this should be avoided if other talent is available.

First Elder

It may be advisable, because of church size, to choose more than one elder because the burdens of the office are too great for one person. If the church elects more than one elder, one should be designated "first elder." The work should be divided among the elders in harmony with their experience and ability.

Limitation of Authority

Elders do not have the authority to receive or remove members. This is done only by vote of the church. Only the board may recommend that the church vote to receive or remove members.

Church Leaders

Occasionally no one possesses the experience and qualifications to serve as an elder. Under such circumstances the church should elect a person to be known as "leader." In the absence of the pastor or a conference-assigned pastor, the leader is responsible for the services of the church, including business meetings. The leader must either conduct the church service or arrange for someone else to do so. If the church leader is unable to lead out in the business meeting, the conference should be contacted for assistance.

A leader, who is not an ordained elder, may not administer baptism, conduct the Lord's Supper, perform the marriage ceremony, or preside at business meetings when members are disciplined. A request should be made to the conference president for an ordained pastor to preside at such meetings.

Deacons

The New Testament identifies the office of deacon with the Greek word *daikon's*, from which the English "deacon" is derived. The Greek word is variously interpreted as "servant, minister, and writer, attendant" and in Christian circles has acquired the specialized meaning now attached to "deacon."

The men who came to be known as the seven deacons of the apostolic church were chosen and ordained to attend to the business of the church. **(See Acts 6:1-8.)** Their qualifications, slightly less exacting than those of elders, are listed in **1Timothy 3:8-13.**

"The fact that these brethren had been ordained for the special work of looking after the needs of the poor did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success."

"The appointment of the seven to take the oversight of special lines of work proved a great blessing to the church. These officers gave careful consideration to individual needs as well as to the general financial interests

of the church, and by their prudent management and their godly example they were an important aid to their fellow officers in binding together the various interests of the church into a united whole."

Today appointment of deacons through election brings similar blessings in church administration by relieving pastors, elders, and other officers of duties that deacons may perform well.

"The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle."

The Ministerial Association, in connection with the departments, promotes the training and equipping of deacons. However, the pastor, in conjunction with the elder(s), has the primary responsibility for training the deacons.

Board of Deacons

where a church has a number of deacons, it should organize a board of deacons chaired by the head deacon and with another deacon serving as secretary. Such a body provides a way to distribute responsibility and coordinate their contributions to the well-being of the congregation. It also provides a training ground where new deacons are instructed in their duties.

Deacons Must Be Ordained

Newly elected deacons cannot fill their office until they have been ordained by an ordained pastor currently credentialed by the conference.

The sacred rite of ordination should be characterized by simplicity and performed in the presence of the church. The pastor may give a brief outline of the biblical office of deacon, the qualities required for service, and the principal duties deacons are authorized to perform. After a short exhortation to faithfulness in service, the pastor, assisted by an elder where appropriate, ordains the deacons by prayer and the laying on of hands.

If they retain church membership, deacons, once ordained, do not have to be ordained again if they move their memberships to other churches. When the term for which they were elected expires, they must be reelected if they are to continue to serve as deacons.

Elders subsequently elected as deacons need not be ordained as deacons because ordination as elder covers this office.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

Deacons Not Authorized to Preside

Deacons are not authorized to preside at the Lord's Supper, baptism, or business meetings and are not permitted to perform the marriage ceremony

or officiate at the reception or transfer of members. If a church has no one authorized to perform such duties, the church leader shall contact the conference for assistance.

Duties of Deacons

The work of deacons involves a wide range of services for the church, including:

1. ***Assistance at Services and Meetings***

Deacons are usually responsible for welcoming members and visitors as they enter the church and for assisting them, where necessary, to find seats. They also cooperate with the pastor and elders for smooth functioning of all meetings.

2. ***Visitation of Members***

In many churches visitation is arranged by distributing membership by districts and assigning a deacon to each district with the expectation that he will visit each home at least once a quarter.

3. ***Preparation for Baptismal Services***

Deacons make necessary preparations for baptismal services.

4. ***Assistance at Communion Service***

At the service of foot-washing, the deacons or deaconesses provide everything needed, such as towels, basins, water, and buckets. After the service they see that the utensils and linen are washed and properly stored.

Remaining bread and wine should not be consumed, but disposed of in a respectful manner by deacons and deaconesses following the Lord's

Supper.

5. ***Care of the Sick and Aiding the Poor and Unfortunate***

Deacons and deaconesses are charged with assisting the sick, poor, and unfortunate and should keep the church informed of their needs and enlist the support of members. Money should be provided for this work from the fund for the poor and needy. The treasurer, on recommendation from the board, will pass over to the deacons or deaconesses whatever may be needed for use in needy cases.

6. ***Care and Maintenance of Property***

In churches where the responsibility for the care and maintenance of church property is not assigned to a building committee, deacons and deaconesses have this responsibility.

Deaconesses

Deaconesses were included in the official staff of the early Christian churches.

"I commend to you Phoebe our sister, who is a servant of the church [deaconess] in Cenchrea, that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also" **(Romans 16:1, 2).**

Deaconesses should be chosen for their consecration and other qualifications that fit them for the duties of the office.

The Ministerial Association, in connection with the departments, promotes the training and equipping of deaconesses. However, the pastor, in conjunction with the elder(s), has the primary responsibility for training the deaconesses.

Board of Deaconesses

If a church elects several deaconesses, it should organize a board of deaconesses chaired by the head deaconess and another deaconess serving as secretary. This board is authorized to assign duties to individual deaconesses and cooperates closely with the board of deacons, especially in welcoming members and visitors and in home visitation. It also provides a training ground where new deaconesses are instructed in their duties.

Ordination Service for Deaconesses

Such a service, like the ordination of deacons, would be carried out by an ordained pastor currently credentialed by the conference. The ordination service should be characterized by simplicity and performed in the presence of the church.

If they retain church membership, deaconesses do not have to be ordained again if they move their memberships to other churches. When the term for which they were elected expires, they must be reelected if they are to continue to serve as deaconesses.

Deaconesses Not Authorized to Preside

Deaconesses are not authorized to preside at any of the services of the church or business meetings and cannot perform the marriage ceremony or officiate at the reception or transfer of members.

If a church has no one authorized to perform such duties, the church leader shall contact the conference for assistance.

Duties of Deaconesses

Deaconesses serve the church in a wide variety of activities, including:

1. ***Greeting and Visiting Guests and Members***
In many churches, deaconesses assist in greeting guests and members at meetings and in visiting members in their homes when they cannot attend services.

2. ***Assistance at Baptisms***
Deaconesses ensure that female candidates are cared for both before and after the ceremony. They also give such counsel and help as may be necessary regarding suitable garments for baptism. Robes of suitable material should be provided. Where robes are used, the deaconesses should see that they are laundered and carefully stored.

3. ***Arrangements for the Communion Service***
Deaconesses and deacons arrange for everything needed for this service and see that everything used is cared for afterward. Before the communion service begins, deaconesses set the communion table, including preparing the bread and wine, pouring the wine, placing the plates of unleavened bread, and covering the table with the linen provided for that purpose. Deaconesses assist in the service of foot-washing, giving special aid to women visitors and new members.

4. ***The Care of the Sick and the Poor***
Deaconesses assist deacons in caring for the sick, needy, and unfortunate.

5. ***Care and Maintenance of Property***
In churches where the responsibility for the care and maintenance of church property is not assigned to a building committee, deacons and deaconesses have this responsibility.

Clerk

Much of the efficient functioning of the church depends on the work of the clerk. Because of the important and specialized functions of this office, it is wise to choose one who can be reelected to provide continuity in record keeping and reporting. Large churches may elect assistant clerks as needed. When the clerk, as secretary, cannot attend a business meeting, the clerk should arrange for an assistant to be present to take the minutes.

No Names Added or Removed Without Vote

The clerk has no authority to add names to or remove names from the membership record without a vote of the church, which must always vote to add or remove a

Name, except in the case of the death of a member, or when a member requests in writing to be removed from membership. When a member dies, the clerk will record the date of the death in the membership record.

When a member submits a written request to the church board to be removed from membership, the clerk will record the action of the board.

Transferring Members

The clerk handles correspondence between members and churches in the transferring of memberships.

Corresponding With Members

The clerk should try to keep in touch with absent members.

Notice of Delegates for Conference Sessions

The clerk, on authorization of the board, promptly notifies the conference of delegates elected to represent the church at a conference session, using blanks or forms provided by the conference.

Reports to Be Furnished Promptly

The clerk must promptly furnish reports requested by the conference. Some are quarterly, others annual. It is essential that reports be sent to the conference secretary within the time specified because they are important for the accuracy of reports prepared by other organizations of the world Church. The clerk collects information for these reports from the other officers and department leaders.

Church Records

The clerk keeps church records, which should be carefully preserved. All records and account books of all officers are the property of the church and are to be surrendered to the newly elected clerk at the expiration of the term of office of the previous clerk, or to the church at any time during the term on request of the pastor or elders.

Treasurer

Because of the important functions of the treasurer, it is wise to choose one who can be reelected to provide continuity in record keeping and reporting. Large churches may elect assistant treasurers as needed.

The treasurer can greatly encourage faithfulness in the returning of tithe and deepen the spirit of liberality on the part of the members. A word of counsel given in the spirit of the Master will help members to render

Faithfully to God His own in tithes and offerings, even in a time of financial stringency.

Treasurer the Custodian of All Funds

The treasurer is the custodian of all church funds. These include (1) conference funds, (2) local church funds, and (3) funds belonging to auxiliary organizations of the local church.

All funds (conference, local church, and local church auxiliary) are deposited by the treasurer in a bank or financial institution account in the name of the church, unless the local conference authorizes another system.

Surplus church funds may be deposited in savings accounts upon authorization of the board. Where large balances are carried for building or special projects, the board may authorize separate bank accounts. Such accounts, however, shall be operated by the treasurer and reported to the church along with all other church funds.

All church bank accounts are exclusively for church funds and are never to be combined with any personal account or funds.

Conference Funds

Conference funds, which include tithe, all regular mission funds, and all funds for special conference projects and institutions, are trust funds. At the close of each month, or more often if requested by the conference, the treasurer shall send to the conference treasurer the entire amount of conference funds received during that period of time. The church may not borrow, use, or withhold such conference funds for any purpose.

Sabbath School Funds

All Sabbath School offerings are to be passed over weekly to the treasurer by the Sabbath School secretary-treasurer, the treasurer keeping a careful record of all such offerings. These mission funds are transmitted to the conference office as outlined in the previous paragraph. Sabbath School expense funds are held in trust, subject to the orders of the Sabbath School council (see pg. 90), to meet the routine expenses of the Sabbath School.

Local Church Funds

Local church funds include church expense, building and repair funds, and the fund for the poor and needy. These funds belong to the local church and are disbursed by the treasurer only by authorization of the board or business meeting. However, the treasurer shall pay from the expense funds all bills for local expense that have been authorized by the board

Funds of Auxiliary Organizations

Auxiliary organization funds include such funds as church outreach programs, family life, The Holy Seed Church Youth Ministries, The Holy Seed Church Community Services or Dorcus Society, Sabbath School expense, and that portion of the health ministries funds belonging to the church, and may include church school funds. All money received by and for these organizations is turned over promptly to the church treasurer by the secretary of the organization, the deacons, or whoever has received the funds. These funds belong to the auxiliary organizations of the church. They may be disbursed only by order of the auxiliary organization to which they belong.

The treasurer shall give receipts for all funds received. On receiving money from the treasurer, the secretary of the auxiliary organization shall give a proper receipt to the treasurer.

Safeguarding the Purpose of Funds

When an offering is taken for worldwide missions or for any general or local enterprise, all money placed in the offering plate (unless otherwise indicated by the donor) shall be counted as part of that particular offering. All offerings and gifts contributed by individuals for a specific fund or purpose must be used for that purpose. Neither the treasurer nor the board has the authority to divert any funds from the objective for which they were given.

The funds of auxiliary organizations, often donations given for specific purposes, are raised for that special part of the church's work for which the auxiliary organization is established. Such funds are held in trust by the treasurer, and they too may not be borrowed or in any way diverted by the treasurer or the board from the objective for which they were raised.

When an auxiliary organization is discontinued, the church in regular business session may take action indicating the disposition of any balance of funds in the account of the organization.

Money for Personal Literature Orders

Money for personal orders of literature, books, pamphlets, magazines, and subscriptions for periodicals is cared for by the treasurer in areas where a local The Holy Seed Church Book Center does not exist.

Proper Method for Payment of Money by Members

The treasurer should urge that all money paid in by members, other than the regular church collection, be placed in tithe and offering envelopes, unless an alternative method has been implemented by the conference. Members should list the various items and amounts on the envelope as indicated and to make sure that the money enclosed equals the total shown

They should also sign their names and give their addresses, and place the envelopes in the offering plate or hand them to the treasurer, who should preserve the envelopes to serve as vouchers until all accounts are checked by the conference auditor.

Members who return their tithes and offerings by check or postal notes should, where legally possible, make such checks or notes payable to the church, rather than to any individual.

Receipts to Members

Receipts should be issued promptly for all money received from members, no matter how small the amount, and a strict account of all receipts and payments should be kept by the treasurer. All general offerings not in envelopes should be counted by the treasurer in the presence of another officer, preferably a deacon or deaconess, and a receipt given to such officer.

Proper Method of Remitting Funds to the Conference

In sending remittances to the conference treasurer, all checks, bank drafts, or money orders should be made payable to the organization wherever legally possible and not to any individual. A copy of the treasurer's records for the period should be enclosed with the remittance. Remittance blanks are furnished by the conference.

Preservation of Financial Documents

Financial documents, vouchers, or receipted bills should be secured for all funds received and disbursed in accordance with the system authorized by the local conference.

Books Should Be Audited

The conference treasurer or other individual appointed by the conference committee, audits the church financial records, usually each year.

The treasurer's books and other financial records relating to the work of the treasurer, the church school treasurer, and the treasurer of any other organization may be called for and inspected at any time by the conference auditor or by the pastor, district leader, head elder, or by any others authorized by the church board, but should not be made available to unauthorized persons.

Reports of all funds received and disbursed should be presented at the regular business meetings of the church. A copy of these reports should be given to the leading officers.

When the number of individuals returning tithe in the church is reported, the spouse and minor children who are non-wage earners but members of the church should be counted in this group, in addition to the wage earner of the family.

Relations With Members Confidential

The treasurer should always remember that relations with individual members are strictly confidential. The treasurer should never comment on the tithe returned by any member or on the income or anything concerning it, except to those who share the responsibility of the work. Great harm may be caused by failure to observe this rule.

Interest Coordinator

An interest coordinator should be elected to make sure that interests developed through the church's missionary outreach are cared for promptly. This person is a member of the board and the personal ministries council and works directly with the pastor and chairperson of that council.

Duties of this office include:

1. Keeping an organized list of all interests received by the church.
2. Assisting the pastor and chairperson of the personal ministries council in enlisting and recruiting qualified members for follow-up service.
3. Presenting to the board a monthly report on the number of interests received and followed up. When an interest is sufficiently developed, it should be shared with the pastor.

Departments and Other Organizations

Church structure, under the guidance of the Holy Spirit, is vital for the spiritual growth of members and for the fulfillment of the Church's mission. It is the skeleton of the ecclesiastical body. And "the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love" **(Ephesians 4:16)**.

The most important elements of structure and organization are the officers and the departments and other organizations. This section describes their objectives, leadership, and functions. The work of the departments and auxiliary organizations is closely tied to the work of the pastor because all are equally engaged in gospel outreach. The pastor serves as a counselor to these organizations, and they in turn

assist in the overall church outreach programs. In case of emergency, or where circumstances require, the pastor may call a meeting of any committee or organization.

Every church should utilize the services of the departments and organizations to nurture its members and accomplish the mission given by Christ **(see Matthew 28:19; Revelation 10:11; 14:6).**

Children's Ministries

Children's ministries develop the faith of children from birth through age 14, leading them into union with the Church. It seeks to provide multiple ministries that will lead children to Jesus and disciple them in their daily walk with Him. It cooperates with the Sabbath School and other departments to provide religious education to children and fulfills its mission by developing a variety of grace-oriented ministries for children that are inclusive, service-oriented, leadership-building, safe, and evangelistic.

"Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."

"It is still true that children are the most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage, that they may form characters after the similitude of the character of Christ."

"Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ."

"When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages—to officers of the church, to ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, Suffer them to come; as if He would say, They will come if you do not hinder them."

Children's Ministries Coordinator and Committee

The church elects a children's ministries coordinator to develop ministries that nurture the faith of children. The coordinator should have leadership ability as well as experience and passion for working with children.

The children's ministries coordinator works with the pastor and board to establish a children's ministries committee to provide ministries for children. The committee should consist of individuals with interest and experience in working with children. Ordinarily the members include Sabbath School division leaders, Vacation Bible School leader, The Holy Seed Church Junior Youth leaders, and two to three others who have a passion for ministry to children.

If the church has a children's ministries department, Vacation Bible Schools, children's branch Sabbath Schools, Neighborhood Bible Clubs, and Story Hours, they will come under the direction of children's ministries.

Everyone involved in work with children must meet Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference, which will ascertain and advise as to what background checks and certifications are available and/or required.

Resources

For children's ministries resources.

Communication

Communication ministry calls for the support of every layperson, Church employee, and Church institution. The communication department promotes the use of a sound program of public relations and all contemporary communication techniques, sustainable technologies, and media in the promulgation of the gospel. The church should elect a communication secretary and, where needed, a communication committee.

"We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work."

"Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past."

Communication Secretary

The communication secretary should have the ability to meet people and rightly represent the Church, sound judgment, good organization, effective writing skills, and a willingness to carry out assignments.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

He secretary gathers and disseminates news to local media, cooperates with the conference communication director, and presents periodic reports to the business meeting. The conference communication department provides appropriate instruction and help to communication secretaries. The pastor, who is primarily responsible for the communication program of the church, will work closely in an advisory capacity with the communication

secretary or committee. Any department or organization may appoint an individual to provide the communication secretary or committee with information about newsworthy events.

Communication Committee

In a large church a communication committee may more adequately handle the many facets of the public relations and communication program. The church elects the committee, and the communication secretary serves as chairperson. Members of the committee may be assigned specific communication responsibilities, such as working with the press, media producers and online personnel, and internal church media. If there is a nearby Church institution, a member of its public relations or communication staff should be invited to sit with the committee.

Central Communication Committee

If several churches in an area arrange for a central communication committee, the communication secretary of each church should be a member and should work in harmony with any general plan that will better coordinate the handling of news and other media activities for the cooperating churches. The establishment of this committee would be initiated by the conference communication director. Meetings of the central committee would be called and presided over by a chairperson selected by the group.

Education

Church entities operate schools from kindergarten through university levels for the purpose of transmitting to students the Church's ideals, beliefs, attitudes, values, habits, and customs. The source, the means, and the aim of The Holy Seed Church education are a true knowledge of God, fellowship and companionship with Him in study and service, and likeness to Him in character development.

Education Secretary

The church elects an education secretary to promote and generate support for Christian education. The secretary is a member of the Home and School Association executive committee and works in cooperation with the association.

Home and School Association

A church with a school shall establish a Home and School Association, the purpose of which is to provide parent education and unite the home, the school, and the church in endeavors to provide Christian education for the children. Parents of students, school patrons, and church members should be encouraged to be active members of the association

Home and School Association officers shall be a leader, assistant leader, secretary-treasurer, librarian, and the educational secretary. To give continuity, some of the officers should be elected for second terms. All shall be members of the church.

The leader of the association shall be a member with success in training children, whose mind is open to new ideas, and who believes in the importance of Christian education.

The secretary-treasurer keeps the records of the association and reports to the director of the conference education department at the beginning and end of each school year. Association funds are channeled through the church/school treasurer, kept as a separate account, and audited under denominational policy.

The principal is an ex officio member of the Home and School Association committee.

Church School Board

The administrative body of every elementary (primary) school and junior academy (partial high school) operated by one church shall be a church school board elected by the church or a school committee appointed by the church board. Thus this body may be a separate school board, the church board, or a school committee of the church board appointed for this purpose. Division working policies explain the functions of school boards.

School board members should be chosen for their consecration, their belief in and loyalty to the principles of Christian education, their good judgment and tact, their experience in school matters, and their financial judgment and ability. They should believe in and be willing to follow denominational educational policies and recommendations.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

If two or more churches jointly operate what is known as a multiconstituent school, the administrative body shall be drawn from the constituent churches.

One or more members of the school board should be chosen from among the members of the church board, so that the school board may be closely related to the church board.

The pastor should be a member of the school board. If the school is operated by more than one church, generally the pastors of the participating churches concerned are members of the board. In junior academies and elementary schools, the principal or head teacher should be a member of the board.

Some members of the board may be parents of children attending the school, so the board may profit from parental viewpoints and counsel resulting from close observation and experience. The school board officers shall be a chairperson and a secretary. If the school is operated by one church, the church elects the chairperson.

In multiconstituent school boards, additional officers shall include a treasurer, a vice chairperson, and an assistant secretary. At its first meeting after its election, a union school board elects its own chairperson from among its members. In the event that agreement between the churches is not possible, the appointment will be made by the conference board of education or the conference committee. The principal of the school generally is appointed secretary of the board.

Any action of a multiconstituent school board that involves the supporting churches in financial obligations must be submitted to their respective boards for approval.

Where a separate school board is elected, one of two plans may be followed to establish time of election and term of office: **(1) all the members may be elected at the close of the calendar or fiscal year and function for one year; (2) the members of the first board may be chosen for terms of One, Two, Three. Four, Five and Ten years, respectively, with replacement members being chosen each succeeding year for a term of Ten years**. The purpose of this plan is to have a nucleus of experienced members on the board to ensure a continuity of policy. When a midterm vacancy is filled, the new member serves the remainder of the original term.

The school board or school committee should meet at a regular time and place at least once each month during the school year.

The school board chairperson calls meetings, presides, sees that the actions of the board are carried out, and countersigns all financial orders issued by the secretary. The chairperson is a member ex officio of the elementary school and junior academy inspection committee, which surveys and evaluates the school and its work. The secretary keeps a permanent record of meetings, issues orders for money to pay accounts or obligations, and carries on correspondence for the board.

Where one church operates a school, the work of the treasurer is usually carried by the church treasurer or an assistant church treasurer, who receives tuition and other money, pays out money on the order of the secretary (countersigned by the chairperson), keeps a careful account of all transfers, and at each monthly meeting gives a detailed report to the board. In a multiconstituent board, a treasurer is appointed by the union board.

Family Ministries

The objective of family ministries is to strengthen marriage and the family. The family was established by divine creation with marriage at its center.

As the primary setting in which values are learned and the capacity for close relationships with God and others is developed, its health is vital to the Church's disciple-making mission.

Family ministries uphold the biblical teaching related to the family and lifts up God's ideals for family living. At the same time, it brings an understanding of the brokenness experienced by individuals and families in a fallen world. The department facilitates understanding, unity, and love at home and in the family of God. It fosters reconciliation between the generations promised in the Elijah message of **Malachi 4:5, 6** and extends hope and support to those who have been hurt by abuse, family dysfunction, and broken relationships. Relational growth opportunities are provided through family life education and enrichment. Individuals, married couples, and families are helped to avail themselves of professional counseling when necessary.

Ministry to families in the local church focuses on premarital guidance for couples, marriage strengthening programs, and the education of parents. Ministry to families also gives attention to the special needs of single parents and stepfamilies and provides instruction in family-to-family evangelism.

"Our work for Christ is to begin with the family; in the home. There is no missionary field more important than this. By many this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected."

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

"God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."

"The mission of the home extends beyond its own members. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."

Family Ministries Leader(s)

An individual or married couple for the Church's definition of marriage) may be elected to serve as family ministries leader(s). They should model strong and growing family relationships and exhibit a sincere interest in fostering the well-being of all families. In order to be effective, the family ministries leader(s) must have an understanding of God's redemptive plan for dealing with the brokenness in relationships that sin has brought. The leader(s) also must maintain appropriate confidentiality and know when and how to encourage individuals in critical situations to seek professional counseling.

Family Ministries Committee

The board may establish a family ministries committee chaired by the family ministries leader(s).

Resources

For family ministries resources.

Health Ministries

The Church believes its responsibility to make Christ known to the world includes a moral obligation to preserve human dignity by promoting optimal levels of physical, mental, and spiritual health.

In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in promoting optimum health, free of tobacco, alcohol, other drugs, and unclean foods. Where possible, members shall be encouraged to follow a primarily vegetarian diet.

Health Ministries Leader

For planning and implementing an efficient program, the church elects a health ministries leader and, if needed, an associate leader. The leader should be health-oriented and interested in promoting the Church's standards in healthful living among members and in the community through church-operated health ministries programs. The leader should be able to screen programs and information that are representative of the ideals and philosophy of the Church and to integrate them into an effective spiritual and physical witness.

Health Ministries Council

Where practical, a church may appoint a health ministries council to provide leadership to both members and community in the field of healthful living and to assist in cooperative soul-saving activities through a viable program of health and temperance and spiritual emphasis. The council, in collaboration with the personal ministries council, shall lead out in developing a schedule of health ministries activities that include such programs as stop-smoking plans, cooking schools, health classes, stress-control programs, and related endeavors. If not serving as chairperson, the pastor should be an ex officio member.

Health Ministries or Temperance Society

In some areas a health ministries or temperance society may be established as a separate entity distinct from Church organizations. The conference health ministries director should be involved in establishing such an entity.

World Health Ministries Sabbath Offering

The entire World Health Ministries Sabbath Offering is sent to the conference to be distributed according to policy. Upon the church's request to the conference, up to 30 percent of the offering received in the church may revert to the church for health ministries programs.

Resources

For health ministries resources.

Music

Selecting Music Coordinators

The church should take great care in selecting music leaders, choosing only those who are thoroughly consecrated and provide appropriate music for all church worship services and meetings. Secular music or that of a questionable nature should never be introduced into our services.

Music leaders should work closely with the pastor or elders in order that musical selections harmonize with the sermon theme. The music leader is under the direction of the pastor or elders and does not work independently. The music leader should counsel with them about the music to be rendered and the selection of singers and musicians.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS Selecting Musicians

Sacred music is an important part of public worship. The church must exercise care in selecting choir members and other musicians who will rightly represent Church principles. They should be members of the church, the Sabbath School, or The Holy Seed Church Youth Ministries. Because they occupy a conspicuous place in church services, they should be examples of modesty and decorum in their appearance and dress. Choir robes are optional. Churches may have multiple choirs. A children's choir is a means of spiritual nurture, bonding to the church family, and outreach.

Public Affairs and Religious Liberty

The public affairs and religious liberty (PARL) department promotes and maintains religious liberty, with particular emphasis upon liberty of conscience. Religious liberty includes the human right to have or adopt the religion of one's choice, to change religious belief according to conscience, to manifest one's religion individually or in community with fellow believers, in worship, observance, practice, witness, and teaching, subject to respect for the equivalent rights of others.

Religious Liberty Leader

The elected religious liberty leader cooperates with both the pastor and the conference or union PARL department. The leader should be of positive spiritual influence, able to meet the general public, interested in public affairs, proficient as a correspondent, and concerned with the preservation of liberty for God's people.

Religious Liberty Associations

Each church is considered an informal religious liberty association, and every church member is considered a member of the association. The pastor or an elder is the chairperson.

Resources

For Public Affairs and Religious Liberty resources.

Publishing Ministries

Publishing ministries coordinates and promotes literature evangelism under supervision of the publishing ministries council and the appropriate publishing organization for the territory. It assists other departments in the promotion, sale, and distribution of subscription magazines and other missionary literature. The department works with the pastor and other departments in planning for systematic ways to involve members in publishing ministries. "There are many places in which the voice of the minister cannot be heard, places which can be reached only by our

Publications the books, papers, and tracts filled with the Bible truths that the people need." The mission of publishing ministries is evangelism and the nurture of church members. President William Simiyu encouraged members to "sell or to give away our literature."

Selling Through Literature Evangelists

"God calls for workers from every church among us to enter His service as canvasser evangelists [literature evangelists]."

Giving Away (Sharing) by Church Members

"Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."

Publishing Ministries Coordinator

The church elects a publishing ministries coordinator to provide leadership in literature evangelism activities.

Publishing Ministries Council

The board appoints the publishing ministries council, which works under the board's direction. The publishing ministries coordinator chairs the council. The pastor, personal ministries leader, and personal ministries secretary serve as ex officio members. Members should have interest and experience in literature evangelism.

Resources

For publishing ministries resources .

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

Sabbath School and Personal Ministries

Sabbath School

The Sabbath School, the primary religious education program of the Church, has four purposes: study of the Scripture, fellowship, community

outreach, and world mission emphasis. The General Conference Sabbath School and Personal Ministries Department distributes the Sabbath School Bible study guide for all age levels, provides designs for Sabbath School programming within the context of the various world division cultures, provides resources and training systems for Sabbath School teachers, and promotes world mission Sabbath School offerings.

"The Sabbath school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God's Word, but because it awakens in them a love for its sacred truths, and a desire to study them for themselves; above all, it teaches them to regulate their lives by its holy teachings."

"The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to knowledge of the truth."

Officers of the Sabbath School Council

The church elects Sabbath School officers and members of the Sabbath School council. Officers include the superintendent and any assistant superintendents; secretary and any assistant secretaries; a leader for each division, including adult and extension divisions; children's ministries coordinator and/or Vacation Bible School director; and Investment secretary.

The officers, teachers, and all Sabbath School members should cooperate with other departments in all outreach (missionary) work, as well as carrying on Sabbath School evangelism by means of regular Sabbath School classes and such activities as Decision Days, pastors' Bible classes, Community Guest Days, Vacation Bible Schools, and branch Sabbath Schools, including Neighborhood Bible Clubs and Story Hours.

The Sabbath School council is the administrative body of the Sabbath School. It consists of the superintendent (who serves as chairperson), any assistant superintendents, secretary (who serves as secretary), any assistant secretaries, division leaders, Investment secretary, personal ministries leader, children's ministries coordinator and/or Vacation Bible School director, an elder (appointed by the board or by the board of elders), and the pastor.

As soon as possible after the officers are elected, the superintendent should call a council meeting to appoint, as needed for the various divisions, other officers who do not serve as members of the council. These may include assistant division leaders, division secretaries, music directors, pianists and/or organists, and greeters.

In addition to the appointed officers listed above, the council studies the need of all divisions and groups and appoints teachers whose names are submitted to the board for approval. To maintain the integrity of the

Sabbath School lesson curriculum and the quality of teaching, the council should exercise great care in choosing teachers. Particularly when selecting teachers for the children's divisions, the council should consult with division leaders. All teachers shall be members of the church in regular standing.

The council is responsible for the successful operation of the entire Sabbath School through the superintendent. The council should meet regularly as needed. The council should ensure that program helps and materials, including the Sabbath School Bible study guide prepared by the General Conference, are supplied in sufficient quantities.

Superintendent and Other Sabbath School Officers

The superintendent is the leading officer of the Sabbath School and should begin planning for its smooth and effective operation as soon as elected. The superintendent should support the plans and emphases of the conference Sabbath School department and should implement decisions of the Sabbath School council concerning the operation of the Sabbath School. The church may elect one or more assistant superintendents.

The secretary should complete the quarterly report on the appropriate form immediately after the last Sabbath of the quarter and mail it before the deadline to the conference Sabbath School and personal ministries directors. The secretary also should place a copy in the secretary's permanent file, give copies to the superintendent and the pastor, and present it at the business meeting.

The Investment secretary promotes the Investment plan for mission support in all Sabbath School divisions and keeps all members informed as the program progresses.

The Vacation Bible School (VBS) director leads in organizing, promoting, and launching community evangelism through the annual VBS. The church may assign this responsibility to the children's ministries coordinator.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

The council may appoint a music director for the Sabbath School in consultation with division leaders. As an expression of worship, music should glorify God. Singers and other musicians should be as carefully selected as are the leaders for other parts of the Sabbath School service and should be measured by the same standards. The council also may appoint pianists and organists for the divisions.

Sabbath School Division Leaders

The church board elects a leader for each division. The Sabbath School council may appoint assistant division leaders as needed. The Sabbath School Handbook, available from The Holy Seed Church Book Center or the conference Sabbath School department, contains information about all divisions, from beginners through adult and the extension division, which cares for those unable to attend Sabbath School.

Sabbath School Teachers

The Sabbath School council chooses and the church board approves Sabbath School teachers. They should have an aptitude for teaching and be willing to study ways to improve their teaching abilities. They should be diligent in preparation, regular and punctual in attendance and examples in the daily study of the Sabbath School Bible study guide.

The council should make special effort to select teachers for children and youth who have an interest in those age levels and ability to meet their needs. Everyone involved in work with the children's divisions must meet Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference, which will ascertain and advice as to what background checks and certifications are available and/or required. All teachers should be encouraged to participate in the teacher training courses available through the conference Sabbath School department.

Every Sabbath School should have a weekly teachers' meeting. Realizing that "none but those who have fortified the mind with the

Truths of the Bible will stand through the last great conflict", Sabbath School leaders should strongly encourage regular systematic study of the Word. The Sabbath School Bible study guide is designed to encourage daily feasting on the Word, a practice that has done much to maintain unity throughout the Church. Every member should have access to the appropriate age-level Sabbath School Bible study guide published by the General Conference and/or division. Similarly, every leader and teacher

Should have access to the helps produced for the various Sabbath School divisions by the General Conference and or division.

Teachers should have at least 30 minutes during which to teach their classes.

Sabbath School Offerings

The Sabbath School secretary should accurately record Sabbath School offerings and pass them on to the treasurer as soon as possible. Extension division offerings should be added to the regular Sabbath School offerings. Many Sabbath Schools take offerings for Sabbath School expense. With the

exception of that expense fund, all Sabbath School offerings are for the support of the mission fields and are to be passed on in their entirety by the treasurer to the conference. These funds include the regular weekly Sabbath School offering, the Thirteenth Sabbath Offering, Sabbath School Investment, and Birthday-Thank Offering. Each is to be identified as a separate fund in the financial system of the church. Mission funds are distributed according to policy. No mission funds may be retained by the church or conference.

The Sabbath School expense offering and the mission offering, where the calendar of offerings is being used, shall not be taken as one offering and divided according to an agreed-upon formula or percentage. The offerings may be taken as combined offering where the church is operating under a division-approved combined offering plan.

Resources

For Sabbath School and personal ministries resources.

Personal Ministries

A personal ministry provides resources and trains members to unite their efforts with those of the pastor and officers in soul-winning service. It also has primary responsibility for programs assisting those in need.

Personal Ministries Council

The personal ministries council guides the outreach (missionary) efforts of the church and works under the direction of the board. The council should meet at least once each month and should consist of the pastor, an elder, the treasurer, and leaders of the other departments and auxiliary services functioning in that congregation. The personal ministries council may assign subcommittees for specialized tasks. All subcommittees report to the personal ministries council. The personal ministries council and leader are responsible for organizing small group ministries.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

Personal Ministries Officers

The church elects the personal ministries officers, including the leader, assistants (as needed), and the secretary. The leader trains and directs members in outreach (missionary) service and chairs the personal ministries council. The leader reports in the monthly church outreach (missionary) Sabbath service and business meetings about total outreach (missionary) activities of the congregation. Assistants may be assigned to coordinate the Bible correspondence school, Bible evangelism, literature distribution, Ingathering (or equivalent appeals), small group ministries, member training, and other soul-winning programs.

The secretary serves as representative of The Holy Seed Church Book Center for all departments of the church and works with the leader in developing the outreach (missionary) programs of the church

THSC Men

The Holy Seed Church Men is a subsidiary of the personal ministries department. It includes lay preaching efforts, prison ministry, and Community Services.

Bible School Coordinator

The Bible school coordinator organizes and coordinates the church's Bible school outreach ministry to the community. The coordinator should work closely with the pastor, the interest coordinator, and the personal ministries leader.

The Holy Seed Church Community Services Leader or Dorcus Society Leader

The church elects The Holy Seed Church Community Services leader or Dorcus Society leader, assistant leaders (as needed), and secretary-treasurer of The Holy Seed Church Community Services, which in some areas is known as the Dorcus Society. This organization gathers and prepares clothing, food and other supplies for those in need and works closely with The Holy Seed Church Men, deacons, deaconesses, and other church departments in community outreach.

The Holy Seed Church Community Services or Dorcus Society ministry, however, includes more than giving material aid. It focuses on identifying needs and responding with services based on these specific needs. Examples are educational seminars, community development, visiting, counseling, and other services relevant to the community.

The Holy Seed Church Community Services Leader or Dorcus Society Leader is a member of the Personal Ministries Council and the church board. If the church operates a Community Services center, the personal ministries council is its governing committee. The Council appoints the director of the center, who is a member of the Council as well as the church board.

Ministry to People With Disabilities

This ministry functions under the personal ministries council and develops programs for members and others with disabilities. It should create witnessing programs, recommend how to make church facilities more accessible, help solve transportation problems, and recommend ways to involve members with disabilities. The coordinator of Ministry to People with Disabilities serves as a liaison with organizations providing services for people with disabilities, such as Christian Record Services, and promotes Christian Record Services programs.

Resources

For Sabbath School and personal ministries resources.

Stewardship Ministries

A stewardship ministry encourages members to respond to God's grace by dedicating all they have to Him. Stewardship responsibility involves more than just money. It includes, but is not limited to, the proper care and use of the body, mind, time, abilities, spiritual gifts, relationships, influence, language, the environment, and material possessions. The department assists members in their partnership with God in completing His mission through the proper utilization of all of His gifts and resources.

When the Spirit of God takes possession of the life, "those whose hearts are filled with the love of Christ will follow the example of Him who for our sake became poor, that through His poverty we might be made rich. Money, time, influence—all the gifts they have received from God's hand, they will value only as a means of advancing the work of the gospel

Stewardship Ministries Leader

The stewardship ministries leader should practice the principles of Christian stewardship and should have an understanding of the spiritual and financial ministry of the Church. The leader will work in cooperation with the conference stewardship ministries director, the pastor, and the board. The leader acts as a liaison between the conference stewardship ministries department and the congregation.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

Resources

For stewardship ministries resources.

Women's Ministries

Women's ministries uphold, encourages, and challenges women in their daily walk as disciples of Jesus Christ and as members of His church.

Its objectives are to foster spiritual growth and renewal; affirm that women are of immeasurable worth by virtue of their creation and redemption, equip them for service, and offer women's perspectives on church issues; minister to the broad spectrum of women's needs, with regard for multicultural and multiethnic perspectives; cooperate with other departments to facilitate ministry to women and of women; build good will among women to encourage mutual support and creative exchange of ideas; mentor and encourage women and create paths for their involvement in the church; and find ways and means to challenge each woman to use her gifts to further global mission.

Women's Ministries Leader and Committee

The elected women's ministries leader develops specific ministries to nurture women and equip them for service. She serves as chairperson of the women's ministries committee and encourages ideas and plans that maximize women's contributions to the mission of the Church.

The leader assists the board with integrating activities and programs for women into the larger church program. She keeps the church informed of the contribution of women's ministries to church life. The leader's liaison for training and resource material is the conference women's ministries director. The women's ministries leader should be a sensitive, caring woman with a burden for women's ministry and concerns, a balance in her perspectives, an ability to encourage other women to cultivate their spiritual gifts, and an ability to work well with women in the church, the pastor, and the board. The women's ministries committee fosters ministry to women in the church. This committee should be composed of those interested in the broad spectrum of women's needs and services and those with varied talents and experience.

Resources

For women's ministries resources.

Youth Ministries

The various youth organizations of the church should work closely with the youth ministries department of the conference.

World Youth Ministries (WYM)

The church works for and with its youth through the WYM. Under the WYM, youth are to work together, in cooperation with the wider church community, towards the development of a strong youth ministry that includes spiritual, mental, and physical development of each individual, Christian social interaction, and an active witnessing program that supports the general soul-winning plans of the church. The goal of WYM should be to involve all youth in activities that will lead them to active church membership and train them for Christian service.

WYM Mission

To lead young people into a saving relationship with Jesus Christ and help them embrace His call to discipleship.

WYM Motto

The love of Christ compels us, Seed More Fire!

WYM Aim

The rapture Message to all the world in my generation. The youth ministries program of the church comprises three broad categories, namely: Junior Youth (Adventurers: ages 0-6 and Pathfinders: ages 7-13), Senior Youth (Ambassadors: ages 14-20 and Young Adults: ages 21-26), and Public Campus Students: ages 27-100+.

God said to Moses, "And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates" **(Deuteronomy 6:6-9).** The apostle Paul added, "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" **(1 Timothy 4:12).** "We have an army of youth today who can do much if they are properly directed and encouraged. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth."

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God."

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world!"

While there is to be an active World Youth Ministries (WYM) in every church, it is important that the youth program not be isolated from the rest of the church. In addition to their WYM participation, youth should be integrated into responsible leadership and in all lines of church work. As young elders, deacons, and deaconesses, for example, they can work with and learn from experienced officers.

"In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with

courageous hand demands fresh, unscripted energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."

World Youth Ministries Committee

The World Youth Ministries (WYM) Committee is the umbrella organization in the church for the general planning of the youth ministry program The WYM Committee includes the following church-elected officers: Young Adults leader, Public Campus Ministries leader/coordinator, Ambassador leader, Pathfinder director, Adventurer director, plus the personal ministries leader, youth Sabbath School division

leader, children's ministries leader, health ministries leader, principal of the school, the WYM sponsor, and the pastor. If there are no distinct Ambassador ministry or young adults ministries established in the church, or until such time as they are established, the WYM Committee will plan for the senior youth ministry to include both age groups.

In parts of the world where there is no Pathfinder or Adventurer ministry, or until such time as they are organized, the WYM Committee will plan for appropriate activities for the junior youth. The WYM leader (formerly known as the WYS director), who is a member of the board, chairs this committee. The committee should meet as necessary to develop short- and long-range goals and plans for a successful ministry.

Young Adults Ministries Committee

The Young Adults Ministries Committee is responsible for Young Adult activities and works in coordination with The Holy Seed Church Youth Ministries (WYM) Committee. The church elects the following Young Adults Ministries officers: leader, associate leader, secretary-treasurer, and music director. This group forms the nucleus for the Young Adults Ministries Committee, which appoints other officers for the respective activities.

Public Campus Ministries

Strengthening the Youth Ministries of the church, Public Campus Ministries (PCM), in collaboration with the World Ministry to College and University Students (WMCUS), provides vision and strategic planning for ministry to and support for The Holy Seed Church students (ages 21-26+) who attend college or university institutions not operated by The Holy Seed Church.

Public Campus Ministries Leader/Coordinator

The church may appoint a Public Campus Ministries leader/coordinator to develop an intentional ministry with the purpose of caring for the special needs of college or university students in institutions not operated by The Holy Seed Church, in consultation with and support of The Holy Seed Church Youth Ministries Committee.

Ambassador Ministry

The Ambassador Ministry provides a specialized program to meet the needs of youth, ages 14 to 20. It offers young people in this age group organization and structure, and promotes their active involvement in the church, locally and globally. The ministry is designed to strengthen the current senior youth ministry of the Church. It challenges them to experience and share a personal relationship with Christ, helps them develop a lifestyle that is consistent with The Holy Seed Church belief system, provides training in diverse vocational interests, and provides them with a safe environment for the wholesome development of lifelong friendships. Its activities are to be carried out in accordance with conference policies and in coordination with the WYM Committee of the local church.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

Ambassador Committee

The Ambassador Committee is responsible for Ambassador activities and works in coordination with The Holy Seed Church Youth Ministries (WYM) Committee. The church elects the following Ambassador Officers: leader, associate leader, secretary-treasurer, assistant secretary-treasurer, and music director. This group forms the Ambassador Committee which appoints other officers for the respective activities.

Pathfinder Club

The Pathfinder Club provides a church-centered outlet for the spirit of adventure and exploration, in the context of spiritual development and soul-winning, for ages 7 to 13. Activities are carefully tailored to include outdoor living, nature exploration, crafts, hobbies, or vocations.

Pathfinder Committee

The Pathfinder Club director and deputy directors are elected by the church. If two deputy directors are elected, there should be one male and one female. One of the deputy directors may also serve as club secretary and treasurer. The director is a member of the board and The Holy Seed Church Youth Ministries (WYM) Committee. Additional Pathfinder staff may include instructors of craft and nature classes and counselors who are each responsible for a unit of six to eight Pathfinders. Resource materials are available from the conference youth ministries director.

Everyone involved in work with minor children must meet Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference, which will ascertain and advice as to what background checks and certifications are available and/or required.

Adventurer Club

The Adventurer Club provides home and church programs for parents with 0 to 6-year-old children. It is designed to stimulate the children's curiosity and includes age-specific activities that involve both parents and child in recreational activities, simple crafts, appreciation of God's creation, and other activities that are of interest to that age. All is carried out with a spiritual focus, setting the stage for participation in the church as a Pathfinder.

Adventurer Committee

The church elects the club director and associates. Additional staff members are selected by the administrative staff of the club. The director is a member of the World Youth Ministries (WYM) Committee.

Resource materials are available from the conference youth ministries director. Everyone involved in work with minor children must meet Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference, which will ascertain and advice as to what background checks and certifications are available and/or required.

WYM Officers

The leaders/directors of the four youth ministry entities must exemplify Christ like graces and have a burden for soul winning and contagious enthusiasm. In helping motivate youth to work together and take responsibilities, the leaders/directors will be in the background— guiding, counseling, and encouraging youth, helping them gain experience and the joys of achievement. The leaders/directors should study the youth profile of the church and seek to involve every eligible youth in the World Youth Ministries (WYM).

The leaders/directors will keep in touch with the pastor, their respective sponsors, and the conference youth ministries director, taking advantage of opportunities for in-service training and leading their respective ministry into a cooperative relationship with the church and the conference.

The associate leaders/deputy directors (if needed) will assist the leaders/directors and perform leadership duties when the leaders/directors are absent. The respective committees may assign additional responsibilities to the associate leaders/directors.

The secretary-treasurers will keep a record of the activities of their respective ministries, submit monthly reports on forms provided to the conference youth ministries director, and encourage youth to report their witnessing activities during the ten-minute personal ministries period.

The respective assistant secretary-treasurers (if needed) assist with the secretary-treasurers' work as assigned.

WYM Sponsor

The World Youth Ministries (WYM) sponsor may be an elder or other person on the board who understands the objectives of the WYM, is sympathetic with youth and their involvement in the church's ministries, and will serve as a valued counselor to the youth. The sponsor serves as a guide or counselor to WYM officers and joins them regularly in WYM Committee meetings. The sponsor will work with the WYM leader to present the ministry's needs to the board.

LOCAL CHURCH OFFICERS AND ORGANIZATIONS

The sponsor should become acquainted with the conference youth ministries director and keep the director informed of changes in officer personnel and other WYM matters. Along with WYM leaders, the sponsor should attend conference youth training institutes to keep informed about developments in youth ministry.

For the sake of continuity, the sponsor, if possible, should serve multiple terms. Everyone involved in work with minor children must meet Church and legal standards and requirements, such as background checks or certification. Local church leaders should consult with the conference, which will ascertain and advise as to what background checks and certifications are available and/or required.

Resources

For youth ministries resources.

Induction Service

All newly elected officers of the local church may be included in an induction service conducted by a pastor holding a current license or credential. If no pastor is available, an elder of the church may conduct the service for officers other than elders, deacons, and deaconesses. If the church holds an induction service for newly elected officers, it should include leaders of all departments and other organizations.

CHAPTER 9

Elections

The election of church officers who will perform their duties prayerfully, seriously, and competently is an important work. This chapter outlines the election procedure, from appointment of the nominating committee to filling vacancies between annual elections.

Nominating Committee and the Election Process

Officers are elected every one or two years through an appointed nominating committee. This committee brings its report to the church, which then votes on the names presented. This procedure enables the church to give careful study to each name prior to election and avoids the competitive element that may arise when nominations are made from the floor.

The nominating committee shall study the needs of the church and inquire into the fitness of members to serve in the different offices. This is another reason officers shall not be nominated from the floor or by general ballot. The size of the nominating committee will range from five members in a small church to a larger number in a large church. The number to be chosen is left to the discretion of each church and should be studied by the board. A suitable recommendation then will be brought to the church, using a minimum of time in the Sabbath worship hour.

When and How the Nominating Committee Is Appointed

The nominating committee should be appointed early in the closing quarter of the church year and should report at least three weeks before the final Sabbath of the church year.

The pastor or district leader or, in the absence of the pastor or district leader, the elder should bring the matter to the attention of the church. The church shall then appoint an organizing committee responsible to nominate the nominating committee. This organizing committee may be chosen in one of two ways:

By nominations, verbal or written, from the floor. If verbal nominations are made, no member may nominate more than one person. The effort of one individual or a small group to dictate to the entire membership is disapproved. Every effort should be made to ensure fair representation in the composition of the organizing committee. Everything of a political nature should be avoided. The pastor or district leader shall serve as chairperson of this organizing committee. If a pastor or district leader has not yet been appointed to serve as church leader, the chairperson

1. of this organizing committee shall be appointed by the board from among the members of the organizing committee. The size of the organizing committee should be five to seven more than the number of board members.

2. By the church authorizing the board, together with five to seven additional persons chosen by the church (see preceding paragraph), to function as the organizing committee. If this method is adopted, the chairperson of the board normally serves as chairperson of the organizing committee.

ELECTIONS

How the Process Works

The steps of the nominating process are:

1. The church appoints by vote an organizing committee by one of the two methods listed above.

2. The organizing committee recommends names to the church for the nominating committee, with a recommendation for secretary. Every effort should be made to ensure fair representation in the composition of the nominating committee.

3. By vote, the church appoints the nominating committee and the secretary. The pastor or district leader is an ex officio member and serves as chairperson of the nominating committee. Should the pastor or district leader choose not to serve as chairperson, or if a pastor or district leader has not been appointed to the church, the organizing committee shall

4. recommend the name from the proposed nominating committee to serve as chairperson.

5. The nominating committee meets to prepare the list of officers that it will present to the church for approval.

6. By vote, the church appoints its officers for the ensuing year.

Who Should Be Members of the Nominating Committee

Only members in regular standing should be chosen to serve on the nominating committee. They should be persons of good judgment who have the welfare and prosperity of the church at heart.

Work of the Nominating Committee

The chairperson should call a meeting of the committee as soon as possible after its election. With earnest prayer the committee should begin preparing a list of nominees for all offices. Nominees must be members in regular standing of the church making the appointments. The list of nominees will be presented to the church at a Sabbath

service or at a specially called business meeting. In making their selections, the committee

may counsel with others who are well informed. This committee does not nominate either the pastor or the assistant pastor(s), who are appointed by the conference.

The list of officers to be considered by the nominating committee may vary with size of membership. A larger church may determine it needs more officers. A smaller church may have fewer. The committee deals with all leadership positions except Sabbath School teachers, who are recommended by the Sabbath School council and approved by the board. For a list of possible officers.

Nominating Committee to Get Consent of Prospective Officers

Having nominated persons who are faithful, loyal members of the local church, except when the conference has approved an exception, the appropriate members of the committee should inform them of their nominations and secure their consent to serve.

Members May Appear Before the Nominating Committee

Members desiring to appear before the committee to make suggestions or objections should be given opportunity to do so. After they have addressed the committee and retired from the room, the committee should consider their comments and then make its report to the church.

Nominating Committee Discussions Are Confidential

All inquiries and discussions of the committee are confidential. It is a violation of Christian ethics and the spirit of the golden rule for a member of the committee to repeat outside of the committee any personal or sensitive information discussed. To offend in this regard is reason for excluding the committee member from future participation in the work of a nominating committee. Should the necessity arise for inquiries to be made outside the committee, the chairperson should make them.

Reporting to the Church

The nominating committee's report is presented to the church as a whole and not to the church board, which has no jurisdiction in the process. The report may be presented at a Sabbath service or at a specially called business meeting. When the nominating committee is ready to report, the chairperson should make appropriate remarks to the church. A copy of the report should be placed in the hands of members or read aloud by the secretary of the committee. The chairperson should announce that the church will vote on the report one or two weeks later. Every member should vote in the election of officers. Election is by majority vote of those present and voting.

ELECTIONS

Objections to the Report of the Nominating Committee Members may object to the nominating committee's report and should present their objections in person to the committee before the second reading of the report by making an appointment through the chairperson or pastor. Or, at the time of the second reading of the report, a member may request that the whole report be referred without discussion to the committee for further consideration. It is the usual procedure for the chairperson to accept the referral. However, if the request becomes a motion, it is no debatable and is decided by majority vote.

The chairperson should announce when and where the committee will meet to hear objections. At that time members making objections, or any other member who desires to do so, should appear before the committee. If the election is deferred because of objections, it would be a serious matter for those raising objections to fail to appear before the committee.

After giving due consideration to the objections presented, the committee will exercise its judgment as to whether or not any change is warranted in the committee's recommendation to the church business

meeting. When the report is again presented, the church proceeds to vote on the report of the committee. Trivial or groundless objections to any name should never be made, but if there are serious reasons that any nomination should be changed, these reasons should be stated to the nominating committee.

Filling Vacancies Between Elections

If an office of the church becomes vacant during the term of office because of death, removal, resignation, or any other reason, the board nominates a successor to fill the vacancy for the remainder of the term of office and submits the nomination to the church for election.

Delegates to Local Conference Session

Administrative authority in a conference originates with its constituency. The churches of a conference elect delegates to the conference session to represent them in the councils of the conference. The conference session elects conference personnel, grants credentials and licenses (unles. The conference constitution gives its executive committee this responsibility), amends its constitution and bylaws if necessary, and transacts other business. One of its most important acts is the election of the executive committee, which functions for the constituency between sessions. In this committee is vested the delegated power and authority of all the churches of the conference

Choosing Delegates

It is God's plan that members chosen to be delegates be trustworthy, tried, and proved, "able to reason from cause to effect," because they are to "lay the plans that shall be followed in the advancement of the work."

The number of delegates from each church to a conference session is determined by the conference constitution. When the time comes to select delegates, the pastor, or the head elder in cooperation with the pastor, brings the matter before the church. A committee may be appointed to nominate delegates, or the board may be asked to nominate them. Nothing of a political nature should be allowed to come into this work. Men and women of known piety and loyalty and who are able to attend the session should be nominated as delegates.

When the committee or board has completed its work, it reports its nominees to the church. The church then votes on the nominations. No church officer is a delegate ex officio. After the election, the clerk fills out the delegates' credential blanks and returns them to the secretary of the conference. The delegates become the representatives of the church, to unite with the delegates of other churches to transact all business coming before the conference session.

Delegates to a union conference/mission session are chosen by the conference, not by the churches. The delegates to a General Conference Session are chosen by the divisions and the union conferences/missions.

Duty of Delegates

Delegates to a conference session are not chosen to represent merely the church or conference. They should view the work as a whole, remembering their responsibility for the welfare of the worldwide work of the Church. It is not permissible for church or conference delegations to organize or attempt to direct their votes as a unit. Nor is it permissible for the delegates from a large church or the conference to claim preeminence in directing affairs in a conference session. Each delegate should be susceptible to the direction of the Holy Spirit and vote according to personal convictions. Any church or conference officer or leader attempting to control the votes of a group of delegates would be considered disqualified for holding office

ELECTIONS

Responsibility of Conference Officers

The local church has no authority outside its own body. It unites with other churches in the conference in delegating authority and responsibility to the conference officers and executive committee to carry on the work of the conference between

sessions. Conference officers are answerable to the conference as a whole and not to any one church.

Conference Executive Committee

Conference executive committee members are elected to represent the work in the entire conference, not that of one church, district, or institution. Each member should foster all interests of the work in all parts of the field and make decisions only after prayerful and careful study. Decisions of the committee are not to be controlled or influenced by any church, group, or individual

CHAPTER 10

Services and Other Meetings
General Principles

The apostle John declared that "true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him" (John 4:23).

"Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. But those who assemble to worship Him should put away every evil thing. Unless they worship Him in spirit and truth and in the beauty of holiness, their coming together will be of no avail."

. *Purpose of Services and Meetings*

The purpose of all services and meetings is to worship God for His creative work and for the benefits of His salvation; to understand His Word, His teachings, and His purposes; to fellowship in faith and love; to witness about our personal faith in Christ's atoning sacrifice at the cross; and to learn how to fulfill the gospel commission of making disciples in all the world (Matthew 28:19, 20).

Reverence for the House of Worship

"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defiled. "From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people.

God Himself gave the order of His service, exalting it high above everything of a temporal nature. "The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place,

and the manner of worshiping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference."

SERVICES AND OTHER MEETINGS

Teach Children Reverence

"Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: 'God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabitant eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life.' "

Decorum and Quietness in the Place of Worship

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the Word of God, which it may have due weight and suitably impress the heart."

Hospitality

"Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels" (Hebrews 13:2). Every church should cultivate a spirit of hospitality, an essential element of Christian life and experience. Nothing is so deadening to the spiritual life of a church as a cold, formal atmosphere that drives out

hospitality and Christian fellowship. Especially selected greeters should cordially welcome visitors, who also may be welcomed at the time of the worship service.

Place of Music in Worship

Power of Music

"Music can be a great power for good, yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering Psalms 150."

Sing With Spirit and Understanding

"In their efforts to reach the people, the Lord's messengers are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest. How can those who have no interest in the Word of God, who have never read His Word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? How can the heavenly choir join in music that is only a form? "The singing is not always to be done by a few. As often as possible, let the entire congregation join."

Pulpit Not a Forum

The Church confers no right to any pastor, elder, or other person to make the pulpit a forum for advocating disputed points of doctrine or church procedure.

Testing New Light

Members who think they have new light contrary to the established views of the Church should seek counsel from responsible leaders.

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.' " (See Acts 15:1-32.)

This plan was followed in the early church. When a difference of opinion arose at Antioch over an important question, the believers sent representatives to Jerusalem to submit the question to the apostles and elders. The believers in Antioch joyfully accepted the decision of the Jerusalem Council, thus preserving unity and brotherly love.

The counsel to test new light must not be regarded as deterring anyone from diligently studying the Scriptures, but rather as a protection against the infiltration of false theories and erroneous doctrines into the Church. God wants His children faithfully to search His Word for light and truth, but He does not want them to be led astray by false teachings.

"We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge."

"New light will ever be revealed on the Word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the Word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God."

When new light shines forth from the sacred page to reward the earnest seeker after truth, it does not make void the old. Instead it merges with the old, causing it to grow brighter with added luster. Therefore, "the path of the just is like the shining sun, that shines ever brighter unto the perfect day" (Proverbs 4:18).

Although the child of God must stand ready to accept advancing light, one must never give heed to any voice, however pious and plausible, that would lead away from the fundamental doctrines of the Bible.

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."

SERVICES AND OTHER MEETINGS

Importance of Maintaining Unity

It is important that we maintain "the unity of the faith" (Ephesians 4:13), and just as important that we seek to "keep the unity of the Spirit in the bond of peace" (verse 3). Such unity requires caution and counsel with church leadership.

"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ?

"Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit." In view of these considerations, it is evident that the pulpit must be reserved for the preaching of the truths of the Divine Word and the presentation of denominational plans and policies for the advancement of the work of God, not personal views and opinions.

Unauthorized Speakers

Under no circumstances should a pastor, elder, or other officer invite strangers or any unauthorized persons to conduct services. Individuals who have been removed from the ministry or who have been removed from membership in other places, or designing persons who have no authority from the church, should not be given access to the pulpit. Those worthy of confidence will be able to identify themselves by producing proper credentials. At times it is acceptable for government officials or civic leaders to address a congregation, but all others should be excluded from the pulpit

SERVICES AND OTHER MEETINGS

Unless permission is granted by the conference. Every pastor, elder, and conference president must enforce this rule.

Sabbath School and Worship Services

Sabbath School

The Sabbath School, one of our most important services, is the church at study. Every Sabbath our members and thousands of interested friends meet in Sabbath School to study God's Word systematically. All members of the church should be encouraged to attend Sabbath School and bring visitors.

Each Sabbath School should endeavor to provide appropriate age-level programs. Materials and resources are available from the conference, union, and division. Sabbath School should promote local and worldwide mission activities, the mission offering, and significant time for Bible study.

Announcements and Departmental Promotions

Thoughtful consideration should be given to the length and character of the announcements and departmental promotions during Sabbath services. If they deal with matters not specifically related to Sabbath worship or the work of the church, pastors and officers should exclude them, maintaining even in this respect a proper spirit of worship and Sabbath observance.

Many churches issue printed bulletins giving the order of service and also the announcements for the week. Where this is done, there is little or no need for oral announcements. Where no such printed provision is made, many churches make the announcements before the worship service begins.

Proper consideration also should be given for the various departments to promote their programs, but great care should be exercised to safeguard the time needed for studying and preaching the Word of God.

Worship Service

The Sabbath worship service is the most important church meeting. Here members gather weekly to unite in worshipping God in a spirit of praise and thanksgiving, to hear the Word of God, to gather strength and grace to fight the battles of life, and to learn God's will for them in soul-winning service. Reverence, simplicity, and promptness should characterize the service.

Skill, Study, and Planning Required

"Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend?"
"Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work.

Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. As we express our gratitude we are approximating to the worship of the heavenly hosts. 'Whoso offered praise glorified' God. Psalm **50:23.** Let us with reverent joy come before our Creator, with 'thanksgiving, and the voice of melody.**' Isaiah 51:3."**

Form of Service

The Sabbath morning service has two main divisions: the congregational response in praise and adoration, expressed in song, prayer, and gifts, and the message from the Word of God.

There is no set form or order for public worship. A short order of service is usually better suited to the real spirit of worship. Long preliminaries should be avoided. The opening exercises should not consume time required for the preaching of the Word of God

Church Outreach (Missionary) Service

The first Sabbath of each month is the Church Outreach (Missionary) Sabbath. This worship service focuses on lay evangelism and may feature plans and activities of various departments. "God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work."

Public Prayer

"Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. One or two minutes is long enough for any ordinary prayer."

"Let those who pray and those who speak pronounce their words properly and speak in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. Let God's people learn how to speak and pray in a way that will properly represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Thus God will be glorified."

SERVICES AND OTHER MEETINGS

Supplying Literature on Sabbath

Generally Sabbath is the opportune time for the personal ministries secretary to place literature in the hands of members. Objectionable methods that divert the attention from true worship and reverence should be avoided.

Communion Service

The communion service customarily is celebrated once per quarter. The service includes the ordinance of foot-washing followed by the Lord's Supper. It should be a most sacred and joyous occasion to the congregation, pastor, and elders. The service usually takes place during the worship service but may be scheduled at other times.

Ordinance of Foot-Washing

"Now, having washed the disciples' feet, He said, 'I have given you an example that ye should do as I have done to you.' In these words Christ was not merely enjoining the practice of hospitality. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind His lessons of humility and service.

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed."

In the act of washing the disciples' feet, Christ performed a deeper cleansing, that of washing from the heart the stain of sin. The communicants sense an unworthiness to accept the sacred emblems before experiencing the cleansing that makes them "completely clean" (John 13:10). Jesus desired to wash away "alienation, jealousy, and pride from their hearts. Pride and self-seeking create dissension and hatred, but all this Jesus washed away. Looking upon them, Jesus could say, 'Ye are clean.'

The spiritual experience that lies at the heart of foot-washing lifts it from being a common custom to being a sacred ordinance. It conveys a message of forgiveness, acceptance, assurance, and solidarity, primarily from Christ to the believer, but also between the believers themselves. This message is expressed in an atmosphere of humility.

The Lord's Supper

Angels declare that Jesus, the Redeemer of this world, is holy. Likewise, the symbols representing His body and His blood are holy. Since the Lord Himself selected the deeply meaningful symbols of the unleavened bread and unfermented fruit of the vine and used the simplest of means for washing the disciples' feet, there should be great reluctance to introduce alternative symbols and means, except under emergency conditions, lest the original significance of the service be lost. Likewise in the order of service and the traditional roles played by the pastor, elders, deacons, and deaconesses, there should be caution lest substitution and innovation tend to make common that which is sacred.

The service of the Lord's Supper is just as holy today as it was when instituted by Jesus Christ. Jesus is still present when this sacred ordinance is celebrated. "It is at these, His own appointments, that Christ meets His people, and energizes them by His presence."

Unleavened Bread and Unfermented Wine (Grape Juice)

"Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.' 1 Peter 1:19."

Neither the wine nor the bread contained elements of fermentation because on the evening of the first day of the Hebrew Passover all leaven, or fermentation, had been removed from their dwellings (Exodus 12:15, 19; 13:7). Therefore, only unfermented grape juice and unleavened bread are appropriate for use in the communion service, and great care must be exercised in providing these elements. In isolated areas where grape or raisin juice or concentrate is unavailable, the conference office will advise or assist.

A Memorial of the Crucifixion

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us."

SERVICES AND OTHER MEETINGS

A Proclamation of the Second Coming

"The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how 'he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' 1 Corinthians 11:26."

Announcing the Communion Service

The communion service may appropriately be included as part of any Christian worship service. However, to give proper emphasis and make communion available to the greatest number of members, usually it is part of the worship service on the next to the last Sabbath of each quarter.

On the preceding Sabbath an announcement should be made of the service calling attention to the importance of the forthcoming communion, so that all members may prepare their hearts and put aright any unresolved differences they have with one another. When they come to the table of the Lord the

following Sabbath, they then can receive the intended blessing. Those absent for the announcement also should be invited to attend.

Conducting the Communion Service

Length of Service Time is not the most significant factor in the communion service. However, attendance can be improved and the spiritual impact increased by **(1) eliminating extraneous items from the worship service on this high day, (2) avoiding delays before and after foot-washing, and (3) having the deaconesses arrange the emblems on the communion table well beforehand.**

Preliminaries

The introductory portion of the service should be brief, including only short announcements, a hymn, prayer, offering, and a short sermon before separating for the foot-washing and returning for the Lord's Supper.

Foot-Washing

Each church should have a plan for meeting the needs of its members for the foot-washing service.

Bread and Wine

Following the foot-washing, the congregation comes together once again to partake of the bread and the wine.

Celebration

Communion should always be a solemn, never somber, experience. Wrongs have been righted, sins have been forgiven, and faith has been reaffirmed. It is a time for celebration. Let the music be bright and joyous. The service should end on a high note, such as with a musical feature or congregational singing, followed by dismissal. An offering for the poor is often taken as the congregation leaves. After the service the deacons and deaconesses clear the table, collect the utensils, and respectfully dispose of any remaining emblems. In no case should these emblems be consumed or returned to common use.

Who May Participate

The Church practices open communion. All who have committed their lives to the Savior may participate. Children learn the significance of the service by observing others participating. After receiving formal instruction in baptismal classes and making their commitment to Jesus in baptism, they are thereby prepared to partake in the service themselves.

"Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Corinthians 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart?

Who can distinguish the tares from the wheat? 'Let a man examine himself, and so let him eat of that bread, and drink of that cup.' For 'whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.' 'He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' 1 Corinthians 11:28, 27, 29. There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene."

Every Member Should Attend

"None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Savior. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all clean.' "

SERVICES AND OTHER MEETINGS

Who May Conduct the Communion Service

The communion service is to be conducted by an ordained/commissioned pastor or an ordained elder. Deacons or deaconesses are not permitted to conduct the service.

Communion for Those Who Cannot Attend

If members are ill or cannot for other reasons attend the communion service, the pastor or elder, possibly accompanied and assisted by a deacon or deaconess, may conduct a special service in their homes.

Prayer Meeting

Prayer Meetings Should Be Interesting

"The prayer meetings should be the most interesting gatherings that are held, but these are frequently poorly managed. Many attend preaching, but neglect the prayer meeting. Here, again, thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer meeting they will go there to receive it.

"Long, prosy talks and prayers are out of place anywhere, and especially in the social [prayer] meeting. Those who are forward and ever ready to speak are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality."

More than ordinary efforts should be made to assure the success of the prayer meeting. The meeting should begin on time, even if only two or three persons are present. There should be a short, 10- to 30-minute Scripture study or presentation from the Spirit of Prophecy, followed by prayer, testimonies, and a benediction. Vary the plan of the service from week to week. If members are unable to assemble at the usual place for prayer meeting, home meetings may be of great benefit.

Business Meetings

The local church operates within defined roles in The Holy Seed Church structure. Within the context of those roles, the business meeting is the constituency meeting of the local church. Members in regular standing are encouraged to attend and are entitled to vote. A member under censure has no right to participate by voice or vote. Business meetings shall be held at least once a year.

The pastor, or the board in consultation with and support of the pastor, calls the meeting. Business meetings typically are announced a week or two in advance at the regular Sabbath worship service, with detail as to time and place. The pastor, an elder arranged by the pastor, or, in some cases, the conference president, serves as chairperson of the business meeting.

Each church decides what the quorum will be for future meetings.

Votes by proxy or letter are not permitted. Major items should be decided at a regular or specially called business meeting.

The business meeting has authority over the board and may delegate responsibilities to the board in addition to those already assigned by the

The business meeting agenda should include reports about the work of the church. At least once a year the agenda should include reports covering church activities. Based on those reports, a proposed plan of action for the next year, including an annual budget, should be presented for approval. When possible, reports and plans for the next year should be presented in writing. In order to maintain a spirit of cooperation between the church and conference, the church shall secure counsel from conference officers on all major matters.

Conference and union officers (president, secretary, treasurer) or their designee may attend without vote (unless granted by the church) any business meeting of any church in their territory. An action to allow voting is not required if the officer is currently a member of that congregation.

SERVICES AND OTHER MEETINGS

Church Board and Its Meetings

Definition and Function

Every church must have a functioning board whose members have been elected during a church business meeting. Its chief concern is having an active discipleship plan in place, which includes both the spiritual nurture of the church and the work of planning and fostering evangelism.

Included in church board responsibilities are:

1. An active discipleship plan.
2. Evangelism in all of its phases.
3. Spiritual nurturing and mentoring of members.
4. Maintenance of doctrinal purity.
5. Upholding of Christian standards.
6. Recommending changes in church membership.
7. Oversight of church finances.
8. Protection and care of church properties.
9. Coordination of church departments.

The gospel commission of Jesus tells us that making disciples, which includes baptizing and teaching, is the primary function of the church (Matthew 28:18-20). It is, therefore, also the primary function of the board, which serves as the chief committee of the church. When the board devotes its first interests and highest energies to involving every member in proclaiming the good news and making disciples, most problems are alleviated or prevented, and a strong, positive influence is felt in the spiritual life and growth of members.

Spiritual Nurture

Christ's love for the Church needs to be manifested within the Church by His followers. True discipleship entails not only Biblical teaching (Matthew 28:20), but also a passionate commitment to loving our fellow believers unconditionally. This was the heart of Christ's message to His disciples as He faced the cross (John 15:9-13). Christ's command to them applies to us: that we "love one another." President William Simiyu powerful insight into this historical scene is still vital for us: "This love is the evidence of their discipleship. "Therefore, it is one of the primary functions of the board to ensure that members are nurtured and mentored in a personal, dynamic relationship with Jesus Christ.

Discipleship

The purpose of the Church as the body of Christ is to intentionally disciple members, so that they continue in an active and fruitful relationship with Christ and His Church. Discipleship is based on an ongoing, lifelong relationship with Jesus. The believer commits to "abiding in Christ" (John 15:8), to being trained for fruitful discipleship by sharing Jesus with others, as well as to leading other members to also be faithful disciples. The Church, individually and collectively, shares responsibility for ensuring that every church member remains part of the body of Christ.

Membership

The board is elected by the members at the time of the regular election officers. In addition to conference-appointed pastors, the church should elect a representative board that includes the following officers:

- Elders
- Head deacon
- Head deaconess
- Treasurer
- Clerk
- Interest coordinator
- Family ministries leader
- Health ministries leader
- Home and School Association leader
- Pathfinder Club director
- Stewardship ministries leader
- World Youth Ministries leader
- Adventurer Club director
- Ambassador Club leader
- Bible school coordinator
- Children's ministries leader
- Church music coordinator
- Sabbath School superintendent
- Women's ministries leader Personal ministries leader and secretary
- Young adults leader

- Public Campus Ministries leader/coordinator
- Publishing ministries coordinator Religious liberty leader
- Communication committee chairperson or communication secretary
- Education secretary/church school principal or head teacher
- World Community Services leader or Dorcus Society leader World Men's coordinator

In some cases, depending on the size of the membership, the board may not include all of this list or may add additional members. The pastor appointed by the conference to serve the church always is a member of the board.

SERVICES AND OTHER MEETINGS

Officers

The chairperson of the board is the conference-appointed pastor. If the pastor prefers not to act in this capacity or is unable to be present, he/she may arrange for an elder to preside as chairperson.

The clerk serves as secretary of the board and is responsible for recording, presenting, and preserving the minutes of the meetings.

Meetings

Because the work of the board is vital to the life, health, and growth of the church, it is recommended that it meet at least once each month, more frequently if needed. It is well to fix the monthly meeting time for the same week and the same day each month. The board meeting is announced at the regular Sabbath worship service, and all board members are urged to attend.

Each church should determine at a business meeting the number of board members who must be present to constitute a quorum at future meetings. Votes by proxy or letter are not permitted.

Work of the Board

The board is responsible to:

1. Ensure that there is an active, ongoing discipleship plan in place, which includes both spiritual nurture and outreach ministries. This is the most important item for the board's attention.
2. Study membership lists and initiate plans for reconnecting (reclaiming) members who have separated from the church.
3. Train local church leadership in how to encourage intentional spiritual growth in themselves and others.
4. Evangelize the outreach (missionary) territory of the church. Once each quarter an entire meeting should be devoted to plans for evangelism. The board will study conference recommendations for evangelistic programs and methods and how they can be implemented locally. The pastor and the board will initiate and develop plans for public evangelistic meetings.

Coordinate outreach programs for all church departments, although each department develops its plans for outreach within its own sphere. To avoid conflict in timing, competition in securing volunteers, and to achieve maximum beneficial results, coordination is essential. Before completing and

announcing plans for any program, each department should submit its plans to the board for approval. The departments also report to the board on the progress and results of their outreach programs. The board may suggest how departmental programs can contribute to the preparation, conduct, and follow-up of a public evangelistic campaign.

5. Encourage the personal ministries department to enlist all members and children in some form of personal outreach (missionary) service. Training classes should be conducted in various lines of outreach ministry.

6. Encourage the interest coordinator to ensure that every interest is personally and promptly followed up by assigned laypersons.

7. Encourage each department to report at least quarterly to the board and to members at business meetings or in Sabbath meetings in regards to spiritual nurture and evangelism.

8. Receive regular reports. The board should consider details of church business and receive regular reports of the treasurer on the church's finances. The board should study the membership record and inquire into the spiritual standing of all members and provide for visits to sick, discouraged, or backslidden members. Other officers should periodically report.

9. Promote The Holy Seed Church Education.

Committees of the Board

The board should permit no other business to interfere with planning for evangelism. Should other business be too time-consuming, the board should appoint committees to care for specific areas of church business, such as finance or church building projects. Such committees will then make recommendations to the board.

Finance Committee

Each church should have a mission-driven, broadly-based consultative financial planning and budgeting process with a committee structure that can give detailed review to the ongoing financial planning and budgeting. In some cases, this may take the form of a finance committee. In other cases, in smaller churches, this process may be handled directly by the church board. If the church establishes a separate committee for this purpose, the responsibilities should include reviewing budget requests and the review of the annual operating budget as well as a review of the financial position of the church as reflected in the financial statements. The approval of the budget and the review of the financial statement shall then be recommended to the church board and onward to the business meeting of the church for action.

SERVICES AND OTHER MEETINGS

School Board Meetings

The church school is usually supervised by a church school board. The church elects a chairperson to preside over meetings and a secretary to keep records of meetings and actions. This board should meet at regular times. Special meetings may be called by the chairperson. Some churches prefer to have the church board, or a subcommittee of the church board, also serve as the school board.

Home and School Association Meetings

The Home and School Association should meet monthly and coordinate the activities of home, school, and church. Attention should be given to the education of parents, as well as to assisting the school to obtain needed resources, such as room parents, books, teaching materials, and equipment. Materials to assist Home and School leaders are available through the conference education department.

Youth Meetings

Leaders of the church's various youth groups should schedule regular meetings that involve the church's young people in meaningful activities that will tie them closer to the church and train them for useful service.

Senior Youth Ministries Meetings (Ambassadors and Young Adults)

Senior Youth Ministries meetings should convene on a regular schedule and focus on developing the spiritual, mental, emotional, and physical characteristics of the church's youth. Meetings also provide Christian social interaction and witnessing programs supporting the soul-winning plans of the church. For resources

Public Campus Ministries Meetings

Where the church has appointed a Public Campus Ministries director/coordinator, meetings should be organized to care for the special needs of public college/university students in consultation with and support of The Holy Seed Church Youth Ministries Committee.

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Junior Youth Ministries Meetings (Adventurers and Pathfinders)

Junior Youth Ministries meetings are similar in purpose to Senior Youth Ministries, but involve junior youth. Adventurer Club meetings provide specialized programs for primary/early school-age children designed to complement and strengthen parental involvement in early childhood development, while Pathfinder Club meetings provide specialized indoor

and outdoor activities for the holistic development of children from 7 to13 years old. Meetings and other activities are to be carried out according to conference policies as outlined in the club manuals and in coordination with other youth-related and family-related organizations of the church.

CHAPTER 11

Finance

The biblical plan for the support of the work of God is by the tithes and offerings of His people. The Lord says, "Bring all the tithes into the storehouse, that there may be food in My house" (Malachi 3:10). The Church has followed this plan from its earliest days.

"The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence."

"Tithes and offerings for God are an acknowledgment of His claim on us by creation, and they are also an acknowledgment of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other." "The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work."

"He has given His people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility. Every man, woman, and youth may become a treasurer for the Lord and may be an agent to meet the demands upon the treasury. Says the apostle: 'Let every one of you laid by him in store, as God hath prospered him.' "

"God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion—the tenth. He leaves all free to say whether or not they will give more than this."
"God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work."

Stewardship

Christians are God's stewards, entrusted with His goods and, as His partners, responsible to manage them in harmony with His guidelines and principles. The divine counsel is that as His stewards, we are to "be found faithful" (1 Corinthians 4:2). Though the question of stewardship covers many aspects of Christian life and experience, without doubt the stewardship of our means is vitally important. It concerns the entire Church family and involves our recognition of the sovereignty of God, His ownership of all things, and the bestowal of His grace upon our hearts.

While this aspect of Christian stewardship concerns our material possessions, it nevertheless reacts upon our Christian experience. The Lord requires certain things of us, in order that He may do certain things for us. Our yielding obedience to what our heavenly Father requires places this phase of stewardship upon a high spiritual plane. He does not arbitrarily demand either that we serve Him or that we recognize Him with our gifts. But He has so arranged that when we work in harmony with Him in these things there will flow to our own hearts great spiritual blessings.

"God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity or giving some gift or some offering when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement."

Tithe

In recognition of the biblical plan and the solemn privilege and responsibility that rest upon members as children of God and members of His body, the Church, all are encouraged to faithfully return a tithe, one tenth of their increase or personal income, into the denomination's treasury.

Tithe shall not be used in any way by the local church, but held in trust and remitted to the conference treasurer. Thus tithe from all the churches flows into the conference treasury, and percentages are forwarded to the next-higher level in accordance with General Conference and division working policies to meet the expenses of conducting the work of God in their respective spheres of responsibility and activity.

FINANCE

These policies have been developed for the gathering and disbursing of funds in all the world and for the conducting of the business affairs of the cause. The financial and business aspects of the work are of great importance. They cannot be separated from the proclamation of the message of salvation. They are indeed an integral part of it.

Systematic Benevolence and Unity

The financial plan of the Church serves a larger purpose than appears in its financial and statistical reports. The system of sharing the funds with the world fields, as outlined by General Conference Working Policy, serves a wonderful purpose of unifying the Church's spiritual work throughout the world.

How Tithe Is to Be Used

Tithe is held sacred for the work of the ministry, for Bible teaching, and for the support of conference administration in the care of the churches and of field outreach (missionary) endeavors. Tithe shall not be spent on other work, on paying church or institutional debts, or on building programs, except as approved under **General Conference *Working Policy***. For more information on the use of tithe. Malachi 3:1-10

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things."

How Tithe Is Handled

Tithe is the Lord's and is to be brought as an act of worship to the conference treasury through the church in which the person's membership is held. Where unusual circumstances exist, members should consult with conference officers.

Church and Conference Officers to Set Example

Elders and other officers, as well as the pastor and conference and institutional employees, are expected to set good leadership examples by returning tithe. No one shall be continued as either a church officer or conference employee who does not conform to this standard of leadership.

Offerings

In addition to the tithe, Scripture emphasizes our obligation to bring offerings to the Lord. The withholding of offerings is classed with withholding tithe and is called robbery **(Malachi 3:8**). Since the Church's earliest days, members have given liberal offerings that have blessed and prospered God's work.

In addition to the traditional calendar of offerings program, where each offering taken is for a specific purpose, the General Conference has approved the combined offering system and the personal giving plan. The division committee is authorized to determine which plan(s) will be used in its territory.

Sabbath School Offerings

The Church's most widely used and successful method of regular systematic giving is through Sabbath School offerings, which are devoted to world mission work.

Other Offerings

Other offerings are taken from time to time for world mission work and for general and local projects. When any offering is taken, all money collected, unless otherwise indicated by the donor, shall be counted as part of that particular offering.

Special Gifts to Fields

The financial support of the worldwide work of the Church is based on the budget system. Appropriations are made to the various fields on the basis of budgeted needs. This is a fair and equitable method of distributing the funds.

Where special gifts outside the regular budget plan are made to a particular field, a disparity is created to the disadvantage of other fields. If such gifts are given for the purpose of starting new work, the work thus started may languish when the special gift is used up, or it may have to be included in the budget for its future support. Thus other fields, with perhaps greater needs but without the opportunity of making them known, would be deprived of their equitable part of general funds that would be diverted to the work started by special gifts.

History has proved the wisdom of having members generously and loyally give their offerings and gifts through the accepted channels and knowing that every field shares in the benefits of their giving.

Assisting the Poor and Needy

Offerings for the poor and needy are taken to assist the members who require help. A reserve fund should be kept for such emergency cases. In addition, the church should take a benevolent attitude toward all in need, and the board may make appropriations from this fund to assist the church's health and welfare work for families in the community.

Church Budget for Local Expenses

The most satisfactory method of providing for church expenses is the budget plan. Before the beginning of the new budget year, the board should prepare a budget of expenses for church activities during the next year. The budget should include all income and expenses, including those related to all departments. It should provide for such projected costs as utilities, insurance, maintenance, janitor service, funds for the poor and needy, and church school expense.

The budget should be presented to the church for its study and adoption, and for plans to assure that funds shall be provided to balance the budget during the coming year. Funds to meet the church expense budget may be raised by offerings or subscriptions. Members should be urged to support their local church in proportion to their financial circumstances.

FINANCE

General Financial Counsel

Regulation of Soliciting Funds

The following are regulations for soliciting funds:

1. No conference, church, or institution, without special counsel and arrangement, shall plan work requiring solicitation of funds from outside its territory. Any solicitation within its territory shall be in harmony with local, union, division, and General Conference policies. No authority is granted to denominational employees representing special interests in one part of the field to solicit help in any other part of the field or in any other conference without arrangement with and written authorization from conference officers where the fund-raising would take place.

2. The following principles protect churches from unauthorized, fraudulent, and undenominational solicitation:

   a. Pastors and officers shall not grant the privilege of the pulpit to persons for fund-raising who have not been recognized or recommended by the conference. No permission shall be granted to solicit funds either publicly or privately without such recognition.

   b. All funds contributed for any cause in response to appeals shall be passed through regular church channels.

   c. Conference and church officers shall take such steps as may be necessary to prevent unauthorized or illegal public solicitation.

3. No campaign other than the Annual Appeal (Ingathering or equivalent appeal), which involves using Appeal literature and containers with authorized Appeal labels, shall be conducted for the solicitation of money for either home or overseas mission work. Unions and conferences should prevent violations of this regulation.

4. Interdivision employees visiting their home churches or otherwise communicating with their home bases are asked to solicit funds only for enterprises included in the budget of appropriations, working in cooperation with churches and conferences to raise the funds required to meet the appropriations on which our world mission work depends. All such funds shall be passed through regular channels.

Questionable Methods for Raising Funds

The local church should take a strong stand against questionable methods for raising money.

"When money is raised for religious purposes, to what means do many churches resort? To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged."

"As God's work extends, calls for help will come more and more frequently. . . . If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. There would then be no occasion to resort to fairs, lotteries, or parties of pleasure to secure funds for the support of the gospel."

Tithes and Offerings Not a Personal Trust Fund

Tithes and offerings donated by members to the Church do not create a trust fund for the future benefit of the givers. These funds shall be used for the current purposes for which they are given.

Financing Building Plans

Churches considering the purchase or erection of church or other buildings, or incurring debt of any kind, should counsel with conference officers before undertaking such financial obligations. In the purchase or building of church properties, in no case shall commitments be made or building operations begun until approval has been given by the conference and union committees.

These committees will approve only after they have assured themselves that the financial arrangements conform to established policies. In giving financial counsel, the conference committee should consider the size of the congregation, its financial strength, and the location of the building.

FINANCE

Handling and Accounting for Funds

The gathering and handling of funds for the Lord's work is a sacred responsibility. The proper channel through which these funds flow is first from members to the local church, where the treasurer receives the funds. The treasurer disburses funds intended for local church purposes.

The treasurer holds in trust and passes on to the conference treasurer funds intended for conference or general purposes. The treasurer of the local church works under the direction of the board. Treasurers of any level **(local church, conference, union, or division/General Conference)** do not act independently. They disburse funds only by action or authority of responsible committees.

Auditing

Every set of accounting records, from those of the local church to those of the General Conference, are subject to audit by auditors appointed for the purpose. This rule, which also applies to every denominationally affiliated institution, provides the maximum of safety in the handling of funds.

CHAPTER 12

Standards of Christian Living

High Calling of God in Christ Jesus

The Christian's life is not a slight modification or improvement, but a complete transformation of nature. This means a death to self and sin and a resurrection to a new life as a new person in Christ Jesus.

The heart of the Christian becomes the dwelling place of Christ by faith. This is brought about by "the contemplation of Christ, beholding Christ, ever cherishing the dear Savior as our very best and honored Friend, so that we would not in any action grieve and offend Him". Thus Christians "have the companionship of the divine presence," and as we realize that presence, "our thoughts are brought into captivity to Jesus Christ" and our habits made to conform to the divine standard.

We should bear in mind that "as a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."

"No part of our conduct escapes observation. We cannot hide our ways from the Most High. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him."

God's love extends to everyone and to His children in particular. His ear is ever open to the appeals of His people, those who have turned from the world and given themselves to Him. Out of this sacred relationship grows a respect and a reverence that is manifested every day and everywhere.

As Christians we are members of the royal family, children of the heavenly King. Therefore, we should say no word and perform no act that would bring dishonor upon "that noble name by which you are called" (James 2:7). We are reformers. In every phase of life we should "study carefully the divine-human character and constantly inquire, 'What would Jesus do were He in my place?'

This should be the measurement of our duty." Through the remnant Church God will demonstrate to the entire universe the adequacy of the gospel to save men and women from the power of sin. As members of that Church we should emphasize again the great Bible standards and renew allegiance to these God-given principles. We should come up to the high standards of the Christian life and be separated from the world. To this end we would heed the Lord's

admonition: “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him” (1 John 2:15).

STANDARDS OF CHRISTIAN LIVING

Bible Study and Prayers

Spiritual life is maintained by spiritual food. We must maintain the habit of devotional Bible study and prayer if we are to perfect holiness. In a time when a flood of communication pours forth from the printed page, radio, television, the Internet, and other modern mass media, when thousands of voices plead for a hearing, we must close our eyes and our ears to much that seeks entrance to our minds and devote ourselves to God’s Book, the Book of all books, the Book of life—the Bible. If we cease to be the people of the Book, we are lost, and our mission has failed. Only as we daily talk to God in prayer and listen to His voice can we hope to live the life that is “hidden with Christ in God” (Colossians. 3:3) and finish His work.

Prayer is a two-way conversation in which we listen to and talk to God. “Prayer is the opening of the heart to God as to a friend.” “Through sincere prayer we are brought into connection with the mind of the Infinite,” and “without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path.”

The home is the cornerstone of the Church. A Christian home is a house of prayer. “Fathers and mothers, however pressing your business, do not fail to gather your family around God’s altar. Those who would live patient, loving, cheerful lives must pray.”

Community Relationships

While our “citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ” (Philippians 3:20), we are yet in the world as an integral part of human society and must share with our fellow citizens certain responsibilities in the common problems of life. Wherever we live, as children of God we should be recognized as outstanding citizens in our Christian integrity and in working for the common good.

While our highest responsibility is to the Church and the gospel commission, we should support by our service and our means, as far as possible and consistent with our beliefs, efforts for social order and betterment. Even though we must stand apart from political and social strife, we should always, quietly and firmly, maintain an uncompromising stand for justice and right in civic affairs, along with full adherence to our
religious convictions. It is our sacred responsibility to be loyal citizens of the nations to which we belong, rendering “to Caesar the things that are Caesar’s, and to God the things that are God’s” (Matthew 22:21).

Sabbath keeping

The Sabbath is a token of God's love to humanity. It is a memorial of God's power in the original creation and also a sign of His power to re-create and sanctify our lives (Ezekiel 20:12), and its observance is an evidence of our loyalty to Him and of our fellowship with Him.

The Sabbath holds a special place in our lives. The seventh day of the week, from sunset Friday to sunset Saturday (Leviticus. 23:32), is a gift from God, a sign of His grace in time. It is a privilege, a special appointment with the One who loves us and whom we love, a sacred time set aside by God's eternal law, a day of delight for worshipping God and sharing with others (Isaiah 58:13). We welcome the Sabbath with joy and gratitude. "The Sabbath—oh!—make it the sweetest, the most blessed day of the whole week."

"The Sabbath is God's time, not ours; when we trespass upon it we are stealing from God. God has given us the whole of six days in which to do our work, and has reserved only one to Himself. This should be a day of blessing to us—a day when we should lay aside all our secular matters and center our thoughts upon God and heaven.

"We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out of doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls."

"God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."

The Sabbath hours belong to God and are to be used for Him alone. Our own pleasure, words, business, and thoughts should find no place in the observance of the Lord's day (Isaiah 58:13). Let us gather in the family circle at sunset and welcome the Sabbath with prayer and song, and let us close the day with prayer and expressions of gratitude for His wondrous love.

The Sabbath is a special day for worship in our homes and churches, a day of joy to ourselves and our children, a day in which we can learn more of God through the Bible and the great lesson book of nature. It is a time we can visit the sick and work for the salvation of souls. We should lay aside the ordinary affairs of the six working days and perform no unnecessary work. We should not let secular media occupy our time on God's holy day.

"The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."

STANDARDS OF CHRISTIAN LIVING

A program of activities in harmony with the spirit of true Sabbath keeping will make this blessed day the happiest and best of all the week for ourselves and for our children—a veritable foretaste of our heavenly rest.

Reverence in the Place of Worship

Christians who appreciate God's omnipotence, His holiness, and His love will always manifest a spirit of deep reverence for God, His Word, and His worship. "Humility and reverence should characterize the deportment of all who come into the presence of God." We will recognize that "the hour and place of prayer are sacred, because God is there." We will come to the house of worship, not carelessly, but in the spirit of meditation and prayer, and will avoid unnecessary conversation.

As parents we should reverently instruct our children how they should behave in "the house of God" (1 Timothy 3:15). Faithful instruction and discipline of youth at home, Sabbath School, and church regarding reverence for God and His worship will go far in holding their loyalty in after years.

Pastors who sense the sacredness of God's service will, by example, instruction, and conduct in the pulpit, foster reverence, simplicity, good order, and decorum in the church.

Health and Temperance

Our bodies are the temple of the Holy Spirit (1 Corinthians 6:19). "Both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health promotes the development of a strong mind and a well-balanced character."

For this reason, we live intelligently in accordance with health principles of physical exercise, respiration, sunshine, pure air, use of water, sleep, and rest. By conviction we choose to eat healthfully, wear suitable clothing, practice cleanliness, engage in proper recreation, and freely choose to follow the principles of health, self-control, and wholesome diet. Therefore we abstain from all forms of alcohol, tobacco, and addictive drugs. We strive to preserve our physical and psychological balance by avoiding any excess.

Health reform and the teaching of health and temperance are inseparable parts of the Church's message. Instruction came to us through the Lord's messenger "that those who are keeping His commandments must be brought into sacred relationship to Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service." Also, "it is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."

We belong to God, body, soul, and spirit. It is therefore our religious duty to observe the laws of health, both for our own well-being and happiness and for more efficient service to God and society. We must keep our appetites under control. God has furnished us with a liberal variety of foods sufficient to satisfy every dietary need. "Fruits, grains, and vegetables, prepared in a simple way, make, with milk or cream, the most healthful diet."

When we practice the principles of healthful living, we will not feel the need for stimulants. Nature's law forbids our use of intoxicants and narcotics of any kind. From the early days of this movement abstinence from the use of liquor and tobacco has been a condition of membership.

God has given us great light on the principles of health, and modern scientific research has abundantly verified these principles.

Dress for women and men

As The Holy Seed Church Christians we have been called out from the world. Our religion must have a molding influence on all our activities. Our habits must stem from principle and not from the example of the world. Customs and fashions may change, but principles of right conduct remain the same. Early in our history President William Simiyu wrote that the purpose of Christian dress is "to protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health." He also counsels that we should avoid gaudy display and profuse ornamentation, fads and extreme fashions, particularly those transgressing the laws of modesty, and that our clothing should be, when possible, "of good quality, of becoming colors, and suited for service" "rather than display." Our attire should be characterized by modesty, "beauty," "grace," and "appropriateness of natural simplicity." Isaiah 3:16-26, 1st Corinthians 11:2-16, Deuteronomy 22:5.

STANDARDS OF CHRISTIAN LIVING

The people of God should always be found among the conservatives in dress, and will not let "the dress question fill the mind."

"To dress plainly, abstaining from display of jewelry and ornaments of every kind is in keeping with our faith." It is clearly taught in the Scriptures that the wearing of jewelry is contrary to the will of God.

The apostle Paul admonishes us to dress ourselves "in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing" (1 Timothy 2:9). The wearing of ornaments of jewelry is a bid for attention not in keeping with Christian self-forgetfulness.

In some countries and cultures the custom of wearing the wedding ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence it is not regarded as an ornament. Under such circumstances we do not condemn the practice.

Let us remember that it is not outward adornment that expresses true Christian character, but "the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God" (1 Peter 3:3, 4). We should avoid the use of cosmetics not in keeping with good taste and the principles of Christian modesty.

We should observe cleanliness and Christ like deportment as we seek at all times to please and rightly represent Christ our Lord. Christian parents by example, instruction, and authority should lead their sons and daughters to attire themselves modestly and thus win the respect and confidence of those who know them. Let us consider ourselves well dressed only when we meet the demands of modesty by wearing tasteful, conservative clothing.

Simplicity

Simplicity has been a fundamental feature of the Church from its beginning. We must continue to be a people called to live a simple life. Increase of pomp in religion always parallels a decline in spiritual power. As "the life of Jesus presented a marked contrast" to the display and ostentation of His time so the simplicity and power of our message must be in marked contrast to the worldly display of our day. The Lord

condemns "needless, extravagant expenditure of money to gratify pride and love of display." In harmony with these principles, simplicity and economy should characterize our graduating exercises, our weddings, and all other church services.

Modern Media

Like our bodies, our inner beings need wholesome nourishment for renewal and strengthening (2 Corinthians 4:6). Our minds are the measure of our persons. Food for our minds is of the utmost importance in developing character and in carrying out our life's purposes. For this reason we should carefully evaluate our mental habits. What we choose to read, hear, and watch, whether by book or magazine, radio or television, the Internet, or other modern media shapes and impacts our character.

Books and other literature are among the most valuable means of education and culture, but these must be well chosen and rightly used. There is a wealth of good literature, but equally there is a flood of literature, often in most attractive guise, that damages minds and morals. The tales of wild adventure and of moral laxness, whether fact or fiction, however presented, are unfit for Christians of any age.

"Those who indulge the habit of racing through an exciting story are simply crippling their mental strength and disqualifying their minds for vigorous thought and research." Along with other evil results from the habit of reading fiction, we are told that "it unfits the soul to contemplate the great problems of duty and destiny" and "creates distaste for life's practical duties."

Radio, television, and the Internet have changed the whole atmosphere of our modern world and have brought us within easy contact with the life, thought, and activities of the entire globe. They can be great educational agencies through which we can enlarge our knowledge of world events and enjoy important discussions and the best in music.

Unfortunately, however, modern mass media also can bring to their audiences almost continuous theatrical and other performances with influences that are neither wholesome nor uplifting. If we are not discriminating, they will bring sordid programs right into our homes.

Safety for ourselves and our children is found in a determination, by God's help, to follow the admonition of the apostle Paul: "Finally.
whatever things are true noble just pure lovely of good report, if there is any virtue and if there is anything praiseworthy meditate on these things" (Philippians 4:8).

STANDARDS OF CHRISTIAN LIVING
Recreation and Entertainment

Recreation is a purposeful refreshing of the powers of body and mind. A vigorous, wholesome mind will not require worldly amusement but will find a renewal of strength in good recreation.

"Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul."

We must avoid anything that dramatizes, graphically presents, or suggests the sins and crimes of humanity—murder, adultery, robbery, and similar evils, which to a large degree are responsible for the breakdown of morality. Instead, we should find delight in God's great world of nature and in the romance of human agencies and divine workings.

Social dancing is another form of amusement with an evil influence. "The amusement of dancing is a school of depravity, a fearful curse to society."(See 2 Corinthians. 6:15-18; 1 John 2:15-17; James 4:4;
2 Timothy 2:19-22; Ephesians 5:8-11; Colossians 3:5-10.)

Recreation is essential. But instead of joining the multitudes who are "lovers of pleasure rather than lovers of God" (2 Timothy 3:4), we should endeavor to make our friendships and recreations both Christ-centered and church-centered.

Music

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God." Jesus "held communion with heaven in song."

Music is one of the highest arts. Good music not only gives us pleasure but elevates our minds and cultivates our finest qualities. God often has used spiritual songs to touch the hearts of sinners and lead to repentance.

On the contrary, debased music breaks down morality and draws us away from our relationship with God.

We should exercise great care in the choice of music in our homes, social gatherings, schools, and churches. Any melody partaking of the nature of jazz, rock, or related hybrid forms, or any language expressing foolish or trivial sentiments, will be shunned.

Conclusion

Standing amid the perils of the last days, bearing the responsibility of speedily carrying the last offer of salvation to the world, and facing a judgment that will culminate in the establishment of universal righteousness, let us consecrate ourselves body, soul, and spirit to God, determining to maintain the high standards of living that must characterize those who wait for the return of their Lord.

CHAPTER 13

Marriage, Divorce, and Remarriage

Social Relationships

God gives us the social instinct for our pleasure and benefit. "By mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven."

Proper association of the sexes is beneficial to both. Such association should be conducted upon a high plane and with regard for the social conventions that have been prescribed for our protection. It is the purpose of Satan to pervert every good thing, and the perversion of the best often leads to that which is worst.

Today the ideals that make these social relationships safe and happy are breaking down to an alarming degree. Under the influence of passion

unrestrained by moral and religious principle, the association of the sexes has to a large extent degenerated into freedom and license, sexual perversions, incest, and sexual abuse of children.

Millions have abandoned biblical standards of conduct and are bartering the sacred experiences of marriage and parenthood for the bitter, remorseful fruits of sin. Not only are these evils damaging the familial structure of society, but the breakdown of the family in turn fosters and breeds these and other evils. The results in distorted lives of children and youth are distressing. The effects on society are both disastrous and cumulative.

These evils have become more open and threatening to the ideals and purposes of the Christian home. Adultery, pornography, abuse of any kind (including sexual abuse of spouses, children, and the elderly), incest, and homosexual and lesbian practices are among the perversions of God's original plan and illustrate the brokenness of humanity. As the intent of clear passages of Scripture (see Exodus 20:14; Leviticus 18:22, 29; 20:13; 1 Corinthians 6:9; 1 Timothy 1:10; Romans 1:20-32) is denied and as their warnings are rejected in exchange for human opinions, much uncertainty and confusion prevail. Since ancient times and civilizations Satan's plan always has been to cause people to forget that God is their Creator and that when He created humankind in His own image, He created both "male and female" (Genesis 1:27).

Though God's Word alerts us to the degrading results of the world's obsession with sex and the pursuit of sensual pleasure, Christ came to destroy the works of Satan and reestablish the relationship of humans with their Creator. Though fallen in Adam and captive to sin, when we are in Christ we receive full pardon and the right to choose anew the better way to complete renewal. By means of the cross and the power of the Holy Spirit, we all may be freed from the grip of sinful practices as we are restored to the image of our Creator. As parents and spiritual guides of youth, we must gain a sympathetic understanding of their problems, seek to provide for them a Christian social environment, and spiritually draw near to them so we can impart the ideals, inspiration, and power of Christianity.

Whatever may be the mistakes of our parents or peers, it is our responsibility and privilege to know and to hold the highest ideals of Christian manhood and womanhood. We can build Christian character that will buttress us against evil and make us uplifting influences in society by reverent Bible study, a deep acquaintance with the works of nature, rigorous guarding of the sacred powers of the body, earnest purpose, constancy in prayer, and sincere, unselfish ministry to others.

Social gatherings for both young and old should be occasions for happy fellowship and improvement of the powers of mind and soul, not for light and trifling amusement. Good music, elevating conversation, good recitations, suit able still or motion pictures, games carefully selected for educational value, and, above all, the making and using of plans for outreach (missionary) effort will bless and strengthen the lives of all.

The Youth Ministries Department of the General

Conference has published helpful information and practical suggestions for the conduct of social gatherings and for guidance in other social relations.

Our homes are by far the best places for social gatherings. In large centers where it is impossible to hold such gatherings in homes and where there is no social center of our own, we should secure a place free from influences destructive of Christian standards, rather than a place ordinarily used for commercial amusements and sports, such as social halls and skating rinks, which can suggest an atmosphere contrary to Christian standards.

MARRIAGE, DIVORCE, AND REMARRIAGE

Chaperonage

Chaperonage, the happy and cordial association of those older in years with young people, is one of the most wholesome influences in the lives of children and youth. "There is danger that both parents and teachers fail to come sufficiently into social relation with their children or scholars." It is the duty of our homes, schools, and other institutions to care for the morals and reputation of those placed in our charge. As parents we should strongly support the regulations of the institutions serving our youth and children, and we should institute equal safeguards in our homes. To make this possible, we must learn how to be welcome companions of our children. But it rests chiefly upon the young people themselves to make chaperonage an honored and happy relationship.

Courtship

Courtship is recognized as a preparatory period during which a man and a woman, already mutually attracted, become more thoroughly acquainted with each other in preparation for intended marriage.

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."

Failure to follow these principles in Christian courtship may lead to tragedy. Unity of husband and wife in ideals and purposes is a requisite to a happy and successful home. Differences of partners regarding religion are likely to mar the happiness of the home and lead to confusion, perplexity, and failure in child rearing. The Bible advises, "Do not be unequally yoked together with unbelievers" (2 Corinthians 6:14).

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing

wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities."

Worship of God, Sabbath keeping, recreation, association, use of financial resources, and training of children are components of happy family relationships. Because differences in these areas can often lead to a deterioration of these relationships, to discouragement, and even to

Complete loss of Christian experience, an adequate preparation for marriage should include premarital pastoral counseling in these areas.

"'Can two walk together, except they be agreed?' Amos 3:3. The happiness and prosperity of the marriage relation depends upon the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and purposes. They are serving two masters, between whom there can be no concord. However pure and correct one's principles may be, the influence of an unbelieving companion will have a tendency to lead away from God."

The Spirit of Prophecy consistently counsels against marriage between "the believer and the unbeliever" and further cautions against uniting with fellow Christians who have "not accepted the truth for this time." Marriages are more likely to endure, and family life to fulfill the divine plan, if husband and wife are united and are bound together by common spiritual values and lifestyles. For these reasons the Church strongly discourages marriage between The Holy Seed Church and a member of another religion and strongly urges its pastors not to perform such marriages.

The Church recognizes that it is the prerogative of each individual member to make the final decision relative to the choice of a marriage partner. However, it is the hope of the Church that if the member chooses a partner who is not a member of the Church, the couple will realize and appreciate that The Holy Seed Church pastor, who has covenanted to uphold the principles outlined above, should not be expected to perform the marriage.

If a member does enter into such a marriage, the church is to demonstrate love and concern with the purpose of encouraging the couple toward complete unity in Christ.

Marriage

Marriage is a divine institution established by God Himself before the Fall, when everything, including marriage, was "very good" (Genesis 1:31). "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Genesis 2:24). "God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable'; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise."

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God intended the marriage of Adam and Eve to be the pattern for all future marriages, and Christ endorsed this original concept: "Have you not read that He who made them at the beginning 'made them male and female,' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate" (Matthew 19:4-6). Marriage, thus instituted by God, is a monogamous, heterosexual relationship between one male and one female.

As such, marriage is a public, lawfully binding lifelong commitment of a man and a woman to each other and between the couple and God (Mark 10:2-9; Romans 7:2). Paul indicates that the commitment that Christ has for the church is a model of the relationship between husband and wife (Ephesians 5:31, 32). God intended marriage to be as permanent as Christ's relationship with the church.

Sexual intimacy within marriage is a sacred gift from God to the human family. It is an integral part of marriage, reserved for marriage only (Genesis 2:24; Proverbs 5:5-20). Such intimacy, designed to be shared exclusively between husband and wife, promotes ever-increasing closeness, happiness, and security, and provides for the perpetuation of the human race.

Unity in marriage is achieved by mutual respect and love. No one is superior (Ephesians 5:21-28). "Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other." God's Word condemns violence in personal relationships (Genesis 6:11, 13; Psalms 11:5; Isaiah 58:4, 5; Romans 13:10; Galatians 5:19-21). It is the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or demean them (Rom. 12:10; 14:19; Ephesians 4:26; 5:28, 29; Colossians 3:8-14; 1 Thessalonians 5:11). There is no room among Christ's followers for tyrannical control and the abuse of power (Matthew 20:25-28; Ephesians 6:4). Violence in the setting of marriage and family is abhorrent.

"Neither husband nor wife is to make a plea for ruler ship. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other."

The entrance of sin adversely affected marriage. When Adam and Eve sinned, they lost the oneness that they had known with God and with each other (Genesis 3:6-24). Their relationship became marked with guilt, shame,

blame, and pain. Wherever sin reigns, its sad effects on marriage include alienation, unfaithfulness, neglect, abuse, sexual perversion, domination of one partner by the other, violence, separation, desertion, and divorce.

Marriages involving more than one husband and one wife are also an expression of the effects of sin on the institution of marriage. Such marriages, though practiced in Old Testament times, are not in harmony with the divine design. God's plan for marriage requires His people to transcend the mores of popular culture that conflict with the biblical view.

The Christian concept of marriage includes the following:

1. ***Divine Ideal to Be Restored in Christ***

In redeeming the world from sin and its consequences, God seeks to restore marriage to its original ideal. This is envisioned for the lives of those who have been born again into Christ's kingdom, those whose hearts are being sanctified by the Holy Spirit and who have as their primary purpose the exaltation of the Lord Jesus Christ. (See also 1 Peter 3:7.)

2. ***Oneness and Equality to Be Restored in Christ***

The gospel emphasizes the love and submission of husband and wife to one another (1 Corinthians 7:3, 4; Ephesians 5:21). The model for the husband's leadership is the self-sacrificial love and service that Christ gives to the Church (Ephesians 5:24, 25). Both Peter and Paul speak about the need for respect in the marriage relationship (1 Peter 3:7; Ephesians 5:22, 23).

3. ***Grace Available for All***

God seeks to restore to wholeness and reconcile to Himself all who have failed to attain the divine standard (2 Corinthians 5:19). This includes those who have experienced broken marriage relationships.

4. ***Role of the Church***

Moses in the Old Testament and Paul in the New Testament dealt with the problems caused by broken marriages (Deuteronomy 24:1-5; 1 Corinthians 7:11). Both, while upholding and affirming the ideal, worked constructively and redemptive with those who had fallen short of the divine standard. Similarly, the Church today is called to uphold and affirm God's ideal for marriage and, at the same time, to be a forgiving, reconciling, healing community, showing understanding and compassion when brokenness occurs.

Divorce

Divorce is contrary to God's original purpose in creating marriage (Matthew 19:3-8; Mark 10:2-9), but the Bible is not silent about it. Because divorce occurred as part of the fallen human experience, biblical legislation was given to limit the damage it caused (Deuteronomy 24:1-4). The Bible

consistently seeks to elevate marriage and to discourage divorce by describing the joys of married love and faithfulness (Proverbs 5:18-20; Song of Solomon 2:16; 4:9-5:1), by referring to the marriage-like relationship of God with His people (Isaiah 54:5; Jeremiah. 3:1), by focusing on the possibilities of forgiveness and marital renewal (Hosea 3:1-3), and by indicating God's abhorrence of divorce and the misery it causes (Malachi 2:15, 16). Jesus restored the creation view of marriage as a lifelong commitment between a man and a woman and between the couple and God (Matthew 19:4-6; Mark 10:6-9). Much biblical instruction affirms marriage and seeks to correct problems that tend to weaken or destroy the foundation of marriage (Ephesians 5:21-33; Hebrews 13:4; 1 Peter 3:7).

Marriage rests on principles of love, loyalty, exclusiveness, trust, and support upheld by both partners in obedience to God (Genesis 2:24; Matthew 19:6; Corinthians 13; Ephesians 5:21-29; 1 Thessalonians 4:1-7). When these principles are violated, Scripture acknowledges that tragic circumstances can destroy marriage. Divine grace is the only remedy for the brokenness of divorce. When marriage fails, former partners should be encouraged to examine their experience and to seek God's will for their lives. God provides comfort to those who have been wounded. God also accepts the repentance of individuals who commit the most destructive sins, even those that carry with them irreparable consequences (2 Samuel 11; 12; Psalms 34:18; 86:5; Joel 2:12, 13; John 8:2-11; 1 John 1:9).

Scripture recognizes adultery and fornication (Matthew 5:32) and abandonment by an unbelieving partner (1 Corinthians 7:10-15) as grounds for divorce. There is no direct teaching in Scripture regarding remarriage after divorce. However, there is a strong implication in Jesus' words in
Matthew 19:9 that would allow the remarriage of one who has remained faithful but whose spouse has been unfaithful to the marriage vow.

Church's Position on Divorce and Remarriage

Acknowledging the biblical teachings on marriage, the Church is aware that marriage relationships are less than ideal in many cases. The problem of divorce and remarriage can be seen in its true light only as it is viewed from Heaven's viewpoint and against the background of the Garden of Eden. Central to God's holy plan for our world was the creation of beings made in His image who would multiply and replenish the earth and live
together in purity, harmony, and happiness. He brought forth Eve from the side of Adam and gave her to Adam as his wife. Thus was marriage instituted—God the author of the institution and the officiator at the first marriage. After the Lord had revealed to Adam that Eve was verily bone of his bone and flesh of his flesh, there could never arise a doubt in his mind that the two of them were one flesh. Nor could ever a doubt arise in the

mind of either of the holy pair that God intended that their home should endure forever. The Church adheres to this view of marriage and the home without reservation, believing that any lowering of this high view is to that extent a lowering of the heavenly ideal. The belief that marriage is a divine institution rests upon the Holy Scriptures. Accordingly, all thinking and reasoning in the perplexing field of divorce and remarriage must constantly be harmonized with that holy ideal revealed in Eden.

The Church believes in the law of God and also in the forgiving mercy of God. It believes that victory and salvation can as surely be found by those who have transgressed in the matter of divorce and remarriage as by those who have failed in any other of God's holy standards.

Nothing presented here is intended to minimize the mercy of God or the forgiveness of God. In the fear of the Lord, the Church here sets forth the principles and practices that should apply in this matter of marriage, divorce, and remarriage.

Though marriage was first performed by God alone, it is recognized that people now live under civil governments; therefore, marriage has both divine and civil aspects. The divine aspect is governed by the laws of God, the civil by the laws of the state.

In harmony with these teachings, the following statements set forth the position of the Church:

1. **When Jesus said, "Let not man put asunder**,"

He established a rule of conduct for the Church, under the dispensation of grace, that must transcend all civil enactments that would go beyond His interpretation of the divine law governing the marriage relation. Here He gives a rule to which His followers should adhere even if the state or prevailing custom allows larger liberty. "In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow."—TMB 63. (Also see Matt. 5:32; 19:9.)

2. **Unfaithfulness to the marriage vow**

has generally been seen to mean adultery or fornication. However, the New Testament word for fornication includes certain other sexual irregularities (1 Corinthians 6:9; 1)

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Timothy 1:9, 10; Romans 1:24-27). Therefore, sexual perversions, including incest, child sexual abuse, and homosexual practices, are also recognized as a misuse of sexual powers and a violation of the divine intention in marriage. As such they are just cause for separation or divorce.

Even though the Scriptures allow divorce for the reasons mentioned above, as well as for abandonment by an unbelieving spouse (1 Corinthians 7:10-15), the church and those concerned should make earnest endeavors to effect a reconciliation, urging the spouses to manifest toward each other a

Christ like spirit of forgiveness and restoration. The church is urged to relate lovingly and redemptive toward the couple in order to assist in the reconciliation process.

3. **In the event that reconciliation is not effected,**

the spouse who has remained faithful to the spouse who violated the marriage vow has the biblical right to secure a divorce and also to remarry.

4. **A spouse who has violated the marriage vow**

(see sections 1 and 2 above) shall be subject to discipline by the local church If genuinely repentant, the spouse may be placed under censure for a stated period of time rather than removed from church membership. A spouse who gives no evidence of full and sincere repentance shall be removed from membership. In case the violation has brought public reproach on the cause of God, the church, in order to maintain its high standards and good name, may remove the individual from membership.

Any of these forms of discipline shall be applied by the church in a manner that would seek to attain the two objectives of discipline—to correct and redeem. In the gospel of Christ, the redemptive side of discipline is always tied to an authentic transformation of the sinner into a new creature in Jesus Christ.

5. **A spouse who has violated the marriage vow and who is divorced**

does not have the moral right to marry another while the spouse who has been faithful to the marriage vow still lives and remains unmarried and chaste. The person who does so shall be removed from membership. The person whom he/she marries, if a member, also shall be removed from membership.

6. **It is recognized that sometimes marriage relations**

Deteriorate to the point where it is better for a husband and wife to separate. “Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife”

(1 Corinthians 7:10, 11). In many such cases, the custody of children, the adjustment of property rights, or even personal protection may necessitate a
Change in marital status. In such cases it may be permissible in some countries to secure what is known as a legal separation. However, in some jurisdictions such a separation can be secured only by divorce.

A separation or divorce that results from factors such as physical violence or in which “unfaithfulness to the marriage vow” (see sections 1 and 2 above) is not involved does not give either one the scriptural right to remarry, unless in the meantime the other party has remarried, committed adultery or fornication, or died. Should a member who has been thus divorced remarry without these biblical grounds, he/she shall be removed

from membership, and the one whom he/she marries, if a member also shall be removed from membership.

7. **A spouse who has violated the marriage vow and has been divorced and removed from membership and who has remarried**, or a person who has been divorced on other than the grounds set forth in sections 1 and 2 above and has remarried, and who has been removed from membership, shall be considered ineligible for membership except as provided below.

8. **The marriage contract is not only sacred** but also possibly more complex when, for example, it involves children. Hence, in a request for readmittance to membership, the options available to the repentant may be severely limited. Before final action is taken by the church, the request for readmittance shall be brought by the church through the pastor or district leader to the conference committee for counsel and recommendation of steps the repentant one, or ones, may take to secure readmittance.

9. **Readmittance to membership** of those who have been removed for reasons given in the foregoing sections shall normally be on the basis of rebaptism.

10. **When a person who has been removed from membership** is readmitted to membership, as provided in section 8, every care should be exercised to safeguard the unity and harmony of the church by not giving that person responsibility as a leader, especially in an office that requires the rite of ordination, unless by very careful counsel with conference administration.

11. **No pastor has the right to officiate at the remarriage** of any person who, under the stipulation of the preceding paragraphs, has no scriptural right to remarry.

12.

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Local Church Ministry for Families

The Church as a redemptive agency of Christ is to minister to its members in all of their needs and to nurture everyone so that all may grow into a mature Christian experience. This is particularly true when members face lifelong decisions such as marriage and distressful experiences such as divorce. When a couple's marriage is in danger of breaking down, every effort should be made by the partners and those in the church or family who minister to them to bring about their reconciliation in harmony with divine principles for restoring wounded relationships (Hosea 3:1-3; 1 Corinthians 7:10, 11; 13:4-7; Galatians 6:1).

Resources that can be of assistance to members in the development of a strong Christian home are available through the church or other church organizations. These resources include: **(1) programs of orientation for**

couples engaged to be married, (2) programs of instruction for married couples with their families, and (3) programs of support for broken families and divorced individuals.

Pastoral support is vital in the area of instruction and orientation in the case of marriage, and healing and restoration in the case of divorce. The pastoral function in the latter case is both disciplinary and supportive. That function includes the sharing of relevant information, some of which may be sensitive and must be handled with great discretion. However, this ethical concern alone should not be the grounds for avoiding disciplinary actions established in sections 1-11 above.

Just as God forgives, members are called to forgive and to accept those who have failed (Isaiah 54:5-8; Matthew 6:14, 15; Ephesians 4:32). The Bible urges patience, compassion, and forgiveness in the Christian care of those who have erred (Matthew 18:10-20; Galatians 6:1, 2). While individuals are under discipline, either by censure or by being removed from membership, the church, as an instrument of God's mission, shall make every effort to maintain caring and spiritually nurturing contact with them.

CHAPTER 14

Fundamental Beliefs of

The Holy Seed Church

The Holy Seed Church accepts the Bible as their only creed and holds certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. *The Holy Scriptures*

The Holy Scriptures, Old and New Testaments, are the written Word of

God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (Psalms 119:105; Proverbs 30:5, 6; Isaiah 8:20; John 17:17; 1 Thessalonians 2:13; 2 Timothy 3:16, 17; Hebrew 4: 12; 2 Peter 1:20, 21.)

2. *The Trinity*

There is one God: Father, Son, and Holy Spirit, a unity of three Coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Genesis 1:26; Deuteronomy 6:4; Isa. 6:8; Matthew 28:19; John 3:16; 2 Corinthians 1:21, 22; 13:14; Ephesians 4:4-6; 1 Peter 1:2.)

3. *The Father*

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (Genesis 1:1; Deuteronomy 4:35; Psalms 110:1, 4; John 3:16; 14:9; 1 Corinthians 15:28; 1 Timothy 1:17; 1 John 4:8; Revelation 4:11.)

4. *The Son*

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the Virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (Isaiah 53:4-6; Daniel 9:25-27; Luke 1:35; John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Romans 6:23; 1 Cor. 15:3, 4; 2 Corinthians 3:18; 5:17-19; Philippians 2:5-11; Colossians 1:15-19; Hebrews 2:9-18; 8:1, 2.)

5. *The Holy Spirit*

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Genesis 1:1, 2; 2 Samuel 23:2; Psalms 51:11; Isaiah 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Romans 5:5; 1 Corinthian 12:7-11; 2 Corinthian 3:18; 2 Peter 1:21.)

6. *Creation*

God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today.

The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Genesis 1-2; 5; 11; Exodus 20:8-11; Psalms 19:1-6; 33:6, 9; 104; Isaiah 45:12, 18; Acts 17:24; Colossians 1:16; Hebrews 1:2; 11:3; Revelation 10:6; 14:7.)

7. *The Nature of Humanity*

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Genesis 1:26-28; 2:7, 15; 3; Psalms 8:4-8; 51:5, 10; 58:3; Jeremiah 17:9; Acts 17:24-28; Romans 5:12-17; 2 Cor. 5:19, 20; Ephesians 2:3; 1 Thessalonians 5:23; 1 John 3:4; 4:7, 8, 11, 20.)

8. *The Great Controversy*

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin.

This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated.

To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Genesis 3; 6-8; Job 1:6-12; Isaiah 14:12-14; Ezekiel 28:12-18;
Romans 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Corinthians 4:9; Hebrews 1:14; 1 Peter 5:8; 2 Peter 3:6; Revelation 12:4-9.)

9. *The Life, Death, and Resurrection of Christ*

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (Genesis 3:15; Psalms 22:1; Isaiah 53; John 3:16; 14:30; Romans 1:4; 3:25; 4:25; 8:3, 4; 1 Corinthians 15:3, 4, 20-22; 2 Corinthians 5:14, 15, 19-21; Philippians 2:6-11; Colossians 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)

10.*The Experience of Salvation*

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Savior and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace.

Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Genesis 3:15; Isaiah 45:22; 53; Jeremiah 31:31-34; Ezekiel 33:11; 36:25-27; Hebrews 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Romans 3:21-26; 5:6-10; 8:1-4, 14-17; 10:17; 12:2; 2 Corinthian 5:17-21; Galatian1:4; 3:13, 14, 26; 4:4-7; Ephesians 2:4-10; Colossian 1:13, 14; Titus 3:3-7; Hebrews 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Revelation 13:8.)

11.*Growing in Christ*

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in

peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds.

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No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow
into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chronicles 29:11; Psalms 1:1, 2; 23:4; 77:11, 12; Matthew 20:25-28; 25:31-46; Luke 10:17-20; John 20:21; Romans 8:38, 39; 2 Corinthians 3:17, 18; Galatian 5:22-25; Ephesians 5:19, 20; 6:12-18; Philippians 3:7-14; Colossians 1:13, 14; 2:6, 14, 15; 1 Thessalonians 5:16-18, 23; Hebrews 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

12.*The Church*

The church is the community of believers who confess Jesus Christ as Lord and Savior. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Genesis 12:1-3; Exodus 19:3-7; Matthew 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Corinthians 1:2; Ephesians 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Colossians 1:17, 18; 1 Peter 2:9.)

13. *The Remnant and Its Mission*

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on

earth. Every believer is called to have a personal part in this worldwide witness. (Daniel 7:9-14; Isaiah 1:9; 11:11; Jeremiah 23:3; Micah 2:12; 2 Corinthians 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Revelation 12:17; 14:6-12; 18:1-4.)

FUNDAMENTAL BELIEFS OF THE HOLY SEED CHURCH

14.*Unity in the Body of Christ*

The church is one body with many members, called from every nation, Kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation.

Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Psalms 133:1; Matthew 28:19, 20; John 17:20-23; Acts 17:26, 27; Romans 12:4, 5; 1 Corinthians 12:12-14; 2 Corinthians 5:16, 17; Galatians 3:27-29; Ephesians 2:13-16; 4:3-6, 11-16; Colossians 3:10-15.)

15.*Baptism*

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit.

It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Romans 6:1-6; Galatians 3:27; Colossians 2:12, 13.)

16.*The Lord's Supper*

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Savior. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession.

The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christ like humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matthew 26:17-30; John 6:48-63; 13:1-17; 1 Corinthians 10:16, 17; 11:23-30; Revelation 3:20.)

17.*Spiritual Gifts and Ministries*

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people.

Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Romans 12:4-8; 1 Corinthians 12:7-11, 27, 28; Ephesians 4:8, 11-16; 1 Timothy 3:1-13; 1 Peter 4:10, 11.)

18.*The Gift of Prophecy*

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of President William Simiyu. He writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Numbers 12:6; 2 Chronicles 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Timothy 3:16, 17; Hebrews 1:1-3; Revelation 12:17; 19:10; 22:8, 9.)

19.*The Law of God*

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Savior. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exodus 20:1-17; Deuteronomy 28:1-14; Psalms 19:7-14; 40:7, 8; Matthew 5:17-20; 22:36-40; John 14:15; 15:7-10; Romans 8:3, 4; Ephesians 2:8-10; Hebrews 8:8-10; 1 John 2:3; 5:3; Revelation 12:17; 14:12.)

20.*The Sabbath*

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; 31:13-17; Leviticus 23:32; Deuteronomy 5:12-15; Isaiah 56:5, 6; 58:13, 14; Ezekiel 20:12, 20; Matthews 12:1-12; Mark 1:32; Luke 4:16; Hebrews 4:1-11.)

FUNDAMENTAL BELIEFS OF THE HOLY SEED CHURCH

21.*Stewardship*

We are God's stewards, entrusted by Him with time and opportunities, Abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Genesis 1:26-28; 2:15; 1 Chronicles 29:14; Haggai 1:3-11; Malachi 3:8-12; Matthew 23:23; Romans 15:26, 27; 1 Corinthian 9:9-14; 2 Corinthian 8:1-15; 9:7.)

22.*Christian Behavior*

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christ like purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting though-se whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our

thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Genesis 7:2; Exodus 20:15; Leviticus 11:1-47; Psalms 106:3; Romans 12:1, 2; 1 Corinthians 6:19, 20; 10:31; 2 Corinthians 6:14-7:1; 10:5; Ephesians 5:1-21; Philippians 2:4; 4:8; 1 Timothy 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.)

23.*Marriage and the Family*

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, a man and a woman who fully commit themselves to each other in Christ through marriage may achieve loving unity through the guidance of the Spirit and the nurture of the church.

God blesses the family and intends that its members shall assist each other toward complete maturity. Increasing family closeness is one of the earmarks of the final gospel message. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving, tender, and caring guide who wants
them to become members of His body, the family of God which embraces both single and married persons. (Genesis 2:18-25; Exodus 20:12; Deuteronomy 6:5-9; Proverbs. 22:6; Malachi 4:5, 6; Matthew 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Cor. 7:7, 10, 11; 2 Corinthians 6:14; Ephesians 5:21-33; 6:1-4.)

CHURCH MANUAL FUNDAMENTAL BELIEFS OF THE HOLY SEED CHURCH

24.*Christ's Ministry in the Heavenly Sanctuary*

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. **In 1844, at the end of the prophetic period of 2300 days,** He entered the second and last phase of His atoning ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement.

In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom.

This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Leviticus 16; Numbers 14:34; Ezekiel 4:6; Daniel 7:9-27; 8:13, 14; 9:24-27; Hebrews 1:3; 2:16, 17; 4:14-16; 8:1-5; 9:11-28; 10:19-22; Revelation 8:3-5; 11:19; 14:6, 7, 12; 20:12; 22:11, 12.)

25.*The Second Coming of Christ*

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die.

The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matthew 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Corinthians 15:51-54; 1 Thessalonians 4:13-18; 5:1-6; 2 Thessalonians 1:7-10; 2:8; 2 Timothy 3:1-5; Titus 2:13; Hebrews 9:28; Revelation 1:7; 14:14-20; 19:11-21.)

26.*Death and Resurrection*

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Psalms 146:3, 4; Ecclesiastes 9:5, 6, 10; Daniel 12:2, 13; Isaiah 25:8; John 5:28, 29; 11:11-14; Romans 6:23; 1 Corinthians 15:51-54; Colossians 3:4; 1 Thessalonians 4:13-17; 1 Timothy 6:15, 16; Revelation 20:1-10.)

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27.*The Millennium and the End of Sin*

The millennium is the thousand-year reign of Christ with His saints in Heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth.

The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jeremiah 4:23-26; Ezekiel 28:18, 19; Malachi 4:1; 1 Corinthians 6:2, 3; Revelation 20; 21:1-5.)

28 The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isaiah 35; 65:17-25; Matthew 5:5; 2 Peter 3:13; Revelation 11:15; 21:1-7; 22:1-5.)

CHAPTER 8

Notes

These notes contain explanatory material regarding how a church may proceed in a particular matter. A church may adopt alternative ways of handling such items. Such alternative methods should be in harmony with generally accepted principles of Church organization and operation.

1. *Marriage Ceremony*

In some countries or states a pastor must be legally appointed and registered in order to conduct the marriage service. In many lands the pastor may perform the ceremony in the church, but the marriage contract is legally signed by the district registrar, who usually sits in the vestry and listens to the approved form of marriage declaration. In still other lands the pastor cannot perform the ceremony at all because it is recognized as a state responsibility and is looked upon as a civil contract. In such cases members usually retire to the home or place of worship, where a pastor conducts a special service to seek the blessing of the Lord upon the couple.

1. *Training and Equipping of Elders*

While the pastor has the primary responsibility for training elders, conferences are encouraged to schedule periodic meetings for their training. In order to support a pastor-elder team relationship, pastors also should attend the training meetings. Leaders of companies who function in the place of elders also should be invited.

2. *Training and Equipping of Deacons and Deaconesses*

While the pastor has the primary responsibility for the training of deacons and deaconesses, the Ministerial Association of the conference is encouraged to schedule periodic meetings for the training of the deacons and deaconesses.

3. *Care and Maintenance of Church Property*

Deacons and deaconesses must see that the church building is kept clean and in repair and that the grounds are kept clean and attractive. This also includes ensuring that janitorial work is done. In large churches where it is necessary to employ a janitor, the deacons should recommend a suitable person to the board, which votes to employ such help, or the board may authorize the deacons to employ a janitor. Board authorization should be obtained for all major repair expenses. All bills for repairs, as well as for recurring expenses, such as water, electricity, and, fuel, are referred to the treasurer for payment.

4. *Clerk Keeps Records*

Board minutes should be recorded in the church record book, or in another appropriate record system adopted by the church, giving the time and date of meeting, number attending, and a report of all actions taken. The clerk should also make a list of committees appointed at the meeting, giving to the chairperson a list of the members of each committee, together with its terms of reference and an outline of work it is asked to do. The church record book may be secured from The Holy Seed Church Book Center or, in some countries, from the publishing house.

The church record book contains a place for recording membership, including columns showing how and when members are received or removed. This record must be kept chronologically, and supporting data for each entry also should be recorded in the section where minutes of membership actions are kept. The membership record must be accurately and currently maintained in order to show the official standing of the membership.

5. *Corresponding With Members*

The clerk should correspond frequently with absent members and should pass on to them news of church progress, encouraging them, in turn, to report their Christian activities each quarter.

2. ***Money for Personal Literature Orders***

Where a local The Holy Seed Church Book Center does not exist, members may place money for personal orders of literature, books, pamphlets, magazines, and subscriptions for periodicals in an envelope, with the order form properly filled out, and hand it to the personal ministries secretary.

The treasurer then remits both order and payment for all such literature to The Holy Seed Church Book Center or to the publishing house, according to the system adopted by the conference.

At the close of each quarter the personal ministries secretary will report to the church, at its quarterly business meeting, about the standing of its account with The Holy Seed Church Book Center and/or publishing house and shall provide a copy for the treasurer.

3. ***Safeguarding Children***

Church should be a safe place to bring our children. Everyone involved with children who are minors must meet all Church and legal standards and requirements. In order to safeguard our children, churches are encouraged to adopt policies that would provide a measure of safety and protection for children. Such policies should include the following:

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a. ***Two-Adult Policy***

Have two adults present in children's classrooms or activities.

b. ***Open Door***

Discourage private or one-on-one contact and encourage an open-door policy in all situations. Where an open door is not possible, station a second adult at the door.

c. ***Volunteer Screening***

Have all volunteers complete a volunteer information form, check their references, and, if required by law, do a police background check.

d. ***Six-Month Policy***

Require a waiting period of six months for newly baptized or transferring members who have indicated a willingness to work with children.

e. ***Training***

Provide regular training for teachers and volunteers to help them understand and protect children and how to nurture their faith.

Local church leaders should consult with the conference in order to ascertain conference procedures and requirements, including local legal requirements for individuals working with children.

Additional resources are available from The Holy Seed Church Risk Management at www.theholyseedchurch.org.

1. ***Children's Ministries Resources***

***The Children's Ministries Handbook: A Step-by-Step Guide for Children's Leaders Around the World* (2005); *The Children's Ministries Coordinator: A Step-by-Step Guide for Organizing Children's Ministries in the Local Church* (2005); and *Pastor's and Elder's Handbook for Children's Ministries* (2005).** Silver Spring, Md.: Children's Ministries, General Conference of The Holy Seed Church. For further information, contact your local conference children's ministries director and www.theholyseedchurch.org.

2. ***Family Ministries Resources***

Caring for Families Today: A Guide for Family Ministries (2009). Silver Spring, Md.: Family Ministries, General Conference of The Holy Seed Church. For further information, contact your local conference family ministries director and www.theholyseedchurch.org.

3. ***Health Ministries Resources***

CELEBRATIONS (a 12-program outline of the essential health ministry presentations, includes scripts and PowerPoints), *CHARTERS* (a series of lectures with PowerPoint for presentation to lay audiences), *Foundations for Health Ministry* (84 lectures on basic health for health ministry leaders), *Breathe Free* (stop-smoking curriculum), Youth Alive (a program to build resiliency in our youth), *Vegetarian Cuisine Instructor's Course* (a comprehensive how-to manual), *Birthing Companions* (to support young pregnant women in their pregnancy), *Regeneration* (a 12-step program for recovery in addiction), and *My Vegetarian Food Pyramid* (posters large or small).

4. ***Public Affairs and Religious Liberty Resources***

For further information, contact your local conference Public Affairs and Religious Liberty director or visit www.theholyseedchurch.org.

5. ***Publishing Ministries Resources***

Literature Ministry Training Manual (volumes 1-3 with PowerPoint presentations); *The Publishing Ministry and the Church* (booklet); *Student Literature Evangelism Manual*; *Miracles of Grace* (a book of 365 testimonies of literature evangelists around the world); *The Literature Evangelist* (a quarterly magazine of General Conference Publishing Ministries). For more information, contact your local conference or union publishing director.

Sabbath School and Personal Ministries Resources Sabbath School Bible study guides for various ages (*CQ*, *Cornerstone Connections*, *Real-Time Faith*, *PowerPoints*, *Primary*, *Kindergarten*, and *Beginner*); *In Step with Jesus* (a four-quarter Sabbath School Bible study guide for new members); *Sabbath School Handbook*; *Personal Ministries Handbook*; *Keys for Sabbath School and Personal Ministries Leaders*

(a series of leaflets); *Reaching and Winning* (a series of booklets for personal ministries to peoples of various faith systems and other target groups); *Keys to The Holy Seed Church Community Services* (a leaflet/handbook); *The Sharing* (departmental newsletter); and *Community Services and Urban Ministry Certification Program*

(www.theholyseedchurch.org). For further information, contact the local conference Sabbath School and personal ministries director. Other resources may be found at www.theholyseedchurch.org, GraceLink.net, JuniorPowerPoints.org, RealTimeFaith.net, CornerstoneConnections.net, CQBibleStudy.org, SabbathSchoolU.org, InStepWithJesus.org, or the Sabbath School app can be downloaded on a mobile device.

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15. ***The Holy Seed Church Community Services***

Some territories continue to have an active Dorcas Society and The Holy Seed Church Men, or have alternate names for social ministry out of the local church that have been officially approved by regional church administrative units. In such cases, the church should elect an The Holy Seed Church Community Services coordinator (not a director) to coordinate all community services conducted by the local church departments, services, and deacons/deaconesses, which have their individual leaders. Leaders of Dorcas, The Holy Seed Church Men, other officially approved local church social ministries organizations, and The Holy Seed Church Community Services coordinators at the local level participate as members of the Personal Ministries Council under the umbrella of the Personal Ministries Department as stated in this Church Manual.

When community services work is newly organized in a territory, it is recommended to follow The Holy Seed Church Community Services model, which involves all church members, in a wide array of community services based on identified needs. For more information go to www.theholyseedchurch.org and click on The Holy Seed Church Community Services tab.

16. ***Stewardship Ministries Resources***

Steps to Discipleship (2009). Silver Spring, Md.: Stewardship Ministries, General Conference of The Holy Seed Church. For further information, contact your local conference, union, or division stewardship ministries department or visit www.theholyseedchurch.com.

17. ***Women's Ministries Resources***

Leadership certification levels 1-4; resource materials for Day of Prayer, Women's Emphasis Day, and Abuse Prevention Emphasis Day; *Pastor's and Elder's Handbook for Women's Ministries*. For further information, contact your local conference women's ministries director and visit www.theholseedchurch.org.

18. ***Adult Youth Ministries Organizational Plan***

Detailed information regarding The Holy Seed Church Youth Ministries organizational plan is available from the conference youth ministries director. Each church should study its own youth and family profile, resources, personnel, facilities, and school relationships, developing the best youth ministry in keeping with these factors. Different terms such as "club," "society," "fellowship," or "action," may be selected, but the name "The Holy Seed Church" should always be used to clearly identify the organization.

19. ***Adult Youth Ministries Resources***

Local church officers should first contact their respective conference/mission, union, and division for resources. In addition, the General Conference Youth Ministries Web site also provides support for all levels of youth ministry at www.theholyseedchurch.org.

CHAPTER 9
Notes

1. ***Sample List of Church Leaders***

The nominating committee selects members to serve as officers in a variety of positions. A small church may have a short list of officers. A large church may have a long list of officers. Here is a list that may be considered:

Elder(s)
Deacon(s)
Deaconess(es) Clerk
Treasurer and assistant(s) Secretary coordinator
Church board
Church school board
The Holy Seed Church Community Services leader or Dorcas Society leader The
Holy Seed Church Community Services secretary-treasurer or Dorcas Society secretary-treasurer
Adult Youth Ministries leader and associate(s) Adult Youth
Ministries sponsor
Adult Youth Ministries secretary-treasurer and assistant Adult Youth
Ministries music leader
Adult Youth Ministries pianist or organist Adventurer Club
director
Ambassador Club leader Bible school coordinator
Children's ministries coordinator Church chorister or song leader or music coordinator
Church organist or pianist

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Communication secretary or communication committee
Education secretary/church school principal or head teacher
Family ministries leader(s)
Health ministries leader
Ministry to People With Disabilities coordinator
Pathfinder Club director and deputy director

Personal ministries leader
Personal ministries secretary
Prayer ministries director
Public campus ministries leader/coordinator
Publishing ministries coordinator
Religious liberty leader
Sabbath School superintendent(s) and assistant(s)
Sabbath School secretary and assistant(s)
Sabbath School division leaders, including leaders for the adult and extension divisions

Sabbath School Investment secretary
Stewardship ministries leader
Vacation Bible School director
Women's ministries leader
Young adults leader

Additional personnel considered necessary
Home and School Association officers (leader and secretary-treasurer): If only one church supports a school, the church nominating committee makes recommendations to the school board, which then makes the appointments. If more than one church supports a school, the school board conducts the whole process.

CHAPTER 10

Notes

1. *Sabbath School*

The usual length of time for Sabbath School is one hour and ten minutes. This, however, does not prevent a conference from adopting a longer or shorter period, though it is important to have sufficient time to regularly promote the missionary activities and responsibilities of the world church, along with the mission offering, plus at least thirty minutes for Bible study.

2. *Forms of Service*

Forms of service vary from country to country and culture to culture. Following are two suggested forms:

Longer Order of Worship

Musical prelude
Announcements
Service participants enter
Doxology
Invocation (prayer)
Scripture reading
Hymn of praise
Prayer
Anthem or special music Offering
Hymn of consecration
Sermon
Hymn
Benediction
Congregation standing or seated for a few moments of silent prayer Musical postlude

Shorter Order of Worship

Announcements
Hymn
Prayer
Offering
Hymn or special music
Sermon
Hymn
Benediction

Congregation standing or seated for silent prayer

Form of Service

As the participants enter and kneel, the congregation should, with bowed heads, implore the presence and blessing of God. A worshipful hush prepares the way for the exercises that follow.

The two main divisions of the worship service are:

a. The congregational response in praise and adoration, expressed in song, prayer, and gifts.

b. The message from the Word of God.

NOTES

The one leading the worshipers into the presence of God with the pastoral prayer should do so with a sense of awe, realizing its importance. Customarily the person praying kneels facing the congregation, and the congregation, as far as practicable kneeling, in turn faces the individual praying. The prayer should be brief but should include adoration, thanks, and mention of the personal needs of worshippers, as well as of the world field.

The offering is a vital part of the worship hour. While we are counseled to "worship the Lord in the beauty of holiness," we are also exhorted to "bring an offering, and come into His courts" (Psalms 96:9, 8). So the presentation of our gifts to God quite naturally finds its place as a part of the worship service. Special music or a devotional hymn is appropriate. Then comes what should be one of the most important parts of the worship hour—the spiritual feeding of the flock of God. Blessed results to the glory of God always follow when a congregation is truly fed and feels that "God has visited His people" (Luke 7:16).

The one who brings the message should fully sense the sacredness of this work and should be thoroughly prepared.

The elder collaborates with the church pastor in planning the order of the service. If the church has no regular pastor, the elder is in charge of the service and should either conduct it or arrange for someone to do so. From time to time a meeting for testimony and praise may be conducted, or the time may be given to certain members to relate their experiences in outreach (missionary) work.

3. *Times of Meetings*

In order to strengthen and develop the outreach (missionary) spirit among our members, auxiliary personal ministries meetings might be conducted in one or more of the following ways: a. The ten-minute weekly personal ministries meeting held each Sabbath, usually following the close of the Sabbath School and preceding the preaching service.

b. A midweek meeting combined with the weekly prayer meeting. On this occasion, the first part of the service may be given to a devotional message, followed by a season of prayer, remembering that worship is vital in spiritual growth and preparation for service.

The remainder of the time may be devoted to training for lay evangelistic service. Instruction in soul-winning methods is presented, and the members are given opportunity to present and discuss problems they have met in lay evangelism.

Personal ministries meetings should meet at times suited to local conditions. The personal ministries council should carefully plan to make the personal ministries services of the church occasions for spiritual revival and practical training, and see that they are conducted with the same regularity and continuity as other meetings of the church.

4. *Foot-Washing*

Men and women should be provided separate areas for foot-washing. Where stairs or distance is a problem, special arrangements should be made for those with disabilities. In places where it is socially acceptable and where clothing is such that there would be no immodesty, separate arrangements may be made for husband and wife or parents and baptized children to share with each other in the foot-washing ceremony. To encourage shy or sensitive people who may view the selecting of a foot-washing partner as an embarrassing experience, church leaders should be designated to help such persons find partners.

All should thoroughly wash their hands before returning to participate in the Lord's Supper. Those leading out in the service should do this publicly for hygienic purposes.

5. *Bread and Wine*

A hymn may be sung during the reassembly of the congregation as the officiating pastors or elders take their places near the bread and wine (unfermented grape juice) and the deacons and deaconesses take their places.
The covering over the bread is removed.

A suitable passage of Scripture may be read, such as 1 Corinthians 11:23, 24; Matthew 26:26; Mark 14:22; or Luke 22:19; or a brief sermon may be given at this point in the service rather than earlier. This can be especially effective if the sermon emphasizes the meaning of the bread and wine so its message is still fresh in the minds of participants as the emblems are being distributed.

Those officiating normally kneel while the blessing is asked on the bread. The congregation may kneel or remain seated.

Usually most of the bread to be served is broken ahead of time, with a small portion left on each plate for the elders and/or pastors to break. (All handling the bread must wash their hands thoroughly before returning for the communion service.) The pastors and elders hand the plates containing the bread to the deacons, who then serve the congregation, though in small congregations the pastor or elders may serve all participants.

NOTES

During this time there may be a choice of special music, testimonies, a summary of the sermon, selected readings, congregational singing, or meditative music.
Participants should retain their portions of the bread until the officiating pastors or elders have been served. When everyone has been seated, the leader invites all to partake of the bread together. Silent prayers are offered as the bread is eaten.

The pastor then reads a suitable passage, such as 1 Corinthians 11:25, 26; Matthew 26:27-29; Mark 14:23-25; or Luke 22:20. Leaders kneel as the prayer is given over the wine. Again, deacons serve the congregation. Activities such as those suggested during the passing of the bread may be continued at this time. After the officiating pastors or elders have been served, all worshippers partake of the wine together.

An optional method is for the bread to be blessed and broken; then the bread and wine are placed on the same tray and passed to the congregation. The worshipper takes both from the tray at the same time. The bread is eaten, followed by silent prayer. Then after prayer over the wine, it is taken, followed by silent prayer. Where pews or seats are equipped with racks to old the wine glasses, the collection of glasses is unnecessary until after the service.

6. *Business Meetings*

Reports may comprise the following activities:

a. A report from the clerk showing the present membership of the church and the number of members received and those transferred to other churches. Note also should be made, giving the number but not necessarily the names of those who were removed from fellowship during the year, as well as those who have died. A brief statement of the decisions of the church board in its meetings may interest members.

b.

c. A report from the personal ministries leader giving a statement of outreach (missionary) activities, including Community Services activities, together with plans for future work. This should be followed by a report from the personal ministries secretary.

d. A report from the treasurer showing the amount of tithe received and sent to the conference, a statement of mission offerings received and forwarded, and a statement showing local church funds received and disbursed.

e. A report from the deacons and deaconesses concerning visits to members, their activities in behalf of the poor, and their other nurturing work.

e. A report from the secretary of the young people's society outlining the activities in outreach (missionary) and other lines by the youth of the church.

f. A report from the Sabbath School secretary giving the membership and other matters pertaining to the Sabbath School.

g. A report from the treasurer about the financial status of the church school, with details as to its needs in equipment and other matters.

h. A report from the principal or teacher of the church school covering such matters as enrollment, the educational progress of the school, baptisms among the schoolchildren, and the results of the children's efforts in denominational endeavors.

i. A report from the Home and School Association leader covering the activities and needs of that organization.

j. A report from the communication secretary covering press, radio, television, and other communication activities involving church and com- munity.

7. *Other Committees of the Board*

Leaders of other board-appointed committees should periodically report. For example, in a large church, the board may appoint a committee for evangelistic planning composed of the heads of the church outreach departments, with an elder as chairperson. This committee will report to the board and will also assume the task of department coordination of outreach programs.

8. ***The Holy Seed Church Youth Ministries Resources***

Resource materials to help The Holy Seed Church Youth Ministries leadership are available from the division, union, and conference youth ministries departments. Included in these resource materials is *Youth Ministry Accent*, a quarterly journal published by the General Conference Youth Ministries Department. Available leaflets covering a broad spectrum of topics to help in youth ministry may be secured from the conference youth ministries department and The Holy Seed Church Book Center.

CHAPTER 11

Notes

1. ***Stewardship Ministries Resources***

Steps to Discipleship (2009). Silver Spring, Md.: Stewardship Ministries, General Conference of The Holy Seed Church. For further information, contact your local conference, union, or division stewardship ministries department or visit www.theholysseedchurch.com.

NOTES

Sample Annual Budget Church Proposed Operating Budget

Estimated Receipts		
Sabbath School Expense Collections	Kshs.	51,500.00
Church Fund for the Needy		38375.00
Combined (Church) Budget Giving		89,500.00
Welfare Fund		29000.00
Total Receipts		**Kshs. 208,375.00**
Estimated Expenses		
Repairs and Painting Church Building	Kshs.	20,000.00
Fuel		30,000.00
Janitor and Supplies		80,075.00
Insurance on Building and Furnishings		22,750.00
Church Fund for the Needy		95,450.00
Sabbath School Supplies		44,500.00
Emergency Expense		26,000.00
Light		13,800.00
Water		9,860.00
Gas		12,000.00
Stationery and Supplies		85,500.00
Laundry		39,95.00
Church School Subsidy		9,000.00
Welfare Expense		75,000.00
Evangelism and Church Planting		9,000.00
Total Proposed Expenses		**Kshs. 536,930.00**
Less Balance		**Kshs. 228,555.00**

*Additional columns (such as Last Year's Budget and Last Year's Actual) should be included for comparison, but have been left out of this sample because of space constraints.

General Index

Notes: (1) The terms listed in this index refer to the local level (church, company, or sub-field, field, Union, Division, Conference & General Conference), unless indicated otherwise; **(2)** Page references followed by an italicized *n* and number indicate an end note.

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The Holy Seed Church Flag

The Holy Seed is a chosen seedling that is growing rapid like an arrow in a soldiers hand, happy is the man who has many such arrows. He will not be defeated when he meets his enemies in the place of judgment.
Happy are those who by the Lord, who live by his commands, your work will provide for your needs you will be happy and prosperous, your wife will be like a fruitful vine in your home and your children will be like young olive trees round your table. A man who obeys the lord will surely be blessed like see Jerusalem prosper all the days of your life! May you live to see your grandchildren making a global peace be with Israel you can't miss to join us!

Listen while I sing you this song, a song of my friend and this vineyard, my friend had a vineyard on a very fertile hill. He dug the soil and cleared it of stones, he planted the finest vines. He built a tower to guard them, dug a pit for treading the grapes he wait for the grapes to ripen, but every grape was sour. The holy seed is germinated to a seedling that has grown to give a ripen grapes is I and you. But we are not giving good grapes instead we are giving sour grapes why? Because we are not taking care of those who are in needs. Look the widow who is sitting under your table asking for your help and you don't.

The orphans stranding at your feed holding your clothes crying for your help but you don't beside you, you have your brothers and sister who need your help but you are not helping them. How can you say that we are going to heaven while we have division among ourselves? Every person has been given talent from God and motives to perform his duties, being a leader in the government or pastor in the church. We have to give respect to each other according to his talent the way he present his views, because we are building up the government and churches to have a global peace.

Because in heaven we have only one table that we are going to sit after crises is over. Because we are going to be saved by Jesus Christ himself, so he will not save two groups so only the chosen holy seed will prosper. Now I beseech you brethren by the name of our Lord Jesus Christ hat yee all speak the seem thing and that there be no division among you, but the ye be perfectly doing together in the same mind and in same judgment, knowing that the son of God is at than to harvest I and you as a holy seed. (1 Corinthians 1:10-31)

The Seed germinates and becomes a seedling

In the beginning God created the heaven and the earth, and above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of another as the appearance of fire round about within it, form the appearance of his doing even upward and form the

appearance of his doing even downward, I saw it were the appearance of fire and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord, and when I saw it I fell upon my face and I heard a voice if one that spake.

Them hath he filled with wisdom of health to work all manner of work of the engraver, in blue, and in purpose in scalet and in fine linen and other weaver even of them that do any work and of those that devise cunning work. Then wought Bezaleel and Aholiah, and every wise hared ma, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary according to all that the Lord had commanded.

Come now, and let se reason together, saith the Lord: through your sins be as scarlet, they shall they shall be as wool if he be willing and obedient , ye shall eat the good of the land: The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still paths waters. He restored my soul: he lendth me in the paths of righteousness for his names sake.

Yea, though I walk through he valley of the shadow of death I will fear no evil for thou art with me, they rod and thy staff they comfort me. Thou prepares a table before me in the presence of mine enemies thou anoints my head with oil, my cup runneth over, surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Every word of God is pure: he is a shield unto them that put their trust in him . Add thou not unto his words lest he reprove thee and thou every word of God is pure he is a shield unto them that put their trust in him. And thou not unto his words, lest he reprove thee, and those be found in liar two things have I required of thee deny me them not before I die: Remove me far from vanity and lies give me neither poverty nor riches; feed me with food convenient for me: Lest I be full and deny thee and say, who is the Lord? Or lest I be poor and steal and take the name of my God in vain.

Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief for the word of God is quick and powerful and sharper than any two edged sword, piercing event the diving a sunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight: But all things are naked and opened unto the eyes of him whom we have and it shall come to pass afterward, that I will pour out my spirit upon al flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon servants and upon the handmaids in those days will I pour out my spirit and I will show wonders in the heavens and into earths, blood, and five and pillars of smoke. The sun shall be turned into darkness and the moon into blood , before the great and the terrible day of the Lord came and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for n mount Zion and in Jerusalem shall be deliverance as the lord hath said.

God Sent Jonah to Nineveh

Now the word of the Lord came unto Jonah the son of A-mit-tail saying, Arise go to Nini-e-veh that great city and cry against it for their wickedness is come up before me…..then the men feared the Lord exceedingly and offered a sacrifice unto the lord and ,made vows now the Lord had prepared a great fish to swallow up Jonah. And John was in the belly of the fish three days and three night … and the Lord space unto the fish and it vomited out Jonah upon the dry land and the word of the lord came unto Jonah saying the second time saying go and preach unto it the preaching that I bid thee and he cried and said, yet forty days Nin-e-veh shall be overthrown so the people of Nin-e-veh believed god and proclaimed a fast and put on sackcloth, form the greatest of them even the King of Niv-e-neh and he arose from his throne and he laid his robe form him and covered him with sackcloth and sat in sales and he caused it to be proclaimed and publishes through Nineveh by the decree of the king and his nobles, saying let neither man or beast, herd nor flock taste anything; let them not feed, nor drink water who can feel if God will turn and repent, and turn away from his fierce angers that we perish not? And God saw their works that they turned from their evil way, and God repented of the evil that he had said:- that he would do unto them; and he did it not so Ni-ne-veh was saved from distraction.

And they shall bring the glory and honour of the nation into it and there shall in no wise enter into it anything that delifth, neither whatsoever worketh abomination or maketh a lie but they which are written in the lamb's book if life and he showed me a pure river if water of life clear as crystal, proceeding out of the throne of God and of this lamb: In the midst of the street of it and on either side of the river was there the tree of life which bare twelve manner of fruits and yielded her fruit every month and the leaved for the tree were for the healing of the nations.

Definition of the Parts of the Flag

1. **Sky Blue - Heavenly kingdom and mercy of God.**
2. **White - Holiness of God and peace to all Creations.**
3. **Red - The Holy Spirit and blood of Jesus Christ.**
4. **Green - A promise land and the New Jerusalem.**
5. **The Dove - The gospel to the gentiles.**
6. **Gold - The kingdom (Church)**
7. **Rainbow - The seal of God.**
8. **Water - The living water.**
9. **The Fish – Transport and Revelation of Christ.**

GOD IS WALKING WITH HIS PEOPLE

DISCOVER YOUR DESTINY IN YOUR LIFE!!!

THE FIRST CHURCH IN THE GARDEN OF EDEN

God had happy sabbath in a very beautiful garden of Eden with Adam and Eve, He blessed and gave them power to rule the whole World - Genesis 2:1-25

THE SECOND CHURCH BY NOAH

God chose Noah to built up the Ark to save the whole universe, but only 8 people were saved and God made a covenant that will not destroy again by water instead by fire. He gave them a sign of Rainbow - Genesis 9:1-29

THE THIRD CHURCH BY ABRAHAM

He got favour from God after giving his son Isaac as sacrifice, being the only son. Instead God gave him a lamb so he was blessed and called father of FAITH. His seed shall be like stars of Heaven - Genesis 21:1-7;22:1-15

THE FORTH CHURCH BY JACOB

After wrestling over night with an angel. He demanded to be blessed and he was given the name ISRAEL. Genesis 28:10-12. Remember God does not see people being rich or poor but He searches broken hearts. Because Jacob was a cattle keeper, he was given blessing by God through his father instead of Isaac giving to his son Essau as the first born. 1 Samuel 16:7

THE FIFTH CHURCH CALLED ISRAEL BY MOSES

God Chose him to deliver sons and daughters of Israel from the hands of Egyptians and bring them to Caanan. Which took them 40 years instead of 40 days because of their disbelief. We understand that Joshua and Caleb reached as they lead the Israel people. Joshua 5:6

THE SIXTH CHURCH IS CALLED JOURNEY FOLLOWERS BY JOHN THE BAPTIST

Who was chosen by God to prepare the way for Jesus Christ. He preached good news preparing the people to meet Jesus Christ until he saw him coming, then he said "look, this is the Lamb of God who takes away the sins of people" So john the Baptist fulfilled the Prophecy. - John 1:29-34

THE SEVENTH CHURCH IS CALLED CHRISTIANS BY JESUS CHRIST HIMSELF

And his disciples converted many people upto now we're christians. John 1:35-51. After the death of Jesus, the disciples took 70 years to start naming churches like EPHESUS, SMYRNA, PERGATUM, THYATIRA, SARDIS, PHILADELPHIA AND LAODICEA ETC. These are the first seven churches that were founded by the disciples. Since then we have millions of churches preparing people to meet our LORD JESUS CHRIST. Revelation 1:1-20; 2:1-29 and 3:1-22

THE HOLY SEED CHURCH

NEEMA EVANGELISM CENTRE

GLOBAL HEALING MINISTRIES

Is a religious organization movement that is like arrows in a soldiers hand. Happy is the man who has many such arrows. He will never be defeated when he meets his enemies in the place of Judgement - Psalms 127:1-5

The Holy Seed Church

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The Holy Seed Church accept ***the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures.***

Church Fundamental

Beliefs

REVISED VERSION 2014 EDITION

CHURCH FUNDAMENTAL BELIEFS

The Holy Seed Church accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures.

FUNDAMENTAL

Beliefs 2007 EDITION The holy Seed Church accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

The Holy Seed Church accepts the Bible as the only source of our beliefs. We always consider our movement to be the result of the protestant coercion sole scripture the Bible as the only standard of faith and practice for Christians. Currently, The Holy Seed Church hold 55 Fundamental beliefs that can be organized into seven categories the doctrines of God, man, salvation that church, the Christian's life, culture and last day events. In each teaching God is the architect, who in wisdom, grace and infinite love is restoring a relationship with humanity that will haft for eternity.

WHO IS GOD?

God is love, power and splendor and God is a mystery. His ways are far beyond us, but the still reaches out to us. God is infinite yet intimate, three yet one, all. Knowing yet all forgiving. We will spend eternity Cherishing an ever deepening relationship with God the Father Son and Holy Spirit.
Despite the distance sin demands, God has revealed hill self in Countless ways. The Bible is the Story of God striving to reconnect with these Children, and is a major method God uses to reach us. A mosaic of authors, styles and perspectives the Bible reveals a God who is ever creative ever patient and ever-seeking to restore our relationship with him. Though written by or diary people, through the Spirit it pierces our hearts, opens our eyes and us to live for him.
God the father reached his Son Jesus Christ who chose not just to visit us, but to become one of us. Born human so we can be reborn in the Spirit, Jesus should us God's love and Character and how for God was willing to go to save us from self-destruction. What we could not do for ourselves, he did for us, dying in our place so we can live forever. He conquered death through resurrection, and promised to return to take us home.
Meanwhile, God has not left us alone The Holy Spirit is here to comfort us guide us and witnesses for God's love. The same Spirit who in spired prophets and empowered Jesus Christ who shaped scripture and retested the world enables and empowers each one of us. The Spirit activates the "Body of Christ" the church, through Spiritual gifts and humble attitude of service and compassion.

i) The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine

inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (2 Timothy 3:16, 17; Hebrews 4:12; Psalm 119:105; Proverbs 30:5, 6; 1 Thessalonians 2:13; 2 Peter 1:20, 21. Isaiah. 8:20; John 17:17.)

ii) The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Genesis 1:26; Matthews 28:19; John 3:16 2 Corinthians 1:21, 22; 13:14; Deuteronomy 6:4; Isaiah 6:8;Ephessians 4:4 6; 1 Peter 1:2.)

iii)The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (1 John 4:8; Revelation 4:11; Genesis 1:1; Deuteronomy 4:35; 1 Corinthians. 15:28; 1 Timothy 1:17; Psalms 110:1, 4; John 3:16; 14:9.)

iv) The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (2 Corinthians 3:18; 5:17-19; Luke 1:35; John 1:1 3, 14; 5:22; 10:30; 14:1 3, 9, 13; Romans 6:23; 1 Corinthians 15:3, 4; Philippians 2:5 11; Colossians 1:15-19; Hebrews 2:9-18; 8:1, 2.)

v) The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Daniel 9:25-27 Psalms 51:11; Isaiah 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Daniel 9:25-27; Acts 1:8; 5:3; 10:38; Romans 5:5;Daniel 9:25-27; 1 Corinthians 12:7-11; 2 Corinthians 3:18; 2 Peter 1:21; Isaiah 53:4-6.)

vi) Creation

God has revealed in Scripture the authentic and historical account of His creative activity.

He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Genesis 1-2; 5; 11; Exodus 20:8-11; Psalms 19:1 6; 33:6, 9; 104; Isaiah 45:12, 18; Acts 17:24; Colossian 1:16; Hebrews 1:2; 11:3; Revelation 10:6; 14:7.)

vii) The Nature of Humanity

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Jeremiah 17:9; Genesis 1:26-28; 2:7, 15; 3; Psalms 8:4-8; 51:5, 10; 58:3; Acts 17:24-28; Ephesians 2:3; 1 Thessalonian 5:23; 1 John 3:4; 4:7, 8, 11, 20Romans 5:12-17; 2 Corinthians 5:19, 20.)

viii) The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the

character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Isaiah 14:12-14; Ezekiel 28:12 18; Genesis 3; 6-8; Job 1:6-12; Romans 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Peter 5:8; 2 Peter 3:6; Revelation 12:4-9; 1 Corinthians 4:9; Hebrews 1:14.)

ix) The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; 14:30; Romans 1:4; 3:25; 4:25; 8:3, 4; Genesis 3:15; Psalms 22:1; Isaiah 53; 1 Corinthians 15:3, 4, 20-22; Philippians 2:6-11; Colossians 2:15;2 Corinthians 5:14, 15, 19-21; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)

x) The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Savior and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Ezekiel 33:11; 36:25-27; Habakkuk 2:4; Genesis 3:15; Isaiah 45:22; 53; Jeremiah 31:31-34; Mark 9:23, 24; John 3:3-8, 16; 16:8; 2 Corinthians 5:17-21; Galatians 1:4; 3:13, 14, 26; 4:4-7; Romans 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; Ephesians 2:4-10; Colossians 1:13, 14; Titus 3:3-7; Hebrews 8:7 12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Revelation 13:8.)

xi) Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental,

social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chronicles 29:11; Psalms 1:1, 2; 23:4; 77:11, 12; Matthew 20:25 28; 25:31-46; Luke 10:17-20; John 20:21; Romans 8:38, 39; 2 Corinthians 3:17, 18; Galatians 5:22 25; Ephesians 5:19, 20; 6:12-18; Philippians 3:7-14; Colossians 1:13, 14; 2:6, 14, 15; 1 Thessalonians 5:16 18, 23; Hebrews 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

xii) The Church

The church is the community of believers who confess Jesus Christ as Lord and Savior. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Matthew 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Corinthians 1:2; Ephesians 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Colossians 1:17, 18; 1 Peter 2:9.Genesis 12:1-3; Exodus 19:3-7.)

xiii) The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Daniel 7:9-14; Isaiah 1:9; 11:11; Jeremiah 23:3; Micah 2:12; 2 Corinthian 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Revelation 12:17; 14:6-12; 18:1-4.)

xiv) Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Romans 12:4, 5; 1 Corinthians 12:12-14; Psalms 133:1;Ephesians 2:13-16; 4:3 6, 11-16; Matthew 28:19, 20; John 17:20-23; Acts 17:26, 27; 2 Corinthians 5:16, 17; Galatians 3:27 29; Colossians 3:10-15.)

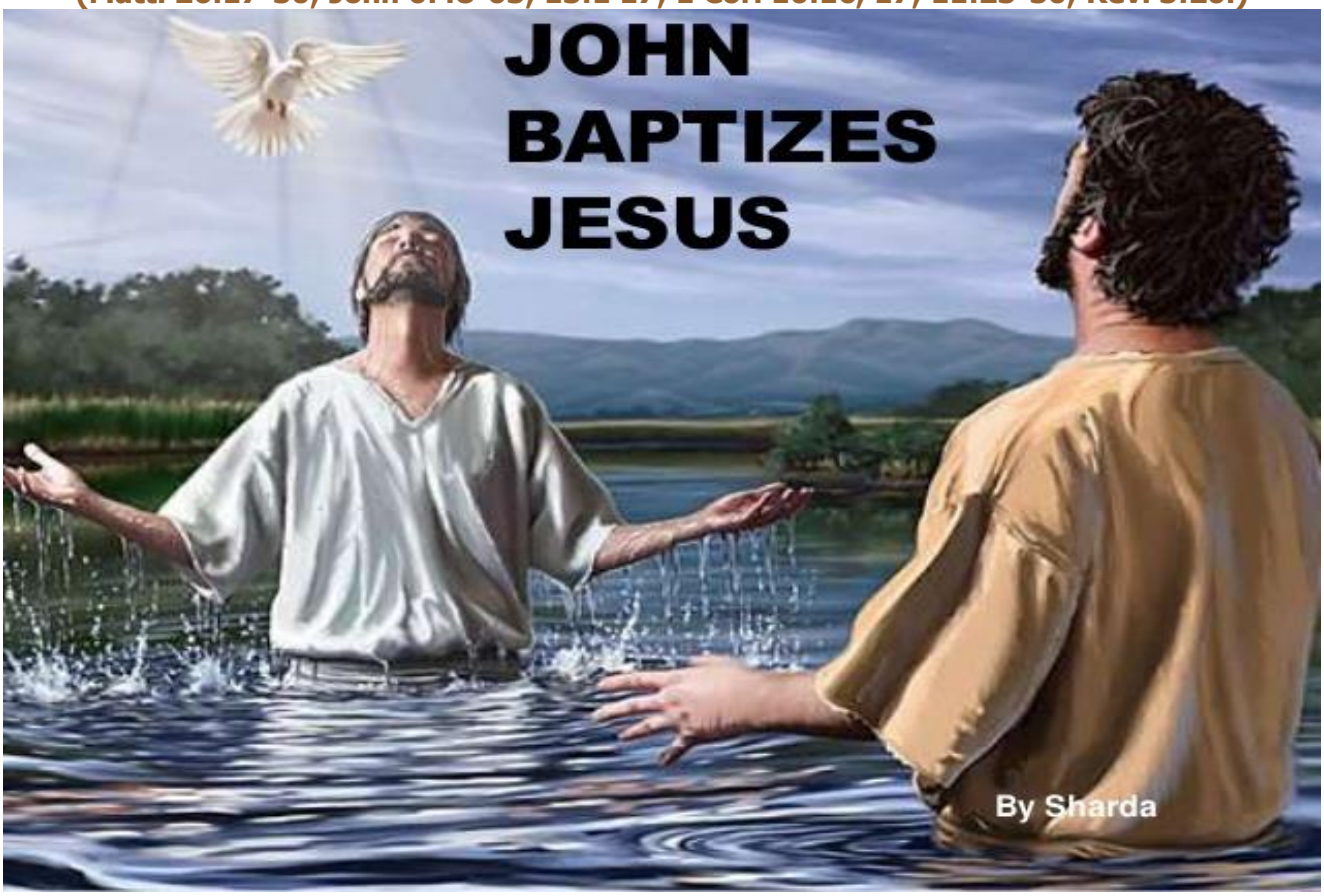
xv) Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception

of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Colossians 2:12, 13.)

xvi) The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Savior. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christ like humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matt. 26:17-30; John 6:48-63; 13:1 17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20.)



xvii) Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows

with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Romans 12:4-8; 1 Corinthians 12:7-11, 27, 28; Ephesians 4:8, 11 16; 1 Timothy 3:1-13; 1 Peter 4:10, 11.)

xviii) The Gift of Prophecy

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Windlay Kwmboka. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Numbers 12:6; 2 Chronicles 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Timothy 3:16, 17; Hebrews 1:1-3; Revelation 12:17; 19:10; 22:8, 9.)

xix) The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Savior. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of wellbeing. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exodus 20:1-17; Deuteronomy 28:1- 14; Psalms 19:7-14; 40:7, 8; Matthew 5:17-20; 22:36-40; John 14:15; 15:7-10; Romans 8:3, 4; Ephesians 2:8-10; Hebrews 8:8-10; 1 John 2:3; 5:3; Revelation 12:17; 14:12.)

xx) The Sabbath

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; 31:13-17; Leviticus 23:32; Deuteronomy 5:12-15; Isaiah 56:5, 6; 58:13, 14; Ezekiel 20:12, 20; Matthew 12:1-12; Mark 1:32; Luke 4:16; Hebrews 4:1-11.)

xxi) Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church.

Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Genesis 1:26-28; 2:15; 1 Chronicles 29:14; Haggai 1:3 11; Malachi 3:8-12; Matthew 23:23; Romans 15:26, 27; 1 Corinthians 9:9-14; 2 Corinthian 8:1-15; 9:7.)

xxii) Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christ like purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Genesis 7:2; Exodus 20:15; Leviticus 11:1-47; Psalm 106:3; Romans 12:1, 2; 1 Corinthians 6:19, 20; 10:31; 2 Corinthians 6:14-7:1; 10:5; Ephesians 5:1-21; Philippians 2:4; 4:8; 1 Timothy 2:9, 10; Titus 2:11, 12; 1 Peter 3:1 4; 1 John 2:6; 3 John 2.)

xxiii) Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, a man and a woman who fully commit themselves to each other in Christ through marriage may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Increasing family closeness is one of the earmarks of the final gospel message. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving, tender, and caring guide who wants them to become members of His body, the family of God which embraces both single and married persons. (Genesis 2:18-25; Exodus 20:12; Deuteronomy 6:5-9; Proverbs 22:6; Malachi 4:5, 6; Matthews 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Corinthians 7:7, 10, 11; 2 Corinthians 6:14; Ephesians 5:21-33; 6:1-4.)

xxiv) Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry, which was typified by the work of the high priest in the most holy place of the

earthly sanctuary. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Leviticus 16; Numbers 14:34; Ezekiel 4:6; Daniel 7:9-27; 8:13, 14; 9:24-27; Hebrews 1:3; 2:16, 17; 4:14-16; 8:1 5; 9:11-28; 10:19-22; Revelation 8:3-5; 11:19; 14:6, 7; 20:12; 14:12; 22:11, 12.)

xxv) The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt. 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10; 2:8; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7; 14:14-20; 19:11-21.)

xxx) MINISRY TO CHILDREN:

One significant consideration in determining parts of worship concerns children. Should time be set aside exclusively for them? Some say it is a must, to let children know they are important. Others argue that the whole service should keep children in mind, rather than giving them one small segment as though the rest of the worship service does not apply to them. One option is to include a children's story time. Children come forward and sit together while a story is told. Children and congregations tend to enjoy this if it is short and interesting. It helps for the platform party to sit with the children while the story is told. This shows the church leaders are interested in them and helps the storyteller keep control. Another good plan is to vary the program. Have the story some of the time, and at other times include children in other ways: Prepare a handout with questions on the sermon and encourage the children to write their answers. Address the illustrations in your sermon to children. Take a child on the platform to read the Scripture text or give the benediction. Plan the entire worship service around children. Perhaps on Christian Education of parents,

xxvi) Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23; 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10.)

xxvii) The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jer. 4:23 26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5.)

xxviii) The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isa. 35; 65:17 25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1 7; 22:1-5.) Copyright © 2007, General Conference of The Holy Seed Church www.theholyseedchurch.org

xxix) Child dedication

13And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, and he shall not enter therein. 16And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:13-16. Every child must be dedicated to the Lord and certificate of the dedication.

xxxiv) OFFERING

Giving is basic to worship. The offering appeal should be brief, intelligent, and worshipful.

It has an overwhelming potential for teaching the basic Christian concepts of self-denial, sacrifices, and trust. Hence the offering appeal must emphasize a spiritual motivation. It should also explain the financial need. It should say why we give our money and where it will go. People will give if they are spiritually motivated and are convinced of a practical need. As explain in xxxi) Baptism- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen. Every believer who accepted to join The Holy Seed Church must be Baptist in water by Imation which means died in Christ and resurrected in Christ. Matthew 28:18-20.

xxxii) PRAYERS

Prayers are speaking to God on behalf of the people. It may be considered the most significant part of worship. Prayer much more often than do pastors. It is one of the most significant things you do and it deserves your learning to do it well. Kneeling is the preferred posture for prayer; however, since prayer is the opening of the heart to God as to a friend, the position of the heart or mind is more important than the position of the knees. Posture in prayer is important, but it is only symbolic. Scripture counsels, "So rend your heart and not your garments" Joel 2:13.

God considers the inner expression even more significant than the outer. Pride that finds our clothes too precious or our knees too tender for kneeling before our Maker is tragic irreverence. But pride that leaves us standing on the inside while kneeling on the outside is irreverence also. Your public prayer should be though in advance. We sometimes think of prayer as including seven elements. Not all need to be in every prayer but all should be considered as you plan your prayer. Their order is significant, based on the supposition that we must show reverence for God and then get right with God before we ask anything else of God. Address to God. Remember, God's name is Holy. Speak it as your begin your prayer, but do not repeat it meaninglessly.

Praise. Adore God's name; thank Him for what He has done.

Repentance. Ask God's forgiveness for the past.

Dedication. Ask his strength for the future. Commit yourselves to Him before requesting things of Him.

General intercession. Intercede for God's work, world leaders, and your congregation, including the young, old, parents, ill, discouraged, etc.

Specific intercession. Remember special prayer requests, the meeting itself, and the speaker.

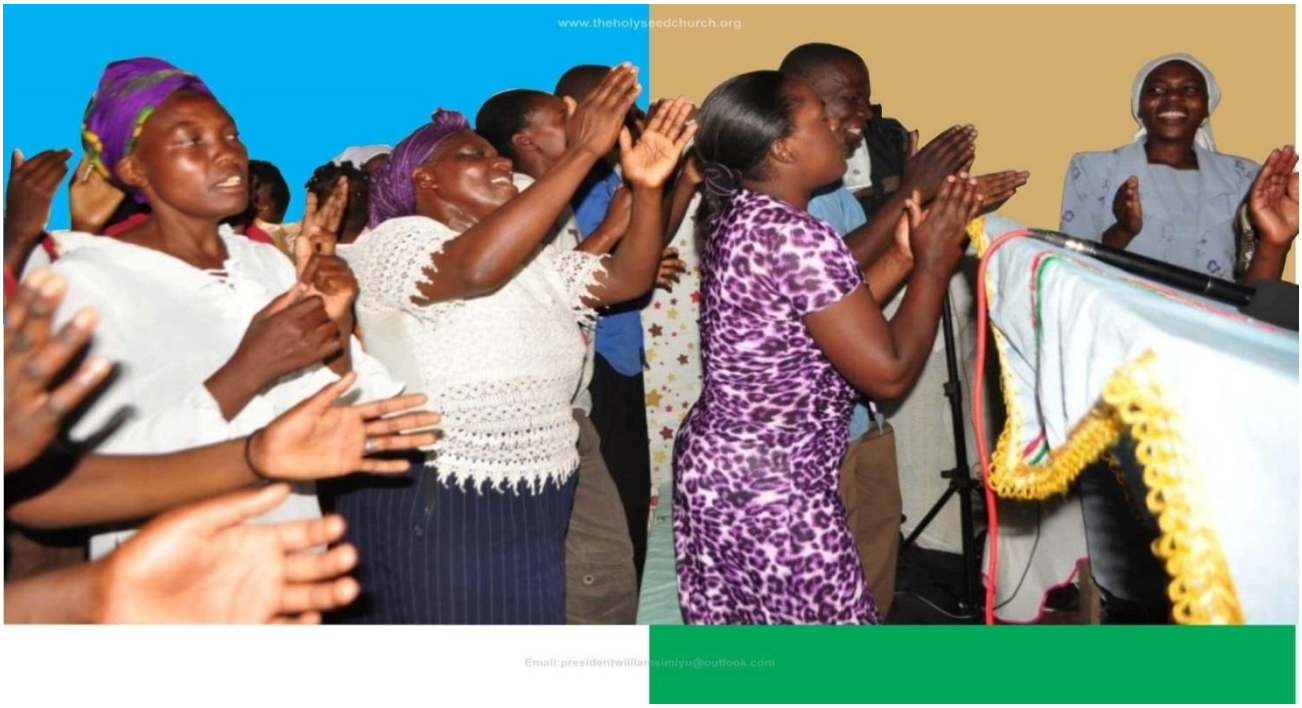
xxxiii) A Word of Encouragement.

Close by affirming the right by which we approach the throne room: I Jesus' name.

"One or two minutes is long enough for any ordinary prayer"

Note: Prayer tend to be long, not so much because we have a great deal to say, but because we say each thing forwards, backwards, then from the middle both ways. Having in your mind an outline such as the above will help eliminate that tendency.

youth, children day. However you do it, design your worship service so children in your church grow up feeling worship is a pleasant experience and it is for them.



xxxv) SCRIPTURE READING

Scripture is central Christian worship. Jesus began His public ministry in Nazareth by reading from scripture Luke 4:14-21. Paul instructed that his epistles be read in the churches Colossians 4:16/ 1 Thessalonians 5:27. Passages chosen should be relevant to the emphasis of the day. Unfortunately, the congregation does not to perceive this relevance. Some worship leaders omit separate Scripture reading time and ask their congregations to turn to and possibly read aloud some passages during the sermon. This may require pew Bibles so everyone reads from the same the version.

A well-prepared reading of scripture can provide a moving experience. When the Levites officiated, "They read distinctly from the book," and "all the people wept, when they heard the words of the Law" Nehemiah 8:8-9. Encourage audience participation. Use responsive readings. Vary the ones reading Scripture and thus reflect the diversity of the congregation: male/female, young/ old, married/single, different ethnic groups. Record a shut-in reading a Scripture. Prepared an illustrated Scripture reading. Many psalms lend themselves to illustration through nature pictures, the most important let the Holy Spirit guide you the scripture you present in church service.

xxxvi) PUBLIC TESTIMONIES

It is sometimes appropriate to encourage members to share with others in the worship service a story of some incident in their lives in which God has led in a special way. Particularly helpful are testimonies shared with the congregation showing how a church member was helped by the ministry of some other member. Such testimonies are a public demonstration of the power and working of God in the midst of the church family.

It is unlikely, and perhaps unwise, that you include every one of the above elements in the worship service every week. Congregations appreciate a basic sameness in their worship service but they also like a little variety, something different and special. Thus, think about all these elements in your planning, but provide variety by including some of them in the service only occasionally. Otherwise, your services will either run too long or you will leave too little time for preaching, which must be kept central in worship.

xxxvii) ORDER OF WORSHIP

Worship should not only include the right parts or elements, but these should be orderly.

‘For God is not the Author of confusion. Let all things be done decently and in order” 1 Corinthians 14:33-40. Every feature of the worship service must related to the whole, move toward an objective, and culminate in congregational response. It should be planned so as to progress towards a point of commitment.

Praise you the LORD Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the tumbrels and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the LORD. Praise you the LORD. Psalms 150:1-6.

xxxviii) CONGREGATIONAL PARTICIPATION

The worship of God is not a spectator sport. We tend to think of worship as consisting of: preacher as actor, God as prompter, and congregation as audience. Actually, true worship consists of: congregation as actor, preacher as prompter, and God as audience. Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship”

Thus, for each worshiper, worship must become a participating event. For each worship leader, there is a responsibility to plan the service so there is not only the right amount of congregational participation, but that it comes at right intervals. In other words, congregational participation, should not be lumped together in one portion of their worship, but purposely scattered throughout the service. The morning prayer, offering, and even listening to the sermon should be participating events. However, the congregation probably participates most actively in the following three ways:

(a) SINGING:

The congregation not only participates in the singing of hymns, but may also sing the introit, prayer response, and benedictory response. An effective offertory is the congregation singing “we give thee but thine own.” Many hymnal songs work well for responses; so do such informal songs as “ We have this hope,” “ Father, we Love You,” “Because He Lives,” “Hallelujah,” You might use the time between morning glory and main service for congregational singing. Sometimes a small group may lead out in this, with music from either the hymnal or other sources.

(b) LITANY (responsive reading).

Responsive reading fits well for the call to worship, Scripture reading offering dedication, or sermon response. The centrality of the Bible in worship is emphasized when people read directly from Bibles. However, this involves a little training of the congregation and providing pew Bible or some other means of making certain everyone has the same version. The reading can be divided in much imaginative way, such as: leader, women, men, choir, left side, right side, and balcony, all.

(c) Covering the head in worship:

1 Be ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Every man praying or receiving message from God we called prophesy is order of worship
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(c) Covering the head in worship:

1. **Be ye followers of me, even as I also am of Christ.**
2. **Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.**
3. **But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.**

4. Every man praying or prophesying, having his head covered, dishonored his head.
5. But every woman that prayed or prophesied with her head uncovered dishonored her head: for that is even all one as if she were shaven.
6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
8. For the man is not of the woman; but the woman of the man.
9. Neither was the man created for the woman; but the woman for the man.
10. For this cause ought the woman to have power on her head because of the angels.
11. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
12. For as the woman is of the man, even so is the man also by the woman; but all things of God.
13. Judge in yourselves: is it comely that a woman pray unto God uncovered?
14. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
15. But if a woman has long hair, it is a glory to her: for her hair is given her for a covering.
16. But if any man seem to be contentious, we have no such custom, neither the churches of God. 1 Corinthians 11:2-16.

The woman shall not wear that which pertained unto a man; neither shall a man put on a woman's garment: for all that do so are abominations unto the LORD thy God, Deuteronomy 22:5. We use a dove as a registered church log. The church decoration allows to use all colors as Rainbow including church flag, but this color are used depending the way church members, pupils in the schools, in the hospitals, etc. wearing to perform their duties. In the church women are supposed to cover their head using white and sky blue colors but on uniform they can apply all colors depending their suggestion approved by the church board. **Read more**

I) SAMPLE WORSHIP FORMATS:

Here are two sample formats. The Church fundamental beliefs can be consulted for addition samples.

{a} LONGER FORMAT:

Prelude- Instrument or congregational singing.
Introit -Music by choir, instrument, or congregation
Call to worship – Possible congregational participation.
Doxology – Not necessary if congregation sang introit.

Ii) Invocation

Hymn of praise

Prayer-Response by choir, instrument, or congregation.

Welcome and announcements - May include personal ministries period. You might want announcements earlier, but the entire congregation will not be present. Another option is to place the announcements just before prayer and conclude the announcements with prayer requests. Soul winning experiences and interviews should be included somewhere, at least sometimes.

This could be during announcements or while the offering is taken. Offering - If the offertory does not hold worshipers' attention, use this time to have testimonies and interviews, or invite the children to make their way forward for the children's story. The

congregation may sing as the offering is brought forward and dedicated, thus emphasizing giving as an act of worship. Scripture reading Music –Special music or a pulpit hymn introducing the sermon.
Sermon Hymn of invitation/dedication Benediction postlude – Response by choir, instrument, or congregation.

{b} SHORTER FORMAT:
Introit silent prayer or singing as speakers kneels.
Hymn - Congregation remains standing.
Prayer – Includes invocation of God's presence.
Announcements - May include personal ministries. Offering, sermon, Benediction Do not follow any format just because it is expected, but only if it works in bringing your congregation into a meaningful encounter with God. Worship is encounter.

Iii) PREACHING:
Preaching is both traditionally and purposely central worship All elders may not be preachers, but the Bible suggests that they should be "able to teach" 1 Timothy 3:2. The apostle Paul, on his last visit, called an elders' meeting in Ephesus and counseled, "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" Acts 20:17-28. Elders, as well as pastors, are shepherds and the principal work of a shepherd is to feed the flock. Some elders preach regularly, others very seldom. However, all can benefit from an understanding of preaching principles. Here are eight rules for effective preaching.

(a) KNOW CHRIST PERSONALLY:
Peter and John met a lame man at the temple gate. Then man asked for money, but Peter answered, "Silver and gold I not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk" Acts 3:6. There is nothing harder than trying to give to others what you do not have yourself. Peter worked a miracle because, though he had no money, he did have Christ. If you do not have Christ yourself, you cannot give Him to others. But if you Him in your own life, your preaching can work miracles in the lives of your listeners. Preaching is overflowing. You cannot overflow an empty cup. If you cannot seem to come up with anything to preach, you are looking at the empty cup of your own soul and trying to get it to pour out on others what it does not have. First fill your own cup. Only then are you ready to overflow. On the other hand, the cup that is overfilled has to overflow. When you are filled with Jesus, it is easier to speak about Him than to be quiet. You can hardly wait for next sermon.
{b} BIBLICALLY :
Perhaps the best counsel on preaching ever given was Paul's exhortation, "Preach the word" 2 Timothy 4:2! Preaching must always be Christ-centered and Bible teaches. Stories, sociological or philosophical discourse, with the Bible scarcely opened, will not feed the soul or produce revival and reformation. Are you ever reluctant to preach for fear you will not find enough to say? Biblical preaching is such a preacher's best friend. When you begin biblically, you have an inexhaustible supply of sermon material. Your well is guaranteed never to run dry. Biblical preaching is much more than using a lot of Bible texts. The truly biblical sermon does not just include the Bible, it begins with the Bible. Biblical preachers come to the Bible first in their sermon preparation. As nearly as possible, they come with a blank mind, knowing nothing but their passage or topic. They do not open the Book looking for something that agrees with what they want to say. They open it to find what it wants them to say.

Iiii) PREACH RELEVANTLY:

The Bible is relevant to everyday living, and it is up to you to seek out its application to those who will be listening. Show how the Bible speaks to the needs of this day, how its salvation theme still applies. Make the Word's message primary in your preaching. If available, see how Bible commentaries and other Christian's authors apply your passage to practical Christian living. Use current events, nature, and experiences in your own life to make your sermon relevant to life as your listeners live it.

Iiv) POSITIVELY:

People must know they are sinners before they will seek salvation. However, your first calling is not to denounce sin, but no announce salvation. Successful preaching is invariably hope-centered preaching. Never send people home on flat tires. The word gospel means good news. If you are not preaching good news, you are not preaching the gospel.

Iv) PREPARE EARLY:

Good sermons do not come from hurried preparation. Yet, with all your other duties, sermon preparation time is necessarily limited. Early preparation provides a practical solution to the time problem. Here is how it works: Do your Bible study and reading several days before you are scheduled to speak. Keep at it until you feel you know about what God wants you to say. The ideas need to soak in your mind. You must find illustrations and practical applications.

Now go about your other duties. Let the sermon wander through your mind, floating somewhere between the conscious and subconscious. Starting your sermon early eases the pressure and increases creativity. Creativity despises deadlines. Last-minute sermon preparation produces first-rate ulcers and third-rate sermon. The brain's filing system tends to jam when pressed too hard. But if you take off the pressure, it may produce profusely. Starting early saves time. Instead of gazing at the ceiling or leafing through books trying to come up with story, let illustrations come out your week. This makes your sermons practical and interesting. Sermon that grows out of the present fit the present. As you work, as you travel, as you relate to your family, ask "Could my sermon help here?" Or: Is there something here that could illustrate my sermon?" The sermons whose illustrations and practical applications grow out of living are relevant to life.

lvi) ORGANIZE LOGICALLY:

A logical sermon outline is organized into three main parts. In the introduction you want to arouse the interest of your hearers and probably introduce your theme. The theme is the point of your sermon in one sentence, the one point you most want people to take home. During the body of the sermon enlarge the theme by giving, in logical sequence, the principal lessons you wish to present. State each lesson, prove it biblically, then give illustration and/or practical application. In the conclusion summarize by briefly repeating your theme and main points, then focus on leading your listeners to make a personal decision for Christ.

lvii) SPEAK CLEARLY:

In delivering your sermon, speak so that your listeners can hear and understand. "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading" Nehemiah 8:8. "The culture and right use of the voice are greatly neglected. There are many who read and speak in so low a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones that are painful to the hearers. By diligent effort all may acquire the power to read intelligibly, and speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."

lviii) PLAN ANNUALLY:

To save time, plan your preaching a year at a time. Planning requires looking in both directions, so first list the sermons you have neglected or overemphasized. Then, on the basis of your findings, the denominational and secular calendar year, the needs of your congregation, and your particular interests and concerns, select the topic and passages for next year's preaching. Yearly planning produces balanced preaching. Preachers who love their people provide them with food that is not only tasty and nutritious but also varied. When you have been feeding the congregation an unvaried diet based on whatever you like best, the process of planning a sermon year will practically force you to face the fact. Heresy/error does not so often come from preaching what if false, but from an incomplete presentation of the gospel. It results from an overemphasis upon one truth at the expense of other truth. Yearly planning produces balanced preaching, and balanced preaching helps produce balance Christians.

lix) CHURCH DEDICATION:

A church dedication offers a valuable opportunity to place The Holy Seed Church Neema Evangelism Centre Global Healing Ministries into the community spotlight. To the congregation, it represents the celebration of a difficult project successfully accomplished. Pastors need a great deal of counsel and assistance from their elders in planning the program. Guests play an important part in a dedication service. City officials and community pastors are often invited to attend. Conference/mission officials and former pastors should be asked to participate. For these reasons, set the date far in advance after consultation with conference/mission leaders.

{a} ORDER OF SERVICE-

1) A typical order of service would be: 2) Hymn 3) Opening prayer 4) History of the church 5) Reading 6) Special song or hymn 7) Dedicatory sermon 8) Act of dedication (optional) 9) Prayer of dedication 10) Hymn or special song 11) Benediction

(b)HISTORY OF THE CHURCH:

In view of the fact that their direct relationship with the congregation usually tend to be short, Pastors and conference officials should not dominate the dedication service. Church facilities belong more to the congregation than to the clergy.

An elder or other local leader whose roots go deep into the history of the church can do a better job of telling its story. Charter or lifetime members should be recognized and honored. Proper appreciation ought to be expressed to those most directly involved with the present building. Give special recognition to the pastor who led out in the building program. Often this pastor, who worked so hard and was so directly involved in the building, has moved on before the debt is paid and the building dedicated. In fact, the conflict sometimes created in the difficult process of building occasionally necessitates the pastor's moving. The sacrifice involved should be recognized. The history can climax with announcement of upcoming plans and programs for serving the community. The church must not emphasize its past without also projecting its future. The service is not to be used as an occasion for raising money toward church indebtedness. All debts Incurred in the building's purchase or erection must be paid before its dedication.

(c} SCRIPTURE READING:-

Appropriate Scripture readings could be chosen from 2 Chronicles 6:14, 42 or 1 Kings 8:23,53 (Solomon's prayer dedicating the Temple).

(d) ACT OF DEDICATION:-

The dedication itself takes place during the dedicatory prayer. To increase audience participation, have a responsive reading of a litany or poem before the prayer. A burning of the mortgage, or a piece of paper symbolizing it, could take place just before the prayer or during the history portion of the service. This can be a climactic event, especially if the church has been in debt for some time and has recently sacrificed significantly to become debt-free. It may be very appropriate to sing the doxology as the mortgage burns.

(e) DEDICATION WEEKEND:-

A church dedication can, of course, be held at any time, including morning Glory. However, because it is such a special event in the life of the congregation, you may include several weekend services. For example: (1) Saturday - church holds meeting in different groups and in consecration. This could include a communion service and special music program. (2) Morning glory - Our church at study, Use special participants such as long time members or former pastors. (3) Worship hour - Our church at worship. Have a guest speaker. (4) Sunday afternoon -Our church in dedication. The dedication service. (5) Sunday evening - Our church in fellowship. Social events. A booklet becomes a precious memento to church members. Some churches sell extra copies to pay for printing.

(f) CHURCH OPENING.

Since the Holy Seed Church only debt-free buildings, congregations often move into a new church home before it is finished and long before its dedication. It is appropriate, however, that there be some special program for this event, although it should not be considered as significant as the dedication. Music, of course, should play a large part in such a happy experience. There can be a ribbon-cutting. Some congregations march from the old premises to the new. People love entering a new building but hate leaving the pleasant memories of the old. One bridge from the old to the new former building. Both the church dedication and the church opening are newsworthy events in most places. These occasions should be used to achieve favorable community attention to the church and its program.

lx) COMMUNION

One of the surest responsibilities of eldership is assisting the pastor in the celebration of communion, or leading in the service yourself. Only ordained ministers or elders conduct the service.

Communion is one of the most solemn and yet joyous occasions in our churches. When it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Therefore, being able to lead the congregation in this sacred service is one of the most deeply spiritual duties that you, as an elder, will be called upon to perform.

{a}RENEWING RELATIONSHIP:-

The celebration of communion gives opportunity for those attending to renew and rebuild relationships with God and with their fellow members. As they join together in the washing of one another's feet and in the eating and drinking of the symbols of Christ's death, they are reminded of their need of God's continued grace and forgiving love and for closer fellowship with one another. The Communion service should unite our members and help them to leave with renewed strength and confidence to continue God's mission in the world.

(b) WHEN TO HOLD: -

The church Manual says, "In the holy Seed church the communion service customarily is celebrated once per quarter." The words "customarily" suggest only that it has been the practice or custom of our church to hold Communion on a quarterly basis. Paul states,: for as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:26). This informs us that the Bible has not established any set number of time for holding the service. It is not how often we celebrate the Communion that is important, but how often we remember "Lord's death." The communion service should most often be held during the Sunday worship hour. However, there may be other or additional occasions when your church chooses to celebrate the service: the conclusion of a week of prayer, the end of a series of revival meeting, a camp meeting, a church retreat, or during youth meetings. Whenever or wherever communion is celebrate, careful preparation should be made with every detail thoughtfully planned and rehearsed. The service ought to be announced at last a week in advance so people may prepare for the event. Deacons and deaconesses should prepare the bread and the wine well beforehand and have the sanctuary and the rooms to be used for Foot washing properly equipped.

(c) PREPARING THE EMBLEMS:-

Only unleavened bread and the unfermented juice of the grape should be used in the Lord's Supper. Where it is impossible to obtain grapes, grape juice, or grape concentrate the juice of raisins may be used. In isolated areas where none of these are readily available, the conference or mission will provide advice or assistance. Recipe for communion bread. 1. 1 Cup fin-ground flour (preferable whole grain) 2.4 teaspoon salt 3. 2 tablespoon cold water 4.4 cup olive or vegetable oil. Sift flour and salt together. Pour the water into the oil, but do not stir. Add this to the dry ingredients and mix with a fork until all the flour is dampened. Roll out between two sheets of waxed paper to the thickness of thick pie pastry. Place on an ungreased, floured baking sheet, and mark off with a sharp knife into bite-size squares, being careful to pick each square to prevent blistering. Bake at 450 degrees Fahrenheit for 10 to 15 minutes. Watch carefully during the last five minutes to prevent burning. Serves 50 persons.

(d) WHO MAY PARTICIPATE?-

At the time of his last supper, Jesus declared that the bread was a symbol of His body which was "given for you" Luke 22:19. The wine was a symbol of His blood "which is shed for many for the remission of sins" Matthew 26:28. Jesus gave His life for sinner and His invitation to them is to partake of the Communion in remembrance of His sacrifice that is able to set them free from sin. All who feel the need for forgiveness from sin should seek in this ceremony the symbol their cleansing. The Holy Seed Church observes open Communion. Adults wishing to participate should not be stopped from doing so.

It is not the work of church officers to decide who is worthy or unworthy to take part. "Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin

excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it to men to say who shall present themselves on these occasions. For who can read the heart?" There may be some in the congregation who feel that their sin is the very reason they should participate! Especially encourage these members to attend. Tell them that, as they come in repentance and accept the symbols of Jesus death, they will find forgiveness for their sins and release from their guilt.

(e) SERMON:-

It is the usual custom in our churches that a 15-20 minutes sermon is preached before members separate for the Foot washing. During this sermon you have opportunity to make clear the meaning of the Foot washing and to encourage members to make clear the meaning of the might have had with others in the congregation. Sometimes you may choose to vary the service by spending a few minutes explaining the meaning of Foot washing and then leaving the rest of the sermon until after participants return. By saving the sermon until before the Lord's Supper emblems are passed you will be able to focus attention more fully on their meaning. {f} Here are suggested communion sermon texts: 1. Jesus' example in foot washing. John 13:13-17 2. The Lord's Supper (Mark 14, Luke 22) Matthew 26:26 3. Self-denial in those who follow Jesus. Matthew 16:24 4. Eat the flesh and drink the blood. John 6:53-56 5. One bread, one body. 1 Corinthians 10:16-17 6. Proclaiming the Lord's death. 1 Corinthians 11:23-26 7. Christ's suffering 1 Peter Note: Each person will be delivered one on a different occasion regarding Lord's Supper not all at a time because time is short to handle service.

(f) FOOT WASHING:-

Foot washing is a powerful symbol. When we kneel before one another as Jesus once did, and take someone's feet in our hands to wash them, we are taught important lessons of humility. Through this ceremony, disagreements between members can be settled and wrongs made right (Matthew 5:23). The water that is poured over our feet by our partner represents the spiritual cleansing and refreshing that comes when Jesus applies His blood to our lives. Foot washing should be carefully planned. Basin, water, towels, adequate space and seating, and congenial surroundings need to be provided by the deacons and deaconess. Visitors, new members, youth, and children should be tactfully encouraged to join the foot washing, either to participate or to observe. Assist people to find partners with whom they can share the ceremony. Because Foot washing can be an occasion for making wrongs right, opportunities might be provided for families to share the ceremony together. Alienation most often occurs within families, perhaps between husband and wife, parents and children, or between children.

The ceremony of Foot washing is an excellent way for families to make new beginnings. Consider making provision for families to take part together. When members have assembled ready for Foot washing, the ceremony can begin with prayer. There may be some present who would like to ask forgiveness of their partner for some wrong they have committed. Encourage this kind of confession between participants. In some places members sing hymns quietly as they wash each other's feet. Some partners like to pray for each other during the ceremony. The whole experience should be a time of sharing and joy that brings members together in unity. At the completion of the Foot washing, members may shake the hand of their partners, or embrace or kiss them, according to the local custom for showing Christian love.

(g) LORD'S SUPPER:-

It works well for the congregation to sing a hymn as they reassemble and the leader, along with the assistants, take their place behind the Communion table. The servers will follow

and be seated in the front seats. You may make some introductory remarks about the Lord's Supper or begin your short sermon according to whichever order of service you have chosen to follow.

(h) The bread is then uncovered and prayer is offered for God's blessing upon this symbol of Jesus' body. The deacons then take the bread and offer it to members of the congregation. On their return, the elders and yourself are served and you lead the congregation in eating the bread. The same procedure is followed for distributing the fruit juice. During the serving of the bread, hymns sung, passages of Scripture such as 1 Corinthians 11:23-26 may be read, hymns sung, testimonies given, special music presented.

(c) In some of our churches the deacons carry both the bread and juice on the one tray. Worshipers take them together from the tray. Following the service, the juice glasses are in racks provided in the backs of the seats. By following this method, the deacons need to move through the congregation only once, eliminating activity extraneous to the purpose of the ceremony.

(i) **ENDING THE SERVICE: -**

The communion service should end joyously. Wrongs have been righted. Sins have been forgiven. Faith and hope have been restored. It is a time for rejoicing. Close the service with bright, joyful music. Dismiss the congregation by benediction or silent prayer. Following the serving, deacons and deaconesses should dispose of the leftover bread and juice in a respectful manner. In no case should it be eaten or drunk.

(j) **THOSE UNABLE TOATTEND: -**

Often there are church members unable to attend communion because of sickness, isolation, old age, or any number of other reasons. Elders and deacons should attempt to visit these people and offer them communion. If the person is sick, Foot washing is not usually included.

lxi) GROUNBREAKING :

A groundbreaking service encourages congregational involvement and unity in supporting a building project. It engenders enthusiasm especially if the church has been planning, praying, and giving for the building over a long period of time. At last tangible is happening.

(a)**PLANNING THE SERVICE:**

Pastor and elders should work together in planning a groundbreaking.

(b) **SETTING THE TIME:**

Groundbreaking is not entirely a religious service and thus does not belong on church service day. Sunday is often an ideal time.

(c) **INVITING THE GUESTS:**

Conference/mission representatives should be invited. Local political and other community leaders might attend. Pastors from other churches will sometimes come. The news media ought to be notified and encouraged to give liberal coverage.

(d) **PREPARING THE SITE:**

The site should be cleared. Perhaps a platform needs to be erected and a sound system installed. If the service is going to be long. Chairs may be needed. Drawings of the

proposed building should be prominently displayed. A mockup of the structure will help people visualize it. If the ground is to be broken with shovels, several should be provided. Sometimes the shovel blades are painted gold or silver. Alternatively, an earthmoving machine may be used to turn over the first dirt.

(e) An excellent plan:

for including congregational participation is to break the ground with a plow. A long rope is attached to it, and the congregation pulls the plow through the ground creating a beautiful symbol of a congregation pulling together in the building project. If the building has been marked out ahead of time, a furrow can be plowed around its perimeter and the building easily visualized when the groundbreaking is finished.

(f) ORDER OF SERVICE:

The order of service suggested below may be used when the audience is comfortably seated and when you have planned for regular service. However, the service could be abbreviated, depending upon local circumstances. Opening - Many congregations do not sing well outdoors. For that reason, congregational singing may be omitted, especially if the group is small. Prayer - Involve a non-the holy seed church pastor or a leader in the local congregation to offer the prayer. Special song, sermonette - This ought to be very brief. It should consist mostly of a scripture reading and a litany in which everyone can participate. Ezra 3:10, 11; 6:14 Matthew 21:42; Acts 4:11; 1Corinthians 3:9-11; 1 Peter 2:4-8. Special song, Speeches-Special guests may be invited to speak briefly, but in view of the full program they should be few in number. Have someone narrate the history of the church or of the present building project, and talk about the immediate plans for beginning the building. Groundbreaking - Special participants in breaking the first ground usually include the pastor; head elder, building committee chairperson, and representatives from the conference /mission and community. A child should be included as a representative of the church of the future. If the building is a school, include the school board chairperson, principal, and a teacher. Special song or hymn of dedication Benediction.

(g) STONELAYING:

A stone laying service may take place of groundbreaking. It is held after the building has begun and features the laying of a stone to become part of the foundation. The service can follow the same general order as for groundbreaking.

lxii) HOUSE DEDICATION: PURPOSE:

The practice of house dedication varies according to culture and the wishes of each individual family. The world church does not have any regular tradition for such service. Some family may request the dedication when purchase or building their first home, some when they pay off the mortgage and the home is truly there. Still others ask for a house dedication whenever they move to a different home. Typically, the house dedication is held after the house is completed, the furniture installed, and probably the family moved in. Such a service provides an excellent

opportunity to invite the neighbors to the special occasion to get acquainted with them, and to establish one's family as a Christian witness in the neighborhood. This is the purposes of dedicating a house: to set it aside to be spiritual service to the family and their neighborhood.

lxiii) WHO OFFICIATES:

No license or ordination is required for house blessing services an elder may perform the service, but should do so with the knowledge and cooperation of the pastor.

lxiv) ORDER OF SERVICE:

Attendees often include non Christian neighbors. People typically gather in the living room of the home and may the room be crowded. Some will likely be standing. Thus, the service should usually be no more than 30 minutes in length. The following order is suggested: Congregation - This should be considered optional, depending on the situation. Appropriate songs include "Happy the Home" and "Love at Home." Prayer - Since there are three prayers in this short service, the first and last should be brief and not repeat the prayer of blessing. This first prayer is for the purpose of invoking God's presence in the service. History of house and family - This could be given by a family member, perhaps the head of the household. Message.- The message might include: Scripture such as Genesis 24:67, Psalm 127; 2 Samuel 23:15; Isaiah 65: 21-24; Luke 10:38-42; Micah 4:4.

A story or poetry. Litany such as asking questions of the family either informally or in a written litany and receiving their answers as a family commitment. Suggested questions: Do you pledge to make this house a place of you're, where the family alter and daily devotion are revered? Do you pledge to make this house a place of family love and unity? Do you pledge to make this house a light and a blessing to the community? Candle ceremony- Your message could close with the lighting of a candle to symbolize the light of Jesus present in this home and the use of this house to let that light shine throughout the neighborhood. The candle can remain burning throughout the remainder of the service. Prayer of blessing - The family might kneel with joined hands in a circle surrounding the kneeling pastor or elder. Others stand surrounding the family. Include in your prayer a blessing on the house, the family, and the neighborhood. Special song:- Bless this house" is an ideal song for this setting. Benediction - Perhaps a formal benediction such as Numbers 6:24-26 House tour - At this juncture the family may wish to invite guest to tour the house. Refreshments are optional.

lxiv) WEDDING :

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing whenever the marriage covenant is entered into intelligently, in the fact of God, and with due consideration for its responsibilities" Every wedding should therefore be a time of spiritually renewal, joyful celebration, and individualized service to the couple and their families.

lxv) DENOMINATIONAL GUIDELINES:

Who officiates In chapter6 Officers and Their Duties," the church manual stipulates, "In the marriage ceremony the charge, vows, and declaration of marriage are given only by an ordained minister except in those areas where division committees have taken action to approve that selected license or commissioned ministers who have been ordained in as local elders may perform the marriage ceremony. Either an ordained ministers, license or commissioned minister, or a local elder may officiate in delivering the sermonette, offering the prayer, or in giving the blessing." In other word words, you as local elder may not perform the entire service, but you may assist. As the ranking local leader your presence and interest can be crucial. Pastors restricted.

There are some circumstances where denominational guidelines forbid ministers to marry a given couple. There are circumstances where pastors' own consciences prevent them from performing the ceremony. In either case, couple may feel rejected and church members may misunderstand. There is no more important or delicate time for elders to support their pastors. Spiritual ceremony: In many countries in the world a church wedding involves both a legal contract and a spiritual commitment. In other countries a religious ceremony cannot take place until a civil/legal ceremony has taken place. Any wedding ceremony in which the secular overshadows the spiritual should be considered inappropriate in The Holy Seed Church. Congregation guidelines: You or your pastors should lead your church in preparing wedding guidelines.

Do this at a time when no request for a wedding has been received and no feelings are likely to be hurt. Give these guidelines, along with a wedding application should list specific requests of the couple and reflect that the guidelines have been read and will be followed. Study the church Manual and minister's manual with your church board to make them aware of denominational marriage guidelines. Then, based on these and local customs/tradition, draw up your church's own guidelines. Items you may wish to include: who may be married in the church; music whether or not the church's wedding coordinator must be used; decoration; candles; dress, photographs; rice or confetti; reception; fees equipment and services available from the church. Exceptions to the guidelines must be few, and should be approved only by a designated committee. Pastors should not have to take full responsibility for dealing with the aggravation expressed by families whose plans have been contrary to the congregation's guidelines.

lxvi) STUDY GUIDE:

Note: Special services are just that, special, and they need to be planned and conducted as such. Normally the pastor leads out and, as an elder; you are there to assist him on those occasions.

lxvii) KNOW:

(a)Baptism is a symbol of death to the old life and the beginning of a new life in Jesus. It demonstrates a person's desire to become a member of God's family.

(b) It is important that new members become bonded into the church community and are made to feel accepted and loved by the congregation.

(c) Dedication of a child reminds each of us of God's miracle of birth and the commitment of parents and congregation to support and help "raise up a child in the way he should go."

(d) Communion is one of the most solemn and yet joyous occasions in our churches. While it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Assisting or leading this special service is one of the deepest spiritual duties of an elder.

(e) The holy Seed Church observe open communion. Anyone desiring to partake of the emblems of our Lord's death is welcome to participate.

(f) An elder can be agent of spiritual blessing to those who are unable to attend Communion by visiting and holding a simple Communion format with them. (g) The time of

a death and planning of the funeral is an important time of ministry by an elder. It is important to be sensitive to a family's needs, culture, and traditions during this time. (h) A new parish induction is a special service that only elders can perform. This service, and the subsequent support of the new pastor, can help minimize the difficulties of transition for both the congregation and the new pastor and his family. If you do not emphasize this significant service, no one will. {I}Prayer for the sick is another form of ministry through which an elder can be a great blessing to the people. Those prayers can come during visitation or through a formal anointing service. A wedding is a time of spiritual renewal, joyful celebration, and individualized service to the couple and their families.

LXVIII) THIS QUESTIONS ARE SAMPLE HOW TO STUDY YOUR BIBLE:

(1) What are the steps in preparing someone for baptism? What are your responsibilities in that preparation?
(2) What are the four basic purposes of child dedication?
(3) What is the different between a church dedication and a church opening?
(4) What are ways that an elder can help out in the planning of a church dedication?
(5) What does "open communion" mean?
(6) How soon should you visit the family after you hear of the death of a family member?
(7) What are the three suggestions for smoothing the transition of a new pastor?
(8) List the steps involved in an anointing service.
(9) Why it is it important to have wedding guidelines for your church? Why should this be done when no wedding are being planned?

lxiv) GUIDELINES HOW TO HANDLE PRACTICLE:

(a)What are some things you could do to make a person's baptism more special?
(b) Come up with a sample format for a baby dedication, and what the church can do tangibly for the family and child.
(c) What could be done for the children during a communion service to help them understand and experience in their own way its meaning?
(d) Write out plan for visiting and supporting a person in grief over a death.
(e) In what practical ways can you help your congregation smooth the transition of a new pastor? What can you do to bury the old? How can you help support the idea of not replacing too soon? In what ways can you celebrate the new?

lxv) BREAK OUT SESSION QUESTIONS FOR GROUP DISCUSSION:

(1) On a person's baptismal day, what things can you do personally to help him/her become bonded into the church community and made to feel accepted? What are things your church might do to help bond and communicate its acceptance and love? What are some things you could do to make a person's baptism more special?
(2) What are some specific things you have done/seen in relation to making a child dedication special?
(3) How might you help increase participation of more members in communion?
(4) What does "The Holy Seed Church observe open communion" mean to you?
(5) What specific help could you be to a pastor during times of funerals and weddings? What are some ways you might support a family during the time of a death?
(6) How do you feel about the concept of not replacing a pastor for around three months?
(7) What might you do to welcome a new pastor to your congregation?
(8) What are some ways to help your congregation smooth the transition of a new pastor? What can you do to bury the old?

lxvi) FUNERAL A DIVERSITY OF TRADITION:-

Because of the wide diversity of cultures represented in our churches around the world, there are many different customs observed following the death of a member. Every society creates rite that gives expression to grief, show respect for the deceased, and provide support for those who mourn. As a church leader, it is important that you honor these traditions and minister to those who grieve in a way that is meaningful to them. Some members of your congregation may come from very different backgrounds than yours and you must be sensitive to their grief traditions. However, you should move away from traditional customs that go contrary to Christian principles and biblical understandings on death, especially those customs that infer the immortality of the soul or the honoring of the spirits.

(a) ORDER OF SERVICE:

Despite the diversity of funeral rites, the ceremony should include certain Christian values and practices. Time should be given for prayer and for the reading of appropriate scriptural passages. Mourners should be encouraged to look to Jesus as the conqueror of death and the One who has the power to raise the dead. Words of comfort based on the sure promises of God's Word should be shared. Help the mourners to leave the ceremony with hope rather than despair. The following suggested order of service may adapted to fit the customs of your community: Music Scripture reading Prayer Life story of the deceased (obituary) Music Testimonies Photograph church, family and friends Sermon (15-30 minutes) Committal of the body (if the service is held at the graveside) Music Closing prayer

(b) VISIT THE FAMILY: -

Visit the family as soon as possible after you hear of the death of a member. Show your sympathy and sorrow in the culturally acceptable way. You may share with them some of God's promises (John 11:25 1 Corinthians 15:51-57; 1 Thessalonians 4:16) and pray with them. Perhaps the most helpful thing that you can do is just to sit with them, even if you are unable to say anything. As an elder you represent Christ and Christianity to them. Your mere presence will bring comfort and assurance. Take your spouse along. Women are usually superior to men in such circumstances, especially at consoling women and children.

(c) OFFER CHURCH SUPPORT:-

There are many ways you and the church members can assist grieving families. Relation can be located and notified of the death, food can be prepared, telephones answered, small children cared for, and funeral details arranged. In some countries, there are funeral directors in the community who care for all aspects of a funeral. In such cases, you can assist the grieving family by contacting and negotiating with the funeral director. In areas where there are no funeral directors, you can offer the support of the church in preparing the body for the funeral. Never force the help of the church on a grieving family, but let them know that there is support that they can depend on if they wish.

(d) THE FUNERAL SERVICE WHO OFFICIATES:-

Usually no license is required for conducting a funeral. In the absence of a minister, an elder may lead out. This should not be done, however, without the pastor's approval. An elder or friend of the family may be called on to assist the minister in the service by giving the obituary, prayer. In some places the pastor or elder who conducts the funeral must make sure proper death certificates are obtained from civil authorities before interment.

lxvii) HELPFUL BIBLE PASSAGES:

The Following May Prove Helpful In Your Preparation Of A Scripture Reading Or Sermon:

(a)General: Job 14:1-2, 14:15, Psalms 23:1-4, Psalms 27:4-5, 13-14; Psalms 46; Psalms 90;Psalms 91:1-2, 11-12; Psalms 121; Isaiah 35:3-10; Isaiah 40:28-31; Isaiah 43:1-2; John 14 1-6; Romans 8:14-39; 1 Corinthians 2:9-10; 1 Corinthians 15:51-55; Philippians 3:20-21; 1 Thessalonians 4:13-18; 1Thessalonians 5:1-11; Hebrews 4:14-16; 2 Peter 3:8-14; Revelation 7:15-17 Revelation 14:13; Revelation 21:1-4; Revelation 22:1-5. (b) Funeral of a child: 2 Samuel 12:16-23; Mark 10:13-16 (c) Funeral of a young person: Ecclesiastes 11:6-10; Ecclesiastes 12; Luke 7:11-15 (d) Funeral of a godly woman: Proverbs 31:10-31; Acts 9:36-42; Matthew 26:10-13. (e) Funeral of the elderly: Genesis 5:24; Genesis 15:15; Matthew 11:28; 1 Timothy 4:6-8. 50.

lxviii) NEW FILD INDUCTION:

The holy Seed Church tends to take for granted the acceptance of a new pastor in the field and community. As a result, new pastors are left alone to work their way into the affection of church members. Not enough emphasis is placed on assisting the bonding process between new pastors and their congregations. Some special services only pastors can perform; elders cannot. A new parish induction is a special service only elders, assisted by conference/mission leaders, can perform; pastors cannot. If you do not emphasize this significant service, very possibly no one will.

(a)DIFFICULTTIES OF TRANSITION:

The transition of a pastoral family from one parish to another may engender anticipation and enthusiasm on the part of both family and parish. However, the change can be delicate and difficult. It is invariably accompanied by some degree of grief.

(b) CONGREGATIONAL GRIEF:

In marriage, a loss through divorce may be more devastating than a loss through death, for in divorce the loved one chooses to leave. As a result one feels rejection leads to anger. Likewise, when a pastor chooses to move from one parish to another, the congregation feels some degree of grief, rejection, and anger: "What is wrong with us?" "Why would our pastor want to leave us?" "I got hurt loving the last pastor. I am not going to love the new one and get hurt again." If the previous pastor did not choose to leave, but was arbitrarily reassigned by the conference/mission, the congregation may be angry at the conference and reset the replacement. If the previous pastor was not appreciated, the congregation may feel distrust of and anger toward all ministers. People tend to resent and resist change- especially conservative people, and these make up a large portion of most congregations. New pastors invariably represent change. Therefore, there may be some temptation to resent and resist the new pastor.

(c) PASTORAL FAMILY GRIEF:

The pastoral family has much more to grieve over than the church family. They get uprooted- an experience especially devastating to spouse and children. They move into a new town and a strange house, with financial and socials trains. The children have to start In a new school. The spouse may have to hunt for a new job. Most serious of all, the pastoral family has had to leave their friends. Where the congregation may be grieving the loss of one family, the new family is grieving the loss of all their friends in their previous parish. All of this adds up to potential problems during pastoral transitions.

(d) SMOOTHING THE TRANSITON:

Some suggestions for smoothing the bury the old. The old must be set aside before the new can be accepted. The congregation can express its appreciation and verbalize its grief over losing the outgoing pastor through a well-promoted and attended farewell. Do not replace too soon. Some may feel that new pastor must assume responsibilities immediately after the former pastor leaves. Research, however, indicates that it typically takes about three months before a congregation is ready to welcome a new pastor. This interim period gives time for church members to separate themselves emotionally from the former pastoral family. It also provides a unique opportunity for the latent lay leadership of the parish to emerge. Meanwhile, the congregation rediscovers its need to be pastured. Celebrates the new. Conference/missions and congregations should make the service of installing a new pastor as significant an event as possible.

Just as a wedding is an important symbolic act publicly establishing a new home, an installation service for a pastor is an important symbolic act publicly establishing a new pastorate. One different, though, is that the bride can plan her own wedding. Pastors cannot plan their own installation. Elders and conference/mission officials must take the responsibility. Elders or other congregational leaders should not do it by themselves, as pastors are employed and assigned by the conference. Conference officials must not do it by themselves, as though they are authoritatively imposing the pastor on the congregation.

The congregation is a community, a church family. The conference representative is normally not a member of that family and thus can hardly welcome the new pastor to it. Too often the conference/mission official makes only a brief introduction of the new pastoral family on morning Glory. The church then plans only a secular, social event as a welcome. It is far better to have a formal, spiritual installation service. In some situations pastors and members of other churches in the area may be invited.

(e)PASTORAL INSTALLATION SERVICE:

Ideally the installation service should be part of the Sunday worship service, when most members are present. The suggested service below emphasizes introduction of the entire pastoral family. Certain pastoral families might not prefer this much public exposure, but some agreeable emphasis should be placed on welcoming the whole family. The pastor's family, not the pastor, is most likely to feel unwelcomed. Introduction of conference/mission representative - The head elder should introduce the conference representative as coming to present the new pastoral family.

lxix) Conference representative's remarks:

The conference representative should explain the purpose of the installation service: to help bond the church and pastoral family together and to dedicate the new pastor church team to ministering in the community. The conference leader should also introduce each member of the pastor's family, presenting a brief biographical sketch of each. An additional option: the conference leader may present to the pastor a tray with a lighted candle for each church in the parish, and then a charge to keep the lights shining brightly and help them grow in number. Welcome by local elder: The elder speaks for the congregation in welcoming the pastor. The entire pastoral family may be invited to the platform, in which case the elder's spouse may well give a special welcome to the pastor's spouse. A child, youth leader, or church school teacher from the congregation could welcome the pastor's children.

lxx) Litany - Elders:

We come on this day to open a new chapter in the history of our church, the beginning of a new pastorate. Congregation: We have received gifts from God, who has equipped us for ministry, and provided a new pastor to lead, train, and encourage us. Pastoral Family: We come seeking to serve you in lifting up Jesus Christ that together we might grow. Congregation: We invite you to lead us in our walking with God.

lxxi) Pastoral Family:

We seek your love as we become part of this church family. Congregation: We wish to have you as part of our family, and we open our hearts to you. Conference Representative (to pastor): God has given to you the challenge of leading these people in their preparation for the soon coming of our Lord Jesus Christ. Pastor: I accept this challenge. Under God, I pledge to do my best always to lift Him up. Conference representative: As a church, you face the challenge of presenting the gospel to your community. Congregation and Pastor: We accept this challenge to present the living Christ through our lives and our ministries. All: We covenant, before Christ and each other this day, to place Christ first, to seek the guidance of His Spirit, and to work together for the hastening of his coming.

Installation Prayer: The pastoral family might face the congregation with the conference representative on one side of them and the head elder on the other. Other elders or church leaders may be invited forward to form a human chain from the pastor and elder on the platform to the first pew. Everyone, including the congregation, is then invited to join hands and kneel together for the installation prayer. This act symbolizes a uniting of pastor and people. The head elder prays, inviting the congregation's commitment in supporting the new pastor. The conference/mission representative prays, officially installing the pastor as congregation leader. The conference representative then leads the elders in welcoming the new pastoral family with a handshake. Pastor's Sermon / Church welcome after the service closes, as the congregation leaves the sanctuary, members welcome the pastoral family. A fellowship meal provides an excellent closing to the installation.

lxxii) PRAYER FOR SICK:

The book of James tells us that if any member is sick. "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 will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (James 5:14-15). Here is another form of ministry available to elders that can bring great blessing to your people. Prayer ought to be at the heart of every elder's ministry, and prayer for the sick is a significant part of such a prayer ministry. When you visit the sick, you should be mindful, not only of their physical condition, but of their spiritual condition as well. Often during illness, people feel helpless and discouraged. Sometimes their faith waves and they need your encouragement and reminder that God loves them. The formal anointing service is reserved for those with significant physical illness. However, the text asks, "Is anyone among you sick?" I do not ask, "Is anyone among you doing?" The anointing service ought not to be used for every frivolous physical complaint. It should be reserved for serious illness, but not just for fatal illness. In some places, anointing has become almost a lost rite because of the traditions of some non-the holy seed church denominations that have used anointing as though it were a last rite.

(a)WHO OFFICIATES:

The sick should call for the elders of the church. Local elders may officiate at an anointing service in the absence of a minister, but should do so with the pastor's approval. Ideally a minister leads out, assisted by the presence and prayers of available elders.

(b) PREPARING FOR THE SERVICE:

Where held. An anointing service may be held in church, home, nursing home, or hospital. If in a hospital, it should be conducted so as not to interfere with the physician and hospital staff. Length and formality of the service depend on the place it is held and the condition of the recipient. Who attends? In addition to the minister and the elders, it may be well for others having a special gift of prayer to be present.

The recipient might wish to invite praying friends. Non- Christian family or friends are usually not invited, but need not be asked to leave if present. Those who lead out should have a serious commitment to Christ, believe firmly in divine healing, and have prepared their hearts for the occasion. Preparing the recipient. "If I regard iniquity in my heart, the Lord will not hear" (Psalms 66:18). Encourage the sick person to examine his/her life before the anointing. An excellent way to prepare for the service is for the individual to study the chapter "Prayer for the sick" in The Ministry of Healing. Respect the privacy of persons not waiting to speak too specifically about their ailment. On the other hand, you should learn as much as the recipient is comfortable in sharing so your prayer can be specific.

(c) ORDER OF SERVICE:

Preliminary remarks. As leader, you should explain to the group the purpose of anointing and how it takes place. The recipient might be invited to testily to he /her faith and give the reason for requesting healing. If the sick person is not too critical to warrant a brief service, take time to read from the scriptures the prerequisites to divine healing. These include: 1. Belief that God can and does heal. 2. Confession of sin. 3. Commitment to healthful living: Much illness results from habits of living. Assure the sick that God freely forgives our sins of the past, put it is presumptuous to ask Him to heal our bodies if we intend to go on abusing them. 4. Willingness to use human means: "Every good gift and every perfect gift is from above" (James 1:17). God may already have ungifted some physician to who He will lead the sick person for healing. God works miracles, but He often chooses to work them through gifts He places in human hands.

5. Trust God's answer. Sometimes God heals immediately, sometimes slowly, sometimes not until Christ's Second Coming. If the afflicted person is not healed immediately, it ought not to be interpreted as a sign either of the individual's spiritual weakness or of God's unwillingness to heal. The service should climax with the certainty that everything has been placed in God's hands and that God can be trusted. Scripture to be read or excerpted could include: James 5:14-16; Numbers 21:8-9; psalms 103:1-5; Psalms 107: 19-20; Mark 16:15-20. There anointing prayer. If you are leading out you should have a small vial of olive oil. Everyone kneels.

The recipient may wish to pray. If so, he/she should probably pray first. Other designated leaders pray in turn. You pray last. As you begin to pray, place a little oil on the fingertips of your hand. Near the close of your prayer, apply the oil to the forehead of the one you are anointing. This symbolizes the Holy Spirit's touching the afflicted in a specific and special way. The Holy Seed Church do not follow or support the practice of some who apply oil to the part of the body in which the infirmity exists. Concluding the service. As soon as the prayer season ends, say your goodbyes and leave. A little time for getting acquainted and social; fellowship might precede the anointing, but should not follow it. Leave while a spirit of reverence prevails and the presence of God permeates the room.

lxxiii) A WORD OF ENCOURAMENT

We end this Constitution and Rules where we began, with an appeal for all elders to take up the challenge of vibrant, spiritual church leadership. Your ministry is vital to the ongoing growth and development of the church. Because of the unique leadership talents the Holy Spirit has given you, you can make a tremendous difference. Consecrate yourself to Christ daily and learn on Him for grace and guidance. "The elders who are among you I exhort. Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest again but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away" (1 Peter 5:1-4). The Bible says "All have sinned and fall short of the glory of God." God is perfect and holy and our sins separate us from God forever. The Bible says "The wages of sin is death," {Romans 3:1-31}.

The good news is that, about 2,015 years ago God sent His only Son Jesus Christ to die for our sins. Jesus is the Son of God. He lived a sinless life and then died on the cross to pay the penalty for our sins. "God demonstrates His own love for us in that while we were yet sinners Christ died for us," {John1:1-13}. Jesus rose from the dead and now He lives in heaven with God His Father. He offers us the gift of eternal life of living forever with Him in heaven if we accept Him as our Lord and Savior. Jesus said "I am the way, the truth, and the life. No one comes to the Father except by Me." God 53.

lxxiv) THE COMING OF THE KINDOM {Luke Chapter 17}.

{a} 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see [it].

23 And they shall say to you, See here; or, see there: go not after [them], nor follow [them].

24 For as the lightning, that lightened out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they boiled;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all.

30 Even thus shall it be in the day when the Son of man is revealed.

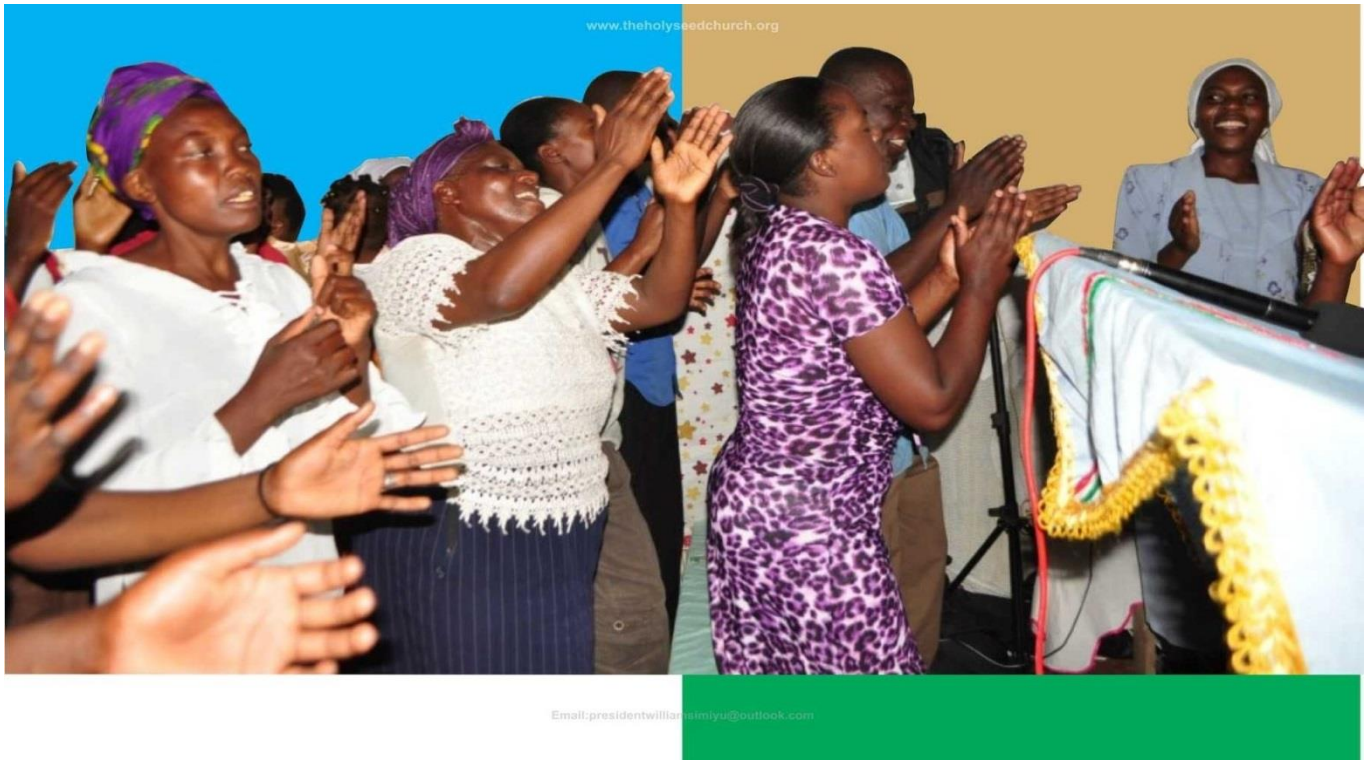
{a}The cross of Jesus Christ {1 Corinthians 1:18-21} Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephan's: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

{b} Matthew 24:35-38 Context:
Now learn a parable of the fig tree; When his branch is yet tender, and putted forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things are fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noel were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noel entered into the ark

{c} Proverbs 30:5-6 Contexts:
{d} Every word of God is pure: he is a shield unto them that put their trust in him.

{e}Add thou not unto his words, lest he reprove thee, and thou be found a liar. NOTE: This verse affirms tree propositions: 1. The heavens and earth will pass away. 2. Christ's words will not pass away and the word of God shall stand forever." 3. Everyone who believes the word of will receive internal life. "Lord Jesus, I believe you are the Son of God. Thank you for dying on the cross for my sins. Please forgive my sins and give me the gift of eternal life. I ask you in to my life and heart to be my Lord and Savior. I want to serve you always ever and ever Amen."



I welcome you you all to feel free before your Lord as you as you join us to fellowship together in prayers. I request you to remain humble in order to follows how prayers are being conducted. There are the chosen servants of God who will assist you in prayers, remember where you have come from, what you have passed through, they didn't cause is to happen to you, instead understand that that they are telling you is a revelation from God. For this reason, you should be cooperative, avoid complaining, murmuring, gosping and enmity {Galatians 5:16-26.}

According to our procedures, when you enter into the church, please switch off your phone or put it on silent made of on voice mail. For any recording, you must ask for permission before you start recording. You must also take part in prayers not sitting idle and know that blessing do not come fully unless you submit yourself into prayers - Matthew 7:7. Anything you see or notice during service or in prayers, you are requested to ask before you have the church, because you are not aware so that that you can understand your Prayers. In case of the occurrence of anything you will be liable because you did not ask.

Department of church Ministries
Church Members and Our Visitors

I would like to share with you this opportunity for the message of peace love and unity. To all our visitors, church members, attending our prayers each and every and every day, please be patient as you wait for your time to come to be served by our Pastor or Prophet. While you are waiting for your turn, please stop murmuring underground asking people who ar not concerned. You must be attentive to the Pastors or prophet leading the church service and make sure you finish with him or her. Do not extend matters to the next person because all prophecy will be conducted in the church not through phones only prayers will be offered on phone.

Remember sisters or brothers, you may have passed through difficulty, people taking about you, don't allow yourself to listen to their conversations, instead release you heart to you Lord as you are being led by the pastor or prophet because what you are being told is personal. Remember you may be served by a private in the church and not outside the church during church service and not after church service in order to avoid being misled by foolish prophet giving false prophecy. Ezekiel 13:1-23.

As you have come, brother and sister, remember you have set your heart to God, you to know that there are three things you need to understand. First things has already passed, second things are happening now and last things are coming in the future. Many be you have seen them come, or heard them from someone else therefore all your problems are going to be solved by God himself, because he says, "as you come with all the stumbling block of his inquity before his face, and come to the to the prophet, I the Lord will answer him that come according to multitude of his idols." Ezekiel 14:4-5. Many people died because of hiding their sins instead of repenting. In Hosea 4:6, God Says "My people are destroyed for lack of Knowledge because though hast rejected knowledge, I will also reject thee, that thou shall be no priest to me: seeing thou hast forgotten the law of God. I will also forget thy children. James Version).

There is nothing that can be hidden from God; everything in all creation is exposed and lies open before his eyes. And it is to Him that we must all give an account of ourselves. Hebrews 4:11-13. "Every word of God his pure, he is shield unto them that put their trust in him. Add thou not unto his word lest he reprove these, and thou be found a liar." Proverbs 30:5-6. "But we must test ourselves to the Law and to the testimony; If they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Because all scripture is inspired by God and is useful for teaching the truth, raking error, correcting faults and giving instructions for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed.2 Timothy 3:16-17. Romans 10:8-13. "But whosoever shall call upon then the name of the Lord shall be saved." Remember that you can book appointments with the General Secretary of the church and make sure you confirm the day and date when you will meet the Apostle before you come.

Thank you for your coming as you have fellowshipped with us, be strong and have good courage as you move forward facing the unfolding future to be blessed.

The Holy Seed Church accept the Bible as their only source of faith and hold to be the teaching of the Holy Scriptures as their church fundamental beliefs. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. The revision of these fundamental beliefs may be expected at the General Conference Session when the church will demand to have a change or issue the statements as led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

Church Fundamental Beliefs

The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (1 Thessalonians 2:13; 2 Timothy 3:16, 17; Hebrews 4:12; 2 Peter 1:20, 21; Psalms 119:105; Proverbs 30:5, 6; Isaiah 8:20; John 17:17.)

The Trinity

A unity of three coeternal Persons there is one God: Father, Son, and Holy Spirit, God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (John 3:16 2 Corinthians 1:21, 22; 13:14; Genesis 1:26; Deuteronomy 6:4; Isaiah 6:8; Matthew 28:19; Ephesians 4:4 6; 1 Peter 1:2.)

The Father

He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (Genesis 1:1; Deuteronomy 4:35; 1 Timothy 1:17; 1 John 4:8; Revelation 4:11; Psalms 110:1, 4; John 3:16; 14:9; 1 Corinthians 15:28.)

The Son

Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly hu-man, Jesus the Christ. God the eternal Son became incarnate in Jesus Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. God's power and was attested as God's promised Messiah. By His miracles He manifested God's Love. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (Romans 6:23; 1 Corinthians 15:3, 4; 2 Corinthians 3:18; 5:17-19; Philippians 2:5 11; Isaiah 53:4-6; Daniel 9:25-27; Luke 1:35; John 1:1 3, 14; 5:22; 10:30; 14:1 3, 9, 13; Colossians 1:15-19; Hebrews 2:9-18; 8:1, 2.)

The Holy Spirit

God the Father and the Son in the eternal Spirit was active with in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those

who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (2 Corinthians 3:18; 2 Peter 1:21; Isaiah 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Genesis 1:1, 2; 2 Samuel 23:2; Psalms 51:11; Romans 5:5; 1 Corinthians 12:7-11.)

Creation

He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. God has revealed in Scripture the authentic and historical account of His creative activity. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. When the world was finished it was "very good," declaring the glory of God. The first man and whom-and were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. (Genesis 1-2; 5; 11; Acts 17:24; Colossians 1:16; Hebrews 1:2; 11:3; Exodus 20:8-11; Psalms 19:1 6; 33:6, 9; 104; Isaiah 45:12, 18; Revelation 10:6; 14:7.)

The Nature of Humanity

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred and they became subject to death. But God in Christ reconciled the world to Him and by His Spirit restores in penitent mortals the image of their Maker. Their descendants share this fallen nature and its con-sequences. They are born with weaknesses and tendencies to evil. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Acts 17:24-28; Romans 5:12-17; 2 Corinthians 5:19, 20; Genesis 1:26-28; 2:7, 15; 3; Jeremiah 17:9; Ephesians 2:3; 1 Thessalonians 5:23; 1 John 3:4; 4:7, 8, 11, 20; Psalms 8:4-8; 51:5, 10; 58:3.)

The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. His law and His sovereignty over the universe. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God

in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. God he sent his Son to assist His people in this controversy, there after Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Isaiah 14:12-14; Ezekiel 28:12 18; Genesis 3; 6-8; Job 1:6-12; Romans 1:19-32; 3:4; 5:12-21; 8:19-22; 2 Peter 3:6; Revelation 12:4 9; 1 Corinthians 4:9; Hebrews 1:14; 1 Peter 5:8;.)

The Life, Death, and Resurrection of Christ

God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, this perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (Philippians 2:6-11; Colossians 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10; Genesis 3:15; Ps. 22:1; Isaiah 53; John 3:16; 1 Corinthians 15:3, 4, 20-22; 2 Corinthians 5:14, 15, 19-21; 14:30; Romans 1:4; 3:25; 4:25; 8:3, 4.)

The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus Christ as our Savior and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from our lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, as we observe God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now as we face the final judgment. (Habakkuk 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Genesis 3:15; Isaiah 45:22; 53; Jeremiah 31:31-34; Ezekiel 33:11; 36:25-27; Romans 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; 2 Corinthians 5:17-21; Col. 1:13, 14; Titus 3:3-7; Hebrews 8:7 12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Galatians 1:4; 3:13, 14, 26; 4:4-7; Ephesians 2:4-10; Revelation 13:8.

Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. (Matthew 20:25 28; 25:31-46; Luke 10:17-20; 1 Chronicles 29:11; Psalms 1:1, 2; 23:4; 77:11, 12; John 20:21; Romans 8:38, 39; 2 Corinthians 3:17, 18; Colossians 1:13, 14; 2:6, 14, 15; 1 Thessalonians 5:16 18, 23; Hebrews 10:25; Galatians 5:22 25; Ephesians 5:19, 20; 6:12-18; Philippians 3:7-14; 1 John 4:4; James 1:27; 2 Peter 2:9; 3:18.)

The Church

The church is the community of believers who are saved by the blood of Jesus Christ after confessing that Jesus Christ is there Lord and Saviour. In continuity with the people of God in Old and New Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its source of authority from Christ, who is the incarnate Word revealed in the Scriptures.

The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Matthew 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Corinthians 1:2; Genesis 12:1-3; Exodus 19:3-7; Ephesians 1:22, 23; 2:19-22; 3:8-11; 5:23-27; 1 Peter 2:9 Colossians 1:17, 18.)

The Remnant and Its Mission

The universal church is composed of all regardless of tribe, race or nation and languages who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus Christ. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Isaiah 1:9; 11:11;6:1-6; Jeremiah 23:3; Micah 2:12; Daniel 7:9-14; 2 Corinthians 5:10; Jude 3, 14; Revelations 12:17; 14:6-12; 18:1-41 Peter 1:16-19; 4:17; 2 Peter 3:10-14.)

Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Psalms 133:1; Matthew 28:19, 20; John 17:20-23; Acts 17:26, 27; Romans 12:4, 5; 1 Corinthians 12:12-14; 2 Corinthians 5:16, 17; Galatians 3:27 29; Ephesians 2:13-16; 4:3 6, 11-16; Colossians 3:10-15.)

Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen. Every believer who accepted to join The Holy Seed Church must be Baptist in water by Imation which means died in Christ and resurrected in Christ. Matthew 28:18-20. (Matthew 28:19, 20; Acts 2:38; 16:30-33; 22:16; Romans 6:1-6; Galatians 3:27; Colossians 2:12, 13.)

The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Savior. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christ like humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matthew 26:17-30; John 6:48-63; 13:1 17; 1 Corinthians 10:16, 17; 11:23-30; Revelation 3:20.)

Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving minis-try for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, ad-ministration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Romans 12:4-8; 1 Corinthians 12:7-11, 27, 28; Ephesians 4:8, 11 16; 1 Timothy 3:1-13; 1 Peter 4:10, 11.)

The Gift of Prophecy

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Numbers 12:6; 2 Chronicles 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Timothy 3:16, 17; Hebrews 1:1-3; Revelation 12:17; 19:10; 22:8, 9.)

The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Savior. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of wellbeing. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exodus 20:1-17; Deuteronomy 28:1-14; Psalms 19:7-14; 40:7, 8; Matthew 5:17-20; 22:36-40; John 14:15; 15:7-10; Romans 8:3, 4; Ephesians 2:8-10; Hebrews 8:8-10; 1 John 2:3; 5:3; Revelation 12:17; 14:12.)

The Sabbath

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sab-bath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; 31:13-17; Leviticus 23:32; Deuteronomy 5:12-15; Isaiah 56:5, 6; 58:13, 14; Ezekiel 20:12, 20; Matthew 12:1-12; Mark 1:32; Luke 4:16; Hebrews 4:1-11.

Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Genesis 1:26-28; 2:15; 1 Chronicles 29:14; Haggai 1:3 11; Malachi 3:8-12; Matthew 23:23; Romans 15:26, 27; 1 Corinthians 9:9-14; 2 Corinthians 8:1-15; 9:7.)

Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christ like purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Genesis 7:2; Exodus 20:15; Leviticus 11:1-47; Psalms 106:3; Romans 12:1, 2; 1 Corinthians 6:19, 20; 10:31; 2 Corinthians 6:14-7:1; 10:5; Ephesians 5:1-21; Philippians 2:4; 4:8; 1 Timothy 2:9, 10; Titus 2:11, 12; 1 Peter 3:1 4; 1 John 2:6; 3 John 2.)

Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, a man and a woman who fully commit themselves to each other in Christ through marriage may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends one that its members shall assist each other toward complete maturity. Increasing family closeness is of the earmarks of the final gospel message. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving, tender, and caring guide who wants them to become members of His body, the family of God which embraces both single and married persons. (Genesis 2:18-25; Exodus 20:12; Deuteronomy 6:5-9; Proverbs 22:6; Malachi 4:5, 6; Matthew 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Corinthians 7:7, 10, 11; 2 Corinthians 6:14; Ephesians 5:21-33; 6:1-4.)

Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last haze of His atoning ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus.

The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Leviticus 16; Number 14:34; Ezekiel 4:6; Daniel 7:9-27; 8:13, 14; 9:24-27; Hebrews 1:3; 2:16, 17; 4:14-16; 8:1 5; 9:11-28; 10:19-22; Revelation 8:3-5; 11:19; 14:6, 7; 20:12; 14:12; 22:11, 12.)

The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matthew 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Corinthian 15:51-54; 1 Thessalonians 4:13-18; 5:1-6; 2 Thessalonians 1:7-10; 2:8; 2 Timothy 3:1-5; Titus 2:13; Hebrews 9:28; Revelation 1:7; 14:14-20; 19:11-21.)

Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Psalms 146:3, 4; Ecclesiasts 9:5, 6, 10; Daniel 12:2, 13; Isaiah 25:8; John 5:28, 29; 11:11-14; Romans 6:23; 16; 1 Corinthians 15:51-54; Colossians 3:4; 1 Thessalonians 4:13-17; 1 Timothy 6:15; Revelation 20:1-10.)

The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jeremiah 4:23 26; Ezekiel 28:18, 19; Malachi 4:1; 1 Corinthians 6:2, 3; Revelation 20; 21:1-5.)

The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isaiah 35; 65:17 25; Matthew 5:5; 2 Peter 3:13; Revelation 11:15; 21:1 7; 22:1-5.)

Child dedication

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, and he shall not enter therein. 16And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:13-16. Every child must be dedicated to the Lord and certificate of the dedication.

Ministry to Children:

One significant consideration in determining parts of worship concerns children. Should time be set aside exclusively for them? Some say it is a must, to let children know they are important. Others argue that the whole service should keep children in mind, rather than giving them one small segment as though the rest of the worship service does not apply to them. One option is to include a children's story time. Children come forward and sit together while a story is told. Children and congregations tend to enjoy this if it is short and interesting. It helps for the platform party to sit with the children while the story is told. This shows the church leaders are interested in them and helps the storyteller keep control.

Another good plan is to vary the program. Have the story some of the time, and at other times include children in other ways: Prepare a handout with questions on the sermon and encourage the children to write their answers. Address the illustrations in your sermon to children. Take a child on the platform to read the Scripture text or give the benediction.

Plan the entire worship service around children. Perhaps on Christian Education of parents, youth, children day. However you do it, design your worship service so children in your church grow up feeling worship is a pleasant experience and it is for them.

Prayers

Prayers are speaking to God on behalf of the people. It may be considered the most significant part of worship. Prayer much more often than do pastors. It is one of the most significant things you do and it deserves your learning to do it well. Kneeling is the preferred posture for prayer; however, since prayer is the opening of the heart to God as to a friend, the position of the heart or mind is more important than the position of the knees. Posture in prayer is important, but it is only symbolic. Scripture counsels, "So rend your heart and not your garments" Joel 2:13.

God considers the inner expression even more significant than the outer. Pride that finds our clothes too precious or our knees too tender for kneeling before our Maker is tragic irreverence. But *pride that leaves us standing on the inside while kneeling on the outside is irreverence also. Your* public prayer should be though in advance. We sometimes think of prayer as including seven elements. Not all need to be in every prayer but all should be considered as you plan your prayer. Their order *is* significant, based on the supposition that we must show reverence for God and then get right with God before we ask anything else of God. Address to God. Remember, God's name is Holy. Speak it as your begin your prayer, but do not repeat it meaninglessly.

Praise. Adore God's name; thank Him for what He has done. Repentance. Ask God's forgiveness for the past. Dedication. Ask his strength for the future. Commit yourselves to Him before requesting things of Him. General intercession. Intercede for God's work, world leaders, and your congregation, including the young, old, parents, ill, discouraged, etc. Specific intercession. Remember special prayer requests, the meeting itself, and the speaker.

A Word of Encouragement.

Close by affirming the right by which we approach the throne room: I Jesus' name. "One or two minutes is long enough for any ordinary prayer"
Note: Prayer tend to be long, not so much because we have a great deal to say, but because we say each thing forwards, backwards, then from the middle both ways. Having in your mind an outline such as the above will help eliminate that tendency.

Offering

Giving is basic to worship. The offering appeal should be brief, intelligent, and worshipful. It has an overwhelming potential for teaching the basic Christian concepts of self-denial, sacrifices, and trust. Hence the offering appeal must emphasize a spiritual motivation. It should also explain the financial need. It should say why we give our money and where it will go. People will give if they are spiritually motivated and are convinced of a practical need.

Scripture Reading

Scripture is central Christian worship. Jesus began His public ministry in Nazareth by reading from scripture Luke 4:14-21. Paul instructed that his epistles be read in the churches Colossians 4:16/ 1 Thessalonians 5:27. Passages chosen should be relevant to the emphasis of the day. Unfortunately, the congregation does not to perceive this relevance. Some worship leaders omit separate Scripture reading time and ask their congregations to turn to and possibly read aloud some passages during the sermon. This may require pew Bibles so everyone reads from the same the version.

A well-prepared reading of scripture can provide a moving experience. When the Levites officiated, "They read distinctly from the book," and "all the people wept, when they heard the words of the Law" Nehemiah 8:8-9. Encourage audience participation. Use responsive readings. Vary the ones reading Scripture and thus reflect the diversity of the congregation: male/female, young/ old, married/single, different ethnic groups. Record a shut-in reading a Scripture. Prepared an illustrated Scripture reading. Many psalms lend themselves to illustration through nature pictures, the most important let the Holy Spirit guide you the scripture you present in church service.

Public Testimonies

It is sometimes appropriate to encourage members to share with others in the worship service a story of some incident in their lives in which God has led in a special way. Particularly helpful are testimonies shared with the congregation showing how a church member was helped by the ministry of some other member. Such testimonies are a public demonstration of the power and working of God in the midst of the church family. It is unlikely, and perhaps unwise, that you include every one of the above elements in the worship service every week. Congregations appreciate a basic sameness in their worship service but they also like a little variety, something different and special. Thus, think about all these elements in your planning, but provide variety by including some of them in the service only occasionally. Otherwise, your services will either run too long or too long or you will leave too little time for preaching, which must be kept central in worship.

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He that covered his sins shall not prosper: but whoso confessed and for saketh them shall have mercy." Proverbs 28:13. The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our transgression; but he that confessed and forsakes his sin shall have mercy. The apostle says, "Confess your sins to God, who only can forgive them, and your faults to one to another, and pray one for another, that ye may be healed." James 5:16. Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is brought before the only true mediator, mediator, our great high priest, who "was in all points tempted like as we are, yet without sin," and who is " and who is "touched with the feeling of our infirmities," and is able to cleanse from every stain of iniquity. Hebrews 4:15.

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The Pillars and strength of Faith

The Holy Seed Church

THE PILLARS OF THE HOLY SEED CHURCH

THE CHURCH AND PUPORSE OF ORGANIZATION

1. The church is God's ideal. – Everywhere God is at work there is organization. Focus a microscope on the tiniest of His creations. What do you see? Precise, predictable organization. Train a telescope on the vastness of His universe. What do you see? Organization so precise and predictable that all societies have used the sun, moon, and stars to measure their time and steer their ships. People, who want to be part of God's plan, but not part of an organization, do not understand how God works. "System and order are manifest in all the works of God throughout the universe" Wherever God is at work there is organization.

2. Since God is an organizer and since He is in the work of saving sinners, you would expect Him to put together an organization to help Him do it. This He has done from the beginning. His first organization was the home and family. We call it the patriarchal system. Later, He used a nation the people of Israel. Since New Testament times He has used a community of believers called out from the world to be together in what we call the church. God has designated elders as important leaders in this church organization. But they must love the church to serve it effectively, and to love it intelligently they must first understand it. Thus it is both appropriate and imperative to begin this by focus on the nature and purpose of the church.

3. The Bible uses the word "church" in at least two ways. When used in a general sense it refers to God's regenerate people in every place and in every time (Matthew 16:18; 1 Corinthians 12:28; Ephesians 1:22-23; 3:10). Israel was called the "church in the wilderness" (Acts 7:38). Thus, church may refer to God's people anytime in history. It includes the universal or world church.

When used in a particular sense, church refers to one localized assembly, perhaps in a stipulated city (1 Corinthians 1:2; 1 Thessalonians 1:1). Thus, church may refer to a specific, local congregation. Both understandings of a church will be discussed. However, since elders are first of all leaders in local congregations, that meaning of church will be emphasized.

4. The church plan is a divine, not a human plan. Acts 2:47 stipulate, "And the Lord added to the church daily those who were being saved." The ideal of adding people to the church did not originate with the pastor, evangelist, or conference president. It is the Lord's ideal. Also, there is some relationship between salvation and church membership, for the text states that God adds to the church those who are being saved. The church today is like the ark in Noah's day. Noah's ark was no doubt an imperfect boat for it was built by humans.

5. But when the flood came it did the job of helping God save His people, for it was built after God's plan. The church is an imperfect organization for it is made up of humans. But it will do the job of helping God save His people, for it is built after God's plan. God is deeply committed to the success of this His church organization, in spite of its imperfections. "I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the holy object on earth on which He bestows His supreme regard He comes personally by his Holy Spirit into the midst of His church"

6. The church was founded by Christ. – Jesus was speaking of Himself when He said, "On this rock I will build my church" Matthew 16:18. These few words say at least three very significant things about Christ and the church: He built it, He built it on Himself, and it is His church. Christ is "head of the church" Ephesians 5:23. He appointed its first leaders Mark 3:14. He loves His church as a bridegroom loves his bride Ephesians 5:25-32. In Eden, Adam slept. His side was opened, and Eve emerged. At Calvary the second Adam, Jesus, slept. His side was opened, and the church emerged. As Eve stood before Adam in Eden, he loved her. As his church stands before Christ today, He loves her. Be very cautious about criticizing the church, for you are criticizing Christ's bride. And no good man takes it lightly when you criticize His bride not even if she deserves it.

7. A Christian is one who loves Christ and wants to do as Christ does. In considering our relationship with the church all we need to know is what Christ did, for that is what we will want to do too. Ephesians 5:25 states, "Christ also loved the church and gave Himself for it." Improve the church. Reform the church. But not until you have first loved the church. To be Christ like is to love the church and give yourself for it.

8. What is a church? – The Bible uses many images to represent the church: a holy nation, a covenant people, the body of Christ, the family of God, a household of faith, the bride of Christ, a royal priesthood. A local church is referred to as a congregation, a gathering, or an assembly. What does all this mean? What really is a church? Four suggestions:

9. A church is a group of Christian people. **The church is an organism to which Christ Himself gives spiritual life. Therefore, it cannot be defined in merely human terms. However, it is very important to see the church as Christ centered and people oriented. The church does not exist for the sake of itself as an institution, but for the sake of its people. A church is a group of people. The word "church" is sometimes defined as designating persons called out, separated. While it is true that Christians are called out from the world, they are called out to be together. Christianity is a relational religion. It cannot be fully realized in isolation.**

10. To be precise, a church is not the building in which a group of people meet**, but the group of people who meet in the building. There is a subtle danger to worshiping in a fine church building, for the condition of the building may mistakenly be presumed to accurately reflect the condition of the church. Church historians think there may have been as many as five million converts to Christianity during its first century. Yet, during this period when the church was at its spiritual peak, we find no mention of church buildings. On the other hand, during the ages of the church's spiritual history it built its most lavish buildings. A church must be measured by the spirituality of its people, not by the magnificence of its building.**

11. A church must not focus even on doctrine to the exclusion of people**. The church does not exist for the sake of its doctrines, but for the sake of its people. Every doctrine must be defended, not only on the basis of its truth, but on the basis of its helping people become Christ like.**

Truth and doctrine are significant to God but only as they help people. There should be no hierarchy in Christ's church. He taught, "But you, do brethren. But he who is greatest among you shall be your servant" Matthew 23:8-11. The relationship between the leaders and the led in Christ's church ins not to be that of master and servant, but church leaders, including local elders, are to be servant leaders.

12. There should be no discrimination in Christ's church based on race, tribe, or gender. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for your are all one in Christ Jesus" (Galatians 3:28). To be Christian, a church must continually examine itself that not become institution centered, building centered, or even doctrine centered. Christ's church is Christ centered and people oriented.

13. A church is a group of Christian people called out from the world learning to love God and each other. Notice three parts of this significant sentence: "Called out from the world. " The church is made up of people called by God (1 Peter 2:9. It is constituted by the action of God. Its members are God's "chosen ones," His "elect." God initiates the call, people respond. God call His church from the world. It must be in the world, but it must not be of the world. A church that is like the world will have little success in attracting people from the world.

14. "Learning to love." Christianity is love centered living. Babies born into this sinful world are not born loving. They are born with a need for love and with a potential for love, but they are born quite purely self-centered. How will baby learn to love? God has prepared an institution called a home where, surrounded by love, children learn to love. Born again Christians do not come from the baptistery able to love fully. How will these babes in Christ learn Christian love? God has prepared an institution called a church where, surrounded by loving Christians, they learn to love Christ.

15. The church must never assume itself to be made up of people who have already learned to love as fully as Christians ought to love. A church is not a museum, but a workshop. In a museum, items finished long ago are lined up on display. It is very quite in a museum because not much is going on. In a workshop, on the other hand, some items are in the beginning stages, some half done, and some nearing completion. Changes are taking place. Things are happening. A church is like that. Its people should be expected to be in every stage of Christian love learning and busy with the process.

16. "Love God and each other." Christ's great commandment was that we love God (Matthew 22:37-39). A church is not a social club. It is primary focus is not on enjoying one another, but on loving God. On the other hand, its secondary emphasis is on loving each other. Humans have no way of knowing whether their love for God is genuine except as it helps them love one another. In church fellowship, members accept and welcome each other as being one in Christ (Ephesians 4:32). Unity in the church is Christ's proof to the unchurched that there is power in the gospel, "By one another" (John 13:35).

17. A church is a group of Christian people reaching out to the world, inviting others in. Any church that takes its mission seriously finds itself in some perpetual tension between separating from and reaching to. A church focusing on either without the other will be out of balance. Christ's intention was that His church should separate itself from the sinfulness of the world, all the while reaching out lovingly to serve and save the world.

18. A church is often tempted to become totally absorbed in looking at itself its meetings, its committees, its building, its children, its members, itself. The truly Christians church, on the other hand, looks at everything it does in the light of reaching its community, inviting and befriending visitors, making sinners feel welcomed. To be Christian, a church must have standards for church membership, higher standards for church leadership, but never any standards for Christian friendship. If inquiring sinners don't feel at home in your church, yours is not a Christian church no matter what doctrine it teaches. For such sinners always felt at home around Christ.

19. Is it safe for a non-member or non – Christians to attending your church? Would things be said that they could not comprehend? Would people promoting a The Holy Seed Church lifestyle embarrass and discourage them? As elder and church leader, pretend every now and then that you are a nonmember visiting your church for the first time. Does anything happen that would really make you want to come back? Every church member is meant to be a minister. "Therefore we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God" (2 Corinthians 5:20). Every church member, in receiving the Holy Spirit, receives a spiritual gift to be used in soul winning ministry. "And God has appointed these in the church: First apostles, second prophets, third teachers, fourth Evangelists, fifths pastors and including singers after that miracles, then gifts of healings, helps, administrations, varieties of tongues" 1 Corinthians 12:28.

20. A church is a place for healing the hurts of life. The nursing station in the emergency section of a hospital had a sign on the wall, "The pain stops here." What good news to the injured and the very sick. Hospitals stop pain. In many countries hospital are expensive place to go, but people keep right on going anyway because nobody wants to stop going anyplace that stops their pain. What a blessing if every The Holy Seed Church could honestly place such a sign across its pulpit, "The pain stops here." People will come swarming to anyplace that stops their spiritual pain. There are many definitions of former or inactive members. Some categorize them as worldly, undependable, or quitters. However, a former or inactive member might simply be whose pain the church has failed to stop.

21. What is a church? Its purpose is nowhere better illustrated than in the picture of those African herds who, when the lion is on the prowl, group themselves in a large circle, horns pointed out. Inside the large circle is a smaller circle. And in the small circle are the old and the young, the sick and the weak the very ones that lion is after. But the circle, if it remains united and intact, is impregnable. The lion goes hungry. The Bible says "The devil walks about like a roaring lion, seeking whom he may devour" (1Peter 5:8). A church is a group of Christian people who form a circle of defense between themselves and Satan. The strong stand between the devil and the discouraged insisting, "In the name of Christ we declare that these are ours. We offer ourselves in their defense. You cannot have them! "That is a Christian church.

22. THE ORGANIZATION OF THE CHURCH

The organization is needed, not only because God ordained it, but because the church has been given such an overwhelming task and organization is necessary to get things done. A business without organization would go bankrupt. A government without organization would create chaos. But just what kind of organization should a church have?

23. Bible models. – Notice three Bible models of church organization:

Israel model. Israel's organization was precise and detailed. In their march through the wilderness they went in "divisions" Numbers 10:28. They were divided into 12 tribes with a prince over each and further divided into groups of thousands, hundreds, fifties, and tens Deuteronomy 1:15; Exodus 18:21-22. Each tribes had its assigned position both in the camp and when marching.

24. Body model. One of the most graphic and helpful models of order and organic union in the church comes from Paul's oft-repeated illustration of the church being like a body. The human body has a head, arms, legs, and torso as well as vital internal parts (1 Corinthians 12:12-28). Although these parts vary tremendously in appearance, placement, and function, each is essential. The whole body is dependent on each part performing its task. Paul says the church, the body of Christ, operates the same way. Members, coming from a multitude of different racial backgrounds, are very different from one another. But all become part of one body, "For by one Spirit we were all baptized into one body whether Jews or Greek, whether slaves or free" (1 Corinthians 12:13) upon entrance into the body, each member is to perform some specific.

25. Function. The Holy Spirit calls each to a particular ministry in the church. Each is empowered by the Spirit to perform that ministry successfully. "But one and the same Spirit works all these things, distributing to each one individually as He will. But the manifestation of the Spirit is given to each one for the profit of all" (1

Corinthians 12:11-, 7). Just as in the human body, where the function of each parts is vital of the health of the [person, so in the body of Christ the participation of each member is important to the health of the church. Though the use of his or her individual spiritual gifts, each member contributes something unique to the church. If every part functions the church thrives. The heads directs the body, and the head of the church body is Christ (Colossians 1:1-8). The body is an extension of His will. It does on earth what He would do if He were here. Through His Holy Spirit He equips each local church with every gift needed to successfully do the work He has assigned it to do for Him.

26. New Testament model. The early church model is that of an organization gradually developing as needs arose. The first organizational group consisted of the apostle's council in Jerusalem (Acts 6:2; 8:14). As numbers and needs exploded, other leaders were chosen to relieve the apostles of work for which they were not well suited (Acts 6:2-4). Eventually, churches in some areas apparently grouped together in organizations similar to what we today call local conferences 9Galatians 1:2). Underlying and guiding this expanding organization was the admonition of Paul, "Let all things be done decently and in order" (1 Corinthians 14:40). The Holy Seed church has patterned its organization after that of the New Testament church.

27. The Holy Seed Church. – The savior's gospel commission of taking the gospel to the whole world is an awesome task (Matthew 28:19-20). All denominations accept to some extent this responsibility. But The Holy Seed Church in a very unique purposeful way must always remain organized with an overwhelming emphasis on a world mission. Any local church that focuses only on local activities has lost the unique The Holy Seed Church world vision. The Holy Seed Church believes the work will not be finished anywhere until it is finished everywhere.

28. This world view provides an awesome organizational challenge that must be understood by local elders and their churches before they can truly appreciate the Holy seed Church organization: (a) the task is enormous and so the organization must be efficient. (b) The task is global and so there must be enough authority delegated to levels of government outside the local congregation to assure equitable worldwide distribution of personnel and finance. (c) The task is multi-national and multi-cultural and so the organization must be flexible.

29. The holy Seed Church grew out of a reform group that had become disillusioned with and pulled away from other denominational organizations. Thus, there was reluctance to start another organization would it not become like the ones they had left? But the necessity of organization soon outweighed the skepticism toward it. Note the five reasons for church organization as delineated in summary, "As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for

holding church property for the publication of the truth through the press, and for many other objects, organization was indispensable ." Four forms of church government. Churches are usually thought of as being organized under one of following types of government:

30. Papal, where the Pop has supreme authority. 2. Episcopal, where final authority rest with church bishops. 3. Congregational, where full authority within its domain rests with the local congregation. 4. Representative, where authority rests with church members, but responsibility for planning and coordination is delegated to other levels. The Holy Seed Church follow this representative form of church government is reviewed at periodic "sessions." At these sessions reports are given, leaders are held accountable and new leadership is chosen. Delegates to these sessions are typically chosen by the entity just beneath the one being reviewed. For example, before a local conference session, each local church chooses delegates from its congregation to represent it at the session.

31. Levels of the holy seed church, - There are five levels of administrative and four levels of constituent's organization in the holy seed church. The four nonstudent levels are: 1. The local church, an organized body of individual believers. When a group not yet organized as a church has growth in membership and spiritual maturity, has demonstrated spiritual gifts sufficient to provide for its own nurture and to witness in its community, and is able to show that it has sufficient finances to sustain itself, it may apply to the local mission or conference for status as an organized local church and to be included in the sisterhood of churches. Before that time, the group, in counsel with the district pastor or some other conference/mission representative may form a company.

When the local conference or mission is satisfied that such a company is ready to assume the status of an organized church, a conference /mission representative will bring the company together and officiate in the organization of a local church. 2. The local conference or local field/mission, an organized body of churches in a state, province, or territory. 3. The union conference or union mission, a body of conferences or fields within a larger territory. 4. The General Conference, the larger unit of organization, headquartered in western province in Kenya.
32. Institutions, - The outline of the holy seed church organization is incomplete without mention of the church's institutions. From its beginning, denominational structure has included educational, health care, publishing, and other institutions, separately organized, but designed to play a significant part in fulfilling the church's mission. General conference authority. The General Conference in session, and its executive committees between sessions, is the highest organization in the administration of the church's worldwide work. "Never should the mind of one

man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and to say what plans shall be followed. But when, in General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private in dependence and private judgment must not be stubbornly maintained, but surrendered."

33. Finances. A global organization such as the holy seed church could not operate unless it had an efficient financial system. Even though the church has little interest in the riches of this world, it needs money to operate its worldwide work. Most of the church's income is gained through the tithe received from members who faithfully follow God's plan and give one tenth of their increase to assist the church in its work (Malachi 3:10). One significant uniqueness of the holy seed church is that while the local conference does use a portion of each tithe and special offerings to pay local pastors, significant percentages are sent to each level of church government to be distributed among mission programs and soul winning projects around the world. This method of sharing money given in the local church is practical proof of the congregation's belief in itself as part of a worldwide movement .Further income is received through various offerings of the church. The annual Ingathering appeal, conducted by churches in their local communities, similarly assists in the benevolent and educational outreach of the church.
34. Importance of the church Elder; the church, like every organization, prospers only when there is good leadership. Jesus Christ is the church's principal leader (Ephesians 1:23; Colossians 1:18). In a sense, the church is a monarchy and Christ is its king. Christ, in turn, prepares, chooses, and assigns others to work with? Him in leading His church. Scripture reminds us of dynamic leaders such as Moses, Elijah, Daniel, Peter, and Paul. However, it is a mistake to think that the "big names" were the only leaders functioning in the church. There was another level of leadership operating throughout Scripture, and although often overlooked, it contributed enormously to the development of the church.

The second level of leadership was provided by the elders in local congregations. The term "elder" is used 194 times in the King James Version of the Bible, usually referring to a position of church leadership. It is used more often in the Old Testament than in the New. Faithfully serving in their synagogues and among their Christian communities scattered through the world, these elders, working at the level of the people, held together God's church and helped keep alive its mission to the world.

35. Old Testament elders. – The term elder in the Old Testament does not necessarily mean an old person, but does imply one of maturity and experience. It designates those of official position such as heads of families or tribes (Genesis

50:7; Exodus 3:16; 2 Samuel 5:3). When Moses attempted to make upon himself the whole burden of leadership, God spoke to him through Jethro, his father-in-law. Referring to Moses' attempt to carry alone the whole burden of Israel's leadership, Jethro said, "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself" (Exodus 18:17-18). Through this experience early in Israel's history, God was teaching His church a lesson many leaders still have not learned leadership authority is to be delegated. Leadership responsibility is to be shared.

36. "So the Lord said to Moses: 'Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting that they may stand there with you. Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone' "(Numbers 11:16-17).

37. Inspiration tells us more about the qualifications of these elders, When choosing seventy elders to share with the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience. In his charge to these elders at the time of their ordination, he outlined some of the qualifications that fit a man to be a wise ruler in the church. 'Hear the cause between your brethren,' said Moses, 'and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's ' "(Acts). Elders were still performing similar duties in Israel at the time of Christ (Matthew 15:2; 21:23; 26:3, 47).

38. New Testament elders. – The New Testament speaks of work of an elder as bring "a noble task" (1Timothy 3:1). In the New Testament, the words "elder," "bishop," and "overseer" are used interchangeably (1 Timothy 3:1-7; Titus 1:5-9; Acts 20:17-28). The title denotes just the senior age of the leader, but a role as spiritual guardian of the congregation (1 Peter 5:1-3). The office of elder in the New Testament church was evidently suggested by the office of elder among the Jews, and was invested with similar authority. Elders existed practically from the beginning of the Christian church. They already existed in the church at Jerusalem in AD 44, (Acts11:30).

Elders were associated with the apostles in the government of the church (Acts 15:2, 4, 6, 22, 23; 16:4). They were the bishops or overseers of the local churches (Acts 20:17-28; Titus 1:5), having spiritual care of the congregation, exercising rule,

and giving instruction (1 Timothy 3:4-5; 5:12; Titus 1:9; James 5:1-4). It appears from Scripture that there were two types of primary leadership in the New Testament church.

(1) The apostles who cared for the overall teaching, planning, administration, and evangelism of the church. These were generally itinerant workers whose labors often extended beyond national boundaries. (2) The elders who were laypersons and performed assigned pastoral duties in their local congregations. These faithful elders exercised their spiritual gift for leadership and provided a ministry that gave strength and direction to the local church.

39. The Holy Seed Church Elders. – During the middle Ages the clergy largely took over the work of the church. The holy seed church still struggles to overcome that medieval tradition, and seeks to restore the biblical concept that all believers are ministers (Ephesians 4:11-12). Members in general and elders in particular need a greater vision of their significance and responsibility in the church and its work. History of The Holy Seed Church elders. The work of the local elder has rather gradually and continuously evolved through the brief history of the holy seed church. The Holy Seed church Encyclopedia traces the evolution of the church elder: The earliest churches seem to have elected deacons, but not elders.

40. The church Manual now stipulates, in the work and organization of the church, if a pastor has not been provided by the conference or mission, the office of elder ranks as the highest and most important." In recent years the world church has taken the stance that where Division committees approve and where a local congregation agrees, women may serve as local elders. The Ministerial Association has now taken the responsibility to give leadership in supporting and training local elders. The Association does this in cooperation with Church Ministries and other departments. The objective is to develop strong, committed, witness and nurture oriented pastor elder teams that will provide the spiritual leadership our churches are waiting for.

Elder's Digest is a publication of the Ministerial Association specifically for elders. Elders are encouraged to subscribe to the magazine and some conference give free subscriptions to their elders. Ministry /magazine are another fine resource for elders that help one's ministry and can be subscribed to as well. The Ministerial Supply Center at the General Conference makes materials and equipment available for elders. Being produced to help elders in the preparation of sermons. Training materials are being made available for conference ministerial secretaries and local pastors to use in training elders. The churches led by the Holy Spirit not personal sense. Zachariah 4:6.

41. Church dependent upon elders. On any given Sunday, probably more the holy seed church sermons are preached and more worship services are led by local elders and prophets than by pastors. There are just few ministers who are saving 7 billion people to be reached worldwide. Even when a pastor is available full time or the church is large enough to have more than one pastor, the needs of the church and its members are far too many for pastors to do all the work and according to the Bible plan they should not. Only through the faithful ministry of local church elders can churches thrive.

42. The need for effective pastors, prophets and elders teams is even more acute in developing countries. The holy seed church is growing faster now than even before. Seeds usually provide a route of upward mobility. New converts will eventually give to the church enough means to provide pastors for them, but at the beginning they cannot and so pastors must oversee huge multi-church districts. They may visit a given congregation only every two or three months. Only the work of faithful local elders keeps such churches alive.

43. The holy seed church is torching thousands of soul every day; approaching 2 million in months, through the spirit of God is preparing his people to meet Him at last hour. With majority of new members in place where few pastors are available. Who will shepherd them? Hopefully, their trained and dedicated local elders. With a decreasing ratio of salaried ministers per member, and with an increasing understanding of God's intended role for the local elder, the holy seed church today welcomes the strengths and talents of its elders as never before. As we focus to reach our goal of seven billion people and over, in all means winning souls for Christ.
44. The holy seed church respect all churches regardless of their denomination as we join together preparing people to meet their God. Every church has its goal as they lead church members to reach at the cross, I believe if we can have one sound and leave alone the difference arising in denominations, we shall hid our goal. In heaven we not have denominations by their names or Muslims and Hindus we shall be all like angels. Late us all join together to preach peace on the world as we wait to enter into eternal life.

45. THE ROLE OF CHURCH LEADERS

Special service is normally led by pastors if they are available. Elders are the pastors' assistants and should not assert themselves to take charge of special services in their pastors' place. The following guidelines will assist you in leading out when your pastor is absent or when the pastor asks for your assistance. This fundamental belief has purposely used significant portions of the work of pastors and elders must be kept purposely parallel. This final chapter will especially

reflect the church fundamental beliefs. The same guidelines should be followed for special services whether conducted by pastor or elder. Quotation marks will not be used when adapting the church fundamental beliefs. It is not being quoted as authority, both resources were prepared by the same source, and some adaptations will be made continuously, making the use of quotes tedious.

46. BAPTISM

Baptism is a symbol of death to the old life and the beginning of a new life in Jesus. It demonstrates a person's desire to become a member of God's family. It shows a willingness to receive the Holy Spirit and to use His gifts in a ministry to others.

{a} Elders and baptism. –Church elders play a significant part in a baptismal service. Often elders have visited, encouraged, and given Bible studies to the candidates and prepared them for baptism. On the day of baptism, elders often play a large part in organizing, directing, and giving support throughout the service. In fact, elders themselves perform baptisms under certain conditions. The church fundamental beliefs says, "In the absence of an ordained pastor, the elder shall request the president of the conference or local field to arrange for the administration of the rite of baptism to those desiring to unite with the church." The president may respond by arranging for ordained fundamental beliefs to perform the rite or by giving permission to the elder.

{b} Place of baptism. – Baptisms may be held indoors or outdoors, in a church baptistery or in a river, lake, or ocean. On some occasions baptisms have been held in water tanks, baths, swimming pools, and even barrels or bathtubs. Sufficient water to immerse a person and the ceremony may be conducted with decency, in good taste and decorum, then that place is appropriate.

{c} Preparation for baptism.- The time and place of baptism ought to be announced and advertised. Those persons involved in the ceremony should be aware of their duties and coached in their responsibilities. Deacons and deaconesses will need to have the place of baptism prepared.

{d} Dressing for baptism.- Advise candidates on suitable clothing to wear. In some places, the church has a supply of baptismal gowns and candidates need to bring only a change of underclothing. Beware of clothing floating up while entering the water or clinging to the body while leaving the water. Gowns should have weights sewn into the hem. Dark colors are least revealing when wet. If gowns are not available, candidates should be instructed to bring clothing that will not show transparent when wet. They will need to bring a towel and a change of clothing. Everything should be carefully planned beforehand so that during the baptism a quiet dignity and propriety is maintained, and no one may be embarrassed or offended. If an outdoor baptism is planned, a secure place for changing clothes

should be arranged. When a candidates is elderly, sick, physically handicapped, or exceptionally large an elder or deacon should provide assistance during the baptism.

{e} Acceptance at baptism.- Because the baptism will have great personal meaning for candidates, many of the remarks made during the service should be directly specifically to them. If a sermon or short talk is to be given at the service, the topic should center around practical suggestions that will help candidates lead successful Christian lives. Assure them that they are joining a family where there will be many supporting brothers and sisters, Challenge members to show love and acceptance of these new members.

{f} At some time candidates should be officially welcomed into the church family. This acceptance into membership may come before the baptism or immediately after. In either case, candidates are usually asked to stand before the people with the pastor or elders and the members indicate their acceptance and support by vote. The leaders of the church will then speak words of welcome on behalf of the congregation and, with a handshake or in some other culture manner, receive them into fellowship. In some churches the friends of the candidates and members of their families take a place at the front of the congregation near to those who are to be baptized. Candidates are often assigned a mature Christian from among the membership of the church who will become their spiritual guardian. Each of these individuals stands before the congregation as an indication of their love for and acceptance of the candidate and of their desire to support them in their choice to follow Christ.

{g} Performing the baptism.- Candidates are brought to the officiating pastor or elder by a deacon or deaconess. Before baptizing them it may be appropriate to speak a few words about the manner in which they came to accept Jesus. In some cases they may wish to give a short testimony. A common method for immersing candidates is for them to take a firm grip on your left wrist with both of their hands. You will then lift your right hand and say a few words such as, “My dear Sister/Brother, because of your love for Jesus, and because it is your wish to your life to Him and His church, I now gladly baptize you in the name of the Father, and the Son, and the holy Spirit. Amen.”

{h} At this point you will place your right or left hand (whichever is most comfortable for you) behind the shoulders of candidates and gently lower them backwards into the water. Some baptizer either provide or recommend that each candidate bring a handkerchief or a cloth to prevent water from entering the candidate’s nose and mouth while being baptized. This can be held in your other hand and placed over the face just before the candidate goes under the water, then used to wipe the face after. A deacon or deaconess should assist candidates from the water, covering them to prevent their becoming cold and to preserve modesty. They should be led to a secure place where they may change into dry clothing.

{I} Dangers at baptism.- If the baptism is to take place in a flowing river or in the ocean, baptize candidates with their heads up stream, or in the direction from which the waves are coming. In this way, the water will not pull candidates away from you, but rather will assist in carrying the weight, and water will not be forced into a candidate's nose or mouth. Be careful not to step too deeply into fast flowing rivers or go too far out in the ocean when waves are large. Be aware that some people have a fear of water. Settle their fears by speaking calmly with them. Never take hold of a microphone while in the water. The resulting shock can be fatal.

{j} Welcome after baptism.- Following the baptism of the last candidate, it is good to make an appeal to those observing to make a recommitment of their lives to Jesus. Invite nonmembers to prepare for baptism. The appeal may be followed by a prayer of commitment. Different customs are followed for welcoming newly baptized members. Some congregations will stand in a circle, hold hands, and sing together. Flowers, small gifts, or cards are sometimes given. Hugs and handshakes are exchanged. In some place the members meet in a celebration meal, giving the seats of honor to the newly baptized. Whatever custom is followed, it is important that these new members become bonded into the church community and made to feel accepted and loved by the congregation.

47. Child dedication:

The New Testament does not command such a ritual as child dedication. However, the way Jesus related to little ones encourages dedicating children to God (see Matthew 19:13-15; Mark 10:13-16; Luke 18:15, 7). "Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in His arms, and blessed them." It is understandable; however, that child dedication would be questioned by those whose background leads them to associate it with churches that practice infant baptism. For this reason, in the Holy Seed Church service there are no godfathers or godmothers. It is not a christening service, and ought not to appear as such, but a time of the parents dedicating themselves to God in the upbringing of their newborn or infant child. The service should be organized to emphasize its four basic

{a} purpose:

1. To thank God for the miracles of this birth.
2. To covenant the parents and family to raising the child to love Jesus.
3. To commit the congregation to providing the facilities and support for assisting the family in its task.
4. To bless the child and dedicate it to God. If a minister is not available, an elder may officiate during child dedication. However, an elder should not officiate without the local church pastor's approval.

{b} Planning the service.- Place. Some cultures encourage a baby presentation in the home. However, in most circumstances the ideal is to have the baby dedication as part of the morning glory service. Since commitment of the congregation is one the purposes of the dedication, it should be held when the largest possible representation from the congregation is available. Time of year. The annual church calendar should include dates when baby dedications are planned as well as scheduling ones when occasions arise. Be sensitive to time when relatives of the parents might be able to be there for the dedication. Announce the dedication date a few weeks in advance, inviting [parents to plan for the service. Make the event evangelistic by encouraging participants to invite their families and friends. Age. Babies may be dedicated at as young an age as parents are prepared to bring them to church. Children after school age are seldom dedicated. An exception may seem appropriate in the case of children of new church members.

{c} Conducting the service.- The typical dedication service has four parts:

1. Parents called forward. Make the baby dedication an important family event. Encourage non-member spouse to attend when their children are dedicated. Invite other sibling to join the dedicatory service. They may otherwise feel a bit left out by all the attention the baby is getting. Grandparents may wish to be included. Occasionally a grandparent will bring the baby even if parents are unwilling to attend, although this is not ideal. One good plan is to invite parents to come forward during the singing of the opening hymn, chosen to fit the dedication. Using the morning hymn would have been sung anyway. The last stanza of the hymn could be sung after the dedication as parents leave the platform. The entire dedication should take no more than four to five minutes. The homily must be very brief. Homilies before events such as weddings, baptisms, or child dedications are usually not very effective. Anticipation of the upcoming event is so strong that people hear little of what is said beforehand. Parents are also fearful their baby will cry. Five minutes seem to them like an age. If the homily is more than one or two minutes, it can be given while parents are still in the congregation, perhaps on the front row.

2. Homily. Parents should stand facing the congregation so worshipers do not feel shut out of the service. There is some spiritual significance in the father, as spiritual leader, holding the child. On the other hand, the mother might do better at keeping the child quiet. It may be best to let local culture and the parents decide. The homily should emphasize the covenanting or charging of the parents and the commitment of the congregation. A thought may be brought from such passages as:
3. Deuteronomy 6:4-7 “Teach them diligently to your children.”
4. 1 Samuel 1:27-28 “For this child I prayed, I also have lent him to the Lord.”
5. Proverbs 22:6: Train up a child in the way he should go.”

6. Matthew 18:2-6, 10 “Take heed that you do not despise one of these little ones.”
7. Matthew 19:13-15 “Then little children were brought to Him that He might put His hands on them and pray.”
8. Ephesians 6:4 “Bring them up in the training and admonition of the Lord.”
9. Close your homily with remarks such as the following: “Parents, before setting your child apart in dedication. I invite you to enter into a covenant with God. In bringing this little child for Christian dedication, you are accepting before God the sacred responsibilities of fatherhood and motherhood. By this symbolic act you seek to express your belief that this little one is not only your child but God’s. “The congregation joins you in dedicating this precious one to God, assisting you in working toward the day when this act of dedication shall be followed at an appropriate age by baptism, thus, entering into full and happy membership in this church family.” “You, therefore, as parents promise to do all in your power to bring this child up in the nurture and admonition of the Lord. Do you so covenant?” Parents answer: “We do.”

10. Prayer. Pastor or elder and parents should kneel for the dedicatory prayer. The congregation usually remains seated. It is important that an individualized, relational atmosphere prevail during the dedication. One way to accomplish this is for you to hold the baby while praying though one should be mindful of how the child may react. An alternate method is for the parents to hold the children and you lay your hands on the head of each child in turn as you mention each one’s name in prayer. If the group is large, other elders may join in the laying on of hands. The four purposes of a child dedication, included above, should be mentioned in the prayer. Ideally, each child and parent should be mentioned by name. You could lead into the Lord’s Prayer, with pastor, parents, and congregation joining their voices in congregation.
11. Certificate and congratulations. Certificates are usually given to parents after the dedication prayer. Typically, these include enrollment in the Sunday school cradle roll, and you may want the leader of the division to assist you in congratulating parents and presenting the certificates. They can be obtained from the General Conference Ministerial Supply Center, The Holy Seed Church book shop, or publishing houses. Sometimes a single flower in a bud vase is put up front before the service and presented to parents as part of the dedication.

48. CHURCH STANDARDS AND DISCIPLINE

1. The church’s high standards.- The God of heaven is a holy God. “As for our Redeemer, the Lord of hosts is His name, The Holy of Israel” (Isaiah 47:4). He is a righteous God. “For the Lord is righteous, He loves righteousness; His countenance beholds the upright” (Psalms 11:7). Because God is holy and righteous, His church has set high standards of moral and social behavior that

reflect the character of God. These standards are based upon biblical principles which are eternal and unchanging. Every person baptized into the church promises to follow these standards. Unfortunately, even though we have sworn allegiance to God and promised to follow Him, because of our human frailty, we fail to live up to the high standards God and the church have established. The Bible reminds us that "all have sinned and fall short of the glory of God" (Romans 3:23). All Christians are in constant need to return to Jesus for forgiveness of their latest failings and to plead for strength to live as He designs.

2. Discipline of member.- Sometimes church members fall deeply into sin. Often their problems affect the lives of the church family. Sometimes they bring reproach and shame on the name of God and His church. Remembering the holiness and righteousness of God, and remembering that all of us are sinners in desperate need of the forgiveness of God, what responsibility does the church have to correct members who are not living up its high standards? What does the church do when members are not living at peace with one another? What are the steps toward correcting the wrongs of members? When and how should the church discipline its members?

3. The value of a soul.- Before we answer these questions about correcting the wrongs of a person in the eyes of God. God considers every person He has created as very precious. Whether saved or unsaved, God's love is the same for all people. We are reminded that God "is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Peter 3:9). The pen of inspiration counsels, Human beings are Christ's property, purchased by Him at an infinite price, bound to Him by a love that He and His Father have manifested for them.

How careful, then, we should be in our dealing with one another." "The soul is of infinite value. It's worth can be estimated only by the price paid to ransom it. Calvary! Calvary! Calvary! Will explain the true value of the soul." Whenever the church needs to take action concerning a member who has fallen into sin, let each one of us be reminded that Jesus gave His life for that erring member just as much as He gave it for us. This will help us to remember the value of the souls of those who fall. It will make us more gentle and tender with them in their trouble.

4. Seriousness of sin.- While gentleness, love, and mercy must be shown to members who have fallen into sin, the church has a responsibility to take action concerning that sin. If sin is permitted to continue uncorrected in the church, it will destroy all the good that the church may do in the community. We are reminded that "he who covers his sins will not prosper" (Proverbs28:13). Because of Achen's sin, God was prevented from giving His blessing to the whole

nation of Israel (Joshua 7:1-26). Sin cannot be ignored in the congregation. It is harmful to the well-being of the church, and leaders have a clear responsibility to see that the sin is not permitted to continue and have its effect on the whole church. "If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty."

5. Christ's method.- Christ gave His church some very clear counsel on how to deal with members who fall into sin. He centered His counsel around four basic steps. First, He said, "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother" (Matthew 18:15). As an elder, when you learn that members have fallen into sin, you should first go alone to them and offer your assistance. You should go with love and understanding. Your purpose is not to condemn but to seek to point them back to Jesus, thus helping them to forsaken their sin. You should seek to encourage, praying with them for God's power and forgiveness.

If you are unsuccessful on your first attempt to reclaim fallen members, Jesus suggests, "But if he will not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established" (Matthew 18:16). Following Jesus' counsel, you should seek the assistance of one or two other respected and spiritually minded members to accompany you on a second visit. It may be that in the presence of two or three others, the erring members will admit their wrong and ask for help and forgiveness.

If still unsuccessful after the second visit, Jesus suggests, "And if he refuses to hear them, tells it to the church." (Matthew 18:17). If after several visits in which you have urged the fallen members with love to forsake their wrong and return to Christ, they are still unrepentant, the Lord Counsels that their names be brought to the church. This is usually done at a church board meeting where the member's problems are discussed. The church board may specifically recommend that the case brought to a church business meeting if it is a serious matter and unresolved. If the problem comes before the business meeting, members may be placed under censure of the church to allow them a specified time to repent to their actions and to find forgiveness.

In most cases, if members have been consistently visited and have been shown love and acceptance, they will be led to reinstatement with Christ and the church. If, however, the erring members still show no desire for repentance, even after a period of censure, and even after all that is humanly possible has been done to encourage their repentance, then the counsel of Jesus is, "But if he refuses even to hear the church, let him be to you like a heathen (Matthew 18:17).

When the church has done all it can to reclaim erring members, without success, Jesus says that they should then be considered as outside the church. It is Jesus'

meaning that, because of their failure to respond to the church's appeal for forgiveness, they have disqualified themselves from church membership. Thus, the church is free to remove them from membership by disfellowshipped them. Disfellowshipped members should not, however, be removed from the church's love, prayers, and concern. The elders should extend their greatest effort to win them back to Jesus and His church.

6. Disfellowshipping to be carefully considered.- The disfellowshipping of members is an extreme action which may be taken only when every other action to reclaim them has been attempted. Follow the church fundamental beliefs most precisely and persistently when applying church discipline. Members should never be disfellowshipped unless every possible step has been taken to help them seek God's forgiveness and reform their lives. Jesus' instructions in Matthew 18 about how treat an earring member are very clear. If the church has not followed these instructions, it may not disfellowship a member. "No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrong doer shall be removed from the church books, until the instruction given by Christ has been faithfully followed." Notice that no individual church member has the authority to disfellowship another member. Nor does the church board. This action may only take place in a regularly called business meeting. The board may recommend such action to the business meeting, but it does not have the power in itself to take the action. Disfellowshipped person should not be excluded from the services of the church if they wish to attend. However, disfellowshipped members may no longer play an active part in the affairs of the church. If they wish church membership again, then there must be evidence that they have repented and made restitution for their wrongdoing. They may then apply for rebaptism. It should always be borne in mind that whatever they may have done, or whatever their present condition, their salvation is still precious in the sight of God.
7. Love and mercy to guide all actions.- In our dealings with those who make mistakes, love must guide everything we do. Many feel it is their duty to root out sin in the church. God has not given them this work. Never forget that we are all sinners in need of God's forgiveness. Be patient with others who fail and show other who fail and show them Jesus' love and forgiveness. It is not our work to condemning others but to labor for their salvation. "The people of God are Christ's purchased possession, and what a price He has paid for them! Shall any of us be found aiding the enemy of God and man in discouraging and destroying souls? We should not indulge in condemning others, and we will not do so if we are one with Christ. We are to represent Christ in our dealings with our fellow men."

RELATIONSHIP WITH CONFERENCE/MISSION

Local elders have no official authority outside their own church except as they may be chosen by their congregations as delegates to special gatherings such as

constituency meetings where conference or union officers are elected and other business transacted. Elders need to be aware and help their congregations become aware that their local church exists by vote of the sisterhood of churches in the local conference/mission. Elder leadership must demonstrate that privilege and the local church's responsibility to the churches at large as expressed. The privilege of membership in the sisterhood of churches that has been extended to the local congregation by the family of churches can also be withdrawn.

49.Support for conference/mission.- Church growth comes from local churches. Church finance is generated almost exclusively in local congregations. Conferences/mission has responsibility for all church work in there are, but their success is almost completely dependent on the loyal support of local church leadership. Trust your conference/mission leaders, support them, consult them then hold them accountable when constituency meeting time comes. Cooperate in carrying out local, union, division, and general Conference plans. Regard correspondence from the conference/mission office as important. Encourage other officers in the church to support plans and policies of the church at large. The church fundamental belief is the most significant policy book of the denomination. The standards and practices of the church are based upon the principles set forth in it. These principles are to be followed in all matters pertaining to the administration of local churches both within the church and in its relationship to the higher organization, the conference. No attempt should be made by anyone to set up standards of membership or to make, or attempt to enforce, rules or regulations for the church which are not set forth in the church fundamental beliefs. The fundamental belief is approved by General Conference sessions and can be updated only at succeeding General Conference session.

It carries all the authority of the church. "When, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered." Close adherence to the church fundamental beliefs is not only responsibility as elder, but it is to your advantage. If you support it even where you might wish to see it changed, you can rely on its authority to support you when others press for unacceptable change. On the other hand, if you belittle these policies of the world church, your members will learn to belittle policies established in the local church.

Support from conference/mission.- Your conference/ mission supports your local church by providing its pastor. It also services you by providing ministerial credentials. This protects the local congregation from being deceiving by someone not approved by the denomination. While invitations may come from the local church to someone to preach, you must protect your congregation by denying the pulpit to anyone claiming to be a minister but whose license has expired or been

revoked. Individuals who have been dropped from the ministry, or who have been dismissed from church fellowship in other places, or designing persons who have no authority from the church, should not be permitted, no matter what they say, to gain admittance to you pulpit. Great care should be exercised to prevent this.

In each local conference or mission there are persons especially equipped to provide training and resources to assist the local churches in their outreach. Training sessions will sometimes be conducted by them in your area. Your church board might sponsor suitable people to attend these seminars. Choose those with the ability to pass on to others what they will learn. When these people return from the seminar, it is extremely important that time and opportunity be given them to implement what they have learned. It can be very frustrating for members who have been "fired up" at a training seminar to return home and receive little or no recognition or support from the church leadership for their newly acquired skills and plans.

The church fundamental beliefs voted by the General Conference in session, outlines the organization of the church and the procedures to be practiced in all congregations so that unity is maintained of the world church. Details are in that manual for the overall operating of the local church, including the selection, role, and duties of church officers. Every elder should have a current edition of the church manual available to them. It is essential for your development as the Holy Seed Church leader to be familiar with its contents and to use its prescribed procedures. This church fundamental belief is written with the presupposition that you have access to a Church fundamental beliefs and an overall knowledge of the ministry each department and church leader performs. Thus, the church fundamental beliefs will not repeat in detail the church fundamental beliefs Instructions to church leaders and departments. Rather, suggestions will be made here that will help you, as an elder and overall church leader, to support them.

THE ELDER'S CALL AND QUALIFICATIONS

Calling and election

Every member of God's church has been called into some ministry. All are part of a priesthood of believers called out from the world to minister for Christ. This priestly ministry serves people both inside and outside of the church. Elder's like all members of Christ's body, are divinely called to their ministry. There are, in fact, two sources of an elder's appointment: (1) they are called by God and (2) they are elected by their congregation.

Called by God.- The call to be an elder is a call from God. The church recognizes elders' gifts for leadership and elects them to the office; God gives the necessary gifts and creates the opportunity by guiding the church in its selection. Elders who realize that their calling comes first from God, will most appreciate how important and serious is their leadership responsibility.

Elected by congregation.- Elders who feel they have been called by God, nevertheless, have no official position or authority in the church unless they have also been elected by the congregation. The eldership should not be given to people who covet the position as a means of increasing their own personal influence and authority. Elders should not be elected because they already hold some position of importance in their community. They are not to be chosen because they have been successful in business or because they give large amounts of money to the church to the church. Elders are chosen because the church recognizes their call from God and sees in them the necessary qualifications for their work. Elders are usually elected for one year. The church may reelect them, but is under no obligation to do so. Elders not currently elected by the church have no authority in the congregation despite their previous position and ordination.

JOB DESCRIPTION

The tremendous differences between elders in varying parts of the world and in various size churches makes the preparation of a job description extremely difficult, Some church elders can hardly read or write. Others are doctors, lawyers, or engineers. Elders serve in widely differing circumstances. Some rarely preach. Others preach nearly every week. Actually, an elder's job description is determined largely by five factors: (1) size of the congregation, (2) available of the pastor, (3) the pastor's plan for involving elders, (4)the elder's gifts, (5) available prophets, and (6) the elder's willingness to work. We will first suggest areas of the elder's job description common to nearly all elders, then look at a small church job description, and finally a large church job description.

Common job description.- The Bible does not give a detailed job description for elders. We cannot always even tell what is meant by the word "elder" in passages describing New Testament church organization. Sometimes it means an elder person. Sometimes it refers to one of the apostles (2 John 1:1; 3 John 1:1). Sometimes it refers to local church leaders apart from the apostles (Acts 15:2, 4, 6). Putting all the New Testament elder passages together, we can get a general understanding of the work of local elders:

(a) Elders were appointed in every congregation, and thus played an important role in the early church (Acts 14:23; Titus 1:5).
(b) They were highly respected (1 Timothy 5:17, 19; 3:1).
(c) They carried significant leadership and administrative responsibilities (Acts 11:30; 15:2, 4, 6,22,23; 16:4; 20:28; 21:18; 22:5).
(d) They gave leadership in praying for and anointing the sick (James 5:14-20)
(e) They were to be shepherds, (not serving for personal gain, not having a domineering attitude) overseers, and examples (1 Peter 5:1-4; Acts 20:17,28}.

Note: In summary, elders' job descriptions should include at least three emphases: Spiritual leadership. Elders should be respect by their congregations and be able to

speak well. However, they should not be chosen primarily because of social position, or because of speaking ability, but rather because of their consecrated lives and spiritual leadership ability. Paul says an elder is to be "blameless, the husband of one wife, temperate, sober minded, of good behavior, hospitable, able to reach; not given to wine. Not violent, not greedy for money, but gentle, not quarrelsome, not covetous" (1 Timothy 3:2, 3).

General oversight, along with the pastor. Acts 20:28 and 1 Peter 5:2 speak of elders as "overseers." This would suggest they would tend to be generalists rather than specialists in their church view, for, in cooperation with the pastor, they give oversight and leadership to every area of congregational activity. Overseers are not meant to do all the work themselves. Rather, church overseers keep a watchful eye over each activity and department. Elders encourage and support the other church officers. As good overseers they should not dominate those they oversee, but include others in decision making. Elders are involved, through the church's committees and with individual members, in planning, staffing, training, and guiding the entire church program.

Elders should be committed to outreach. The congregation needs to know that their leaders have a clear vision of the church's mission. Elders ought to develop skills in worship leadership. At the pastor's request, or in his absence, they may serve as chairperson of board and business meetings. Nurture. Acts 20:28 and Peter 5:2 also stipulate that elders are not only overseers, but shepherds. They are under shepherds working under and care for their flock. Pastors shepherd the flock as a whole. They should, of course, be interested in individual church members, but their time and even their gifts are limited.
Also, pastors move away more often than elders. Members need to bond with elders who are more permanent in the community. Besides, pastors are professionals in the business of church. This causes some members to put pastors no a different plane from themselves or to even feel pastors serve them because they are paid to. Thus there are significant advantages for an elder as a fellow member to give personal care and counsel. Individual nurture of members should be a special responsibility of elders.

Elders should counsel, encourage, and pray for the sick, the discouraged, and any having special problems It is ideal if they can work as teams with their spouses in such programs as home visitation. This should include taking Communion to shut-ins. Elders should forget that pastors and their families also need nurture. If elders do not provide this, who will? Elders sometimes organize a pastoral family nurturing committee dedicated to helping the pastoral family be successful and feel loved.

There should be significant involvement of elders in preparing new members for baptism. This ought to lead to the elder's direct involvement in providing the special love and nurture new members need. Elders should take special responsibility for helping them make firm friendship within the church.

Small church job description.- Elders' job descriptions in small churches vary most dramatically from those in large churches, not so much because of church size, but because small churches typically have the service of a pastor only occasionally. Thus, elders in small churches must take responsibility for nearly all the detailed administration of the church, with only basic guidance from the pastor. These elders must presumably plan to preach often. The General Conference Ministerial Association makes material available to assist elders in sermon preparation.

Elders in small churches usually plan and lead out in worship service, including Communion. Their duties may include calling and chairing the church board or business meeting in the pastor's absence. They organize and participate in the visitation of members, especially those not in regular attendance. They oversee the evangelistic plans of church. They help train the congregation in stewardship and give general oversight to local church finance. Elders in small churches take special responsibility for seeing that all departments of the church are functioning. They convey to the congregation messages and plans from the pastor and the local conference/mission office. Their authority and responsibilities are very broad, but should be carried out under guidance of the pastor and in consultation with the church board.

Large church job description.- As congregations grow they usually need more than one elder. This was true even in the very early church (Acts 14:23; Titus 1:5). Elders in small churches may become frustrated over having so much to do. Conscientious elders in large churches may become frustrated over not knowing what they are supposed to do. Anxious to serve the Lord faithfully, most would like to do something more than calling for the offering or announcing a hymn during the worship service. They feel under-used. These elders, while having interest in and giving oversight to all church programs, should also be given specific assignments.

The elder team. The number of elders elected by the congregation should depend on the number of specific tasks it assigns its elders. Honorary elders are not ideal. The position of elders is a working position. Nonworking elders encourage nonworking members. All elders presently serving make up the elder team. Elders serve as members of the church board. They may also be organized as a board of elders. The board of elders should provide a pastor's support group. Not only should they minister to and encourage pastors in their personal spiritual quest, but

provide an intimate, confidential, wise sounding board where special church problems can be discussed without their becoming public knowledge.
Each member of the elder team may be assigned to one or more planning groups, such as an evangelism council, worship committee, Sunday School council, or youth ministry committee. Each should have some assignment in an outreach ministry and in visitation. One of the most significant assignments may be to find ways to reclaim inactive members and help close the "back door" of the church.

The first elder. Where more than one elder is elected, one should be designated as "first" or "head elder." Head elders are special assistants to the pastor. Under the pastor's guidance they organize the team of elders and give other elders their specific assignments. If an elder is to serve as chairperson of the church board or business meeting, it is usually the first elder.

QUALIFICATIONS

Certain character qualifications are expected of elders:

{a} Committed to Christ.- Spirituality must have a private dimension before it can have a public influence. You dare not expect to lead further than you have been led. A significant secret of the apostles' success was in their being able to say, "That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ" (John 1:3). Total commitment. To give others what you yourself do not have is an impossible and frustrating task. "You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ"

Without the spiritual dimension, the work of church leadership will degenerate to implementation of psychological techniques, organizational methods, and motivational cheerleading. Real power spring from spirituality that comes from a personal encounter with Christ. Saul saw a vision of Christ on the Damascus road and it caused him to ask, "Lord, what do you want me to do?" (Acts 9:6). He became a leader in the Christian church only after catching a vision of Christ and committing himself totally to Him.

{b} Daily commitment. Commitment, deep spirituality, and strong moral character are necessary attributes of Christian leadership, but they do not come naturally. They result from a close, daily association with Jesus. This must be a continual process whereby the elder makes time each day for Bible study, Meditation, and prayer. As a Christian leader, you cannot hope to have the power to lead your people in God's way unless you make a commitment to daily devotions. Jesus felt this need to be with His Father and renew his strength and direction. "Now in the

morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed" (Mark 1:35). This was not an isolated experience. It was His custom to spend the early hours of each day in private devotions (Matthew 14:23; Mark 6:46; Luke 5:16). Jesus' devotional life should serve as a model for all Christian leaders today.

{c} One caution. Beware of spiritual pride. While your goal is to be Christ like, the more like Christ you become, the less aware you will be of it. Anything else is pride masquerading as piety. Time commitment. No commitment is total unless it includes a commitment of time. Elders' work, like pastors' work, is never done. You will never accomplish all you would like to for the church. You must not let church work cause you to neglect your family and other responsibilities. On the other hand, unless you are able and willing to spend at least two to four hours a week doing the work of an elder, you probably should decline the position.

{d} Example to members.- What Jesus taught He was. That is what made His teaching so effective. Church elders must be what they ask others to be, believes what they expect their members to believe, and love Christ the way they want them to love. Elders must be able to say like Paul, "Imitate me, just as I also imitate Christ" (1 Corinthians 11:1). Elders are chosen and ordained in a congregation not only for the purpose of doing church work, but to reveal the character of Christ. They are Christianity with skin on. They are not perfect people, but they ought, like Christian, to be persons of principle. What people think of Christ probably depends less on what His representatives say about Him than on what people think of them as they say it.

{e} The Bible sets high standards of living for church elders. When Moses was counseled to choose elders they were to be "such as fear God, men of truth, hating covetousness" (Exodus 18:21). Paul outlines the attributes of character that were to be displayed in the lives of elders in the early Christian church. An elder was to be "blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination not self willed, not quick-tempered, not given to wise, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict" Titus 1:6-9).

"Those who are appointed to guard the spiritual interests of the church should be careful to set the right example, giving no occasion for envy, jealousy or suspicion, ever manifesting that same spirit of love, respect, and courtesy which they desire to encourage in that brethren." Setting a right example would surely include the

following: Support church doctrine. Speak the things which are proper for sound doctrine" (Titus 2L1). Never undermine the faith of those you lead by public airing of your questions and doubts.

If you have questions, discuss these with your pastor and other dependable leaders. An elder is chosen to uphold the church. Thus their teaching must be based on sound, Christ centered doctrine. Maintain strong family relationships. The Bible suggests that one way to tell whether or not persons will make good elders is to look at the kind of relations they have with their own family. The elder should be "one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his house, how will he take care of the church of God?)" (1 Timothy 3:4-5).

{f} As church elder, you belong to two families: your own family and the church family. The Bible suggests that if you have learned to lead your own family so that they enjoy a close and happy relationship both with you and with God, then you are more likely to receive the same response from the church family. "The greatest evidence of the power of Christianity that can be presented to the world is a well ordered, well disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart." Be sexually pure. Be an example in purity" (1 Timothy 4:12). Avoid sexual indiscretions by being (1) in love with your spouse, (2) aware of your vulnerability, (3) cautious of counseling the opposite sex, especially on intimate and (4) being spiritually strong. See adultery as a sin, not only against yourself and your family, but against your God.
{g} Overcome racial prejudice. Racism and prejudice are sinful. Christian love pulls down barriers that separate people. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28). If Jesus is your brother and my brother, then you and I are members of the same family; and color or caste or tribe or language or nationality is irrelevant. Be an exemplary giver.
As a faithful tithe payer and giver of offerings, you can do much to encourage church members to be good stewards. A member who does not return a faithful tithe should not be elected as elder. Do not ask people to sacrifice for the church more than you proportionally do.
{h} Admit your mistakes. With God, the only "unpardonable sin" is the unconfessed sin. With congregations, the most unpardonable mistake by an elder is probably tone everybody knows about, but you cannot admit. God freely forgives sins we confess. Congregations usually forgive mistakes we admit. Be a Christian example to your members, but remember that a first step in Christianity is admitting your mistakes. Elders are expected to have exemplary characters. But remember, God

asks nothing of you that he is not willing and able to empower you to do. High standards, however, are a significant reason for not choosing an elder prematurely. {i} "Said the inspired apostle: 'Lay hands suddenly on no man.' In some of our churches the work of organizing and ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for responsible work."

{j} Leader of members.- Romans 12:8 lists the gift of leadership as one of the gift of the Spirit. The gift of leadership is the ability to give direction and guidance to God's people so that they will work together to accomplish what God would have them accomplish. It is a gift especially needed by elders. Love your members. If you love those you lead, most will love you in return. And if they love you they will follow your leading. On the other hand, If your members do not like you, it is almost impossible for you to lead them to love Christ. Elders must love people. If you cannot get along with people you cannot get along as an elder.

Loving people in general is both very popular and fairly easy. But loving certain people in particular is one of the toughest tasks of church leadership. Elders must be able to see people as they are, warts and all, and not lose sight of what they can become by God's grace. When Jesus saw the multitudes, "He was moved with compassionate for them, because they were weary and scattered, like sheep having no shepherd" (Matthew 9:36). To be compassionate as Jesus was compassionate is to go beyond sympathizing to alleviating. It not only accepts people's imperfections, but longs to help them grow.

Even abusive people become lovable when you focus, not on what they do, but on the hurt that is causing them to do it. All church leaders are sometimes abused, criticized, misunderstood, falsely accused. A test of Christian love is being able to genuinely forgive those who have abused you. One of the most successful ways to learn to love your members and help them learn to love is to invite them into your home. Elders should extend hospitality, not only to church members, but to nonmembers and visitors as well. Unite your members. Hitch two large horses to a small load. Can they pull it" Not if they are pulling in opposite directions. They may bow their necks and pull with all their might, but someone just winds up patching the harness. Put two gifted members "Prophets" in a congregation and ask them to help the church lord. Can they do it? Not if they are pulling in opposite directions. The pastor and elder have to spend their time patching things up. Helping members pull together in unity is one of the most important parts of an elder's leadership

{k} Consult your members. Do not be a heavy handed leader, making all the decisions. Help your congregation set its own goals. Church goals then tend to be owned goals. And people will work to reach owned goals. Plan those you lead, not just for them. Follow your leaders. Elders unwilling to follow their leaders will

unsuccessful in leading their followers. If you do not follow, why should they? “Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren.”

{l} Enable of members.- The most important work in the worlds for any individual is whatever work God asks that person to do for Him. The grandest work in the world is the work of serve, and God calls all –every member of every congregation to some ministry of service. As an elder, you are to be a coordinator and a facilitator using your influence to help each of your church members develop the full potential of their individual spiritual gifts for the building up of the church. Help members find what their spiritual gifts are. Then train them. You may do this yourself if you have the gift of teaching, or find others to teach classes you have helped organize. Then use your influence to organize the church to support ministries that use the gifts of those in the congregation.

50. ORDINATION

Purpose of ordination.- The biblical background of the ordination rite indicates that it “was an acknowledged form of designation to an appointed office and a recognition of one’s authority in that office.” As the New Testament church expanded, individuals in the church were selected for different types of leadership. Apart from the appointment and ordination of the twelve apostles for their unique, unrepeatable role (Mark 3:13-14), the scriptures distinguish three categories of ordained officers. (1) The gospel minister was called to preach, teach, administer the ordinances and provide pastoral care for church members (1 Timothy 4:14; 2 Timothy 4:1-5). (2) Elders were called to lead and minister to local congregations. They were overseers of all the affairs of their churches, performing pastoral functions as well (Acts 14:23; 20:17; Titus 1:5-9; 1 Timothy 3:2-5). (3)Deacons were called to care for the physical needs of the church and its members, giving special leadership in the benevolent work of the congregation (Philippians 1:1; Acts 6:1-6; 1Timothy 3:2-5). Individuals each of these three categories were set aside for their special ministry for the church by the rite of ordination.

The Holy Seed church follows the same practice today:

Elder’s ordination is a public recognition of: (a) God’s call of the individual to this specific ministry. (b) God’s enabling the person for this ministry by providing the spiritual gifts needed. (c) The congregation’s recognition and approval of God’s call and an expression of its willingness to follow the individual’s leadership. Though ordination conveys no special powers upon the recipient, it does impose responsibilities. Accepting ordination means that, in a very special sense, you are no longer your own, but God’s. Thus, ordination should not be accepted lightly.

Prerequisites to ordination.- As already emphasized, prerequisites to elder ordination include a call by God and election by local church. Conference/mission approval is not necessary. However, one additional prerequisite is self- examination by the ordained. Wrongs should be made right. Commitment much to Christ and His church should be renewed. In some areas of the world there is reluctance to ordain elders until they have proven themselves over a long period of the. This may be because of the custom of other local churches that assume the candidate is making a lifelong commitment much like a pastor or priest, rather than a basically one- year commitment as in the Sunday church.

Our church teaches that elders should be persons of experience and chosen wisely. But once they have been elected, their ordination should not be unduly delayed. The church fundamental beliefs suggests that ordination should occur soon after elders are elected. In fact, it stipulates, "Election to the office of elder does not in itself qualify one as an elder. Ordination is required before an elders the full support of the church and publicly invites the Holy Spirit to bless their leadership. It is well for new elders to receive special training, but it should not be assumed that their ordination depends on it.

The ordination service.- Although the elder ordination service is both sacred and special, it is also kept simple. The service is performed by am ordained minister, usually holding credentials from the local conference, preferably the pastor of the congregation. Ordained ministers and elders in the congregation may assist. The ordination is held in the presence of the congregation the elder is to serve. At the proper time, usually during the morning glory service, the candidate is invited to the rostrum where the minister speaks briefly about the qualifications and work of an elder.

Those participating kneel as the minister prays that God will approve the congregation the church is giving that the Holy Spirit has called the candidate to this office. The presiding minister's hand of ordination is laid on the candidate's head during the prayer. Assisting ministers and elders may join in this. After the prayer, those participating share a word of blessing and encouragement with the candidate. A nice symbol is for the ordained to be invited to remain on the platform for the rest of the service, signifying the new position of leadership.

Authority granted.- Being elected and ordained as an elder is not for the purpose of granting status, nor does it convey an elevated position in the congregation. The ground around the cross is level. Ordination legitimatize servant leadership. Elders may officiate at the communion service. They may lead out in a funeral service. They may request the conference/mission to arrange for the rite of baptism. Usually, a minister will be sent, although elders might marriage service, although they may assist in some parts of it. All of this is to be done only in cooperation with the church pastor, who would normally perform these services if available.

The church fundamental designates procedures for conducting these services and the church fundamental beliefs gives additional details. Ordination is meant to be permanent. It will be recognized for elder's entire lives unless they disqualify themselves by pastors or improper behavior. They need not be preordained when accepting the same position either in the same or another church. If later elected as deacons they may act in that office without preordination.

Authority limited.- The authority of elders is limited by the election process of church. They function as elders only as long as the church elects them to the office. It is important to understand how the office of elder is purposely local church centered: (1) Only the local church can elect elders. Conferences /mission cannot. (2) Normally, the local church pastor ordains them. (3) They are to be ordained in the presence of the local congregation they will serve. (4) Their ordination authorizes them to serve only in the church that elects them, although under some circumstances they may serve in more than one church if other churches elect them.

The authority of elders is limited by their obligations to their pastor, church board, and church business meeting. They should see themselves as assistants to the pastor, and work always under the pastor's guidance. Major problems should be discussed with the pastor and, if needed, taken to the church board, rather than arbitrarily decided by an individual elder. The most important decisions of all, such as the acceptance or dismissal of members, must be made only by the church as a whole.

51. THE ELDER AS SUPPORTER OF OTHER LOCAL LEADERS

Local church elders play an important role in sustaining the morale and encouragement of the various volunteer church workers who faithfully carry on the church's ministry in a variety of capacities. "To encourage and support" should be the motto of each elder.

52. SUPPORT CHURCH SECRETARY

Keeping accurate records of the membership and major activities of a church is one way to maintain an efficient organization. The church secretary is the person who has the main responsibility for this function. The secretary is chosen because of his or her reliability and faithfulness in caring for all the clerical duties and correspondence of the church. The secretary attends all board and business meetings, writing a record of the actions taken. This record is known as the "minutes" of the meeting and includes such details as the date and place of meeting, the name of the chairman, the people in attendance, and opening/closing prayers. The minutes contain a careful record of all items passed by vote. These minutes are permanently recorded in the appropriate section of the Church Record book. The Church Record book also contains the names of all church members. It is essential that this list remain accurate up to date. The membership roll is important to you as elder, for it provides you with information about your members, both

past and present. It tells you who your members are and where they may be found. Use this as you plan for the visitation and nurture of your members.
Each time a new member joins the church through baptism, profession of faith, or transfer in, and each time a member is lost from the church by death, disfellowship, or transfer out, their names must be immediately added to or removed from the church roll. It is one of the secretary's duties to handle all the correspondence that passes between two churches when a member is transferring his or her membership. It is imperative that the world church be careful in transferring members from one congregation to another. Be careful in giving transferring members leadership positions in your church before the transfer is complete. One way to manage this is to elect someone to a position subject to transfer. However, in its commendable desire to be careful in the transfer of membership process, the church has created a system that can become a bit cumbersome. The transfer of membership request must go from the member to the secretary in the new church, to the secretary in the old church, to the old church board chairman, to the old church board, to the old church first reading, to the old church second reading, to the new church second reading and vote of acceptance, to the old secretary for removal of the name from the old church's membership roll.

For the protection of the church and its members the system must not be bypassed. But for the sake of the transferring member it must be handled efficiently. New members hardly feel wanted if months transpire between the time they ask for transfer and the time they are voted in and welcomed. The previous paragraph shows that a church secretary, pastor, or elder must act at least 12 times before a membership transfer is completed. It is imperative that they work together closely so they can act promptly.

The church roll invariably includes the names of members who no longer attend. Some of these are individuals who have backslidden from the faith. Some are people who have left the area. Where possible, the church secretary should attempt to keep in touch with these who are away from the church. The secretary may send letters to keep them informed of the activities of the church and to bring them encouragement. If it comes to the attention of pastor or elder that a member who has moved away needs spiritual help, you mask the secretary to send a letter to the pastor in the new area to ask that someone visit the person.

To assist the local conference/mission in monitoring the membership and activities of the local church, the secretary prepares a quarterly report. This report records information. The church secretary's quarterly report helps the local conference/mission keep its records in order. It also gives them an understanding of progress in the local churches. As elder, you will need to confirm that the

secretary has faithfully recorded all the details asked for in the report and that it has been sent to the secretary of the local conference/mission at the end of each quarter.

53. SUPPORT CHUCH DEACONS AND DEACONESSSES

Deacons and deaconesses have given significant support to the church since its beginnings. Acts 6 says that, as the early Christian church grew, the 12 apostles found themselves unable to care for all the work. Therefore, seven deacons were chosen. Their work was to help the poor and the sick, and to give both physical and spiritual support to church members. This freed the apostles to give more time to preaching, evangelism, and administration.

The New Testament also records the names of several women who served the church by helping the poor and needy (Acts 9:36-39; Romans 16:1-2). These were devout women with kind, pleasant personalities who endeared themselves to the people of their community by acts of love. Deacons and deaconesses in the church today still provide the same caring, serving ministries. Through the spiritual gifts God has given them, they regularly minister too many of the practical needs of church members and church property. They provide assistance and encouragement to the poor, the sick, and the discouraged.

They visit people in hospitals and prisons. They share leadership in administering the ordinances of baptism and the Lord's Supper. As in New Testament times, deacons and deaconesses greatly assist you in your ministry as an elder today. Because they are close to the [people, they can become eyes and ears for you in finding those who need your special help. Meet with them and learn where you can give assistance. As you visit your members, take them with you. When they bring their suggestions and requests to the church board give them your support.

54. SUPPORT CHURCH TREASURER

Encourage the treasurer.- The church treasurer receives, counts, receipts, deposits, disburses, keeps account of , and reports on all money that comes into the church. Tithes and offerings are sent to the conference/mission monthly along with a financial report. Money given for the local church, money from the different entities within the church, and any other finances handled by the local congregation are distributed as directed by the church budget, or board or business meeting action.

This includes the payment of accounts, insurance premiums, utilities, rent, departmental expenses, purchases on behalf of the church, and payment for services and maintenance. The treasurer will be called on to give a financial report at each board and business meeting indicating what money has been received and

how it has been expended. The above paragraph is meant to impress you as elder that treasurers work hard, very often harder than any other officers in the church. But most of their work is behind the scenes work, thus they are typically not only overworked, but under appreciated. As church elder, make it a point to show and voice appreciation for them often.

Keep giving confidential.- Treasurer have a special responsibility to keep members' giving confidential. Such information should never be shared with anyone except those who share the responsibility of the work. Occasionally, a pastor or designated elder or auditor may need to know about a member's tithe paying record.

One reason the pastor or elder or auditor may be placed on the nominating committee is so they can diplomatically lead the committee away from choosing non-tithers as church officers. Respect your treasurer's duty to keep the giving records of members confidential and do not ask for such information unless you have and official and specific need to know.

Keep money time.- Handling God's money is a sacred responsibility. It is also a practical responsibility, for when members stop trusting their church leaders they may stop giving to their church. Never, never take church money that has not gone through the treasurer's records. When money is being counted, it is a wise practice for someone such as a deacon or deaconess to assist the treasurer. This will provide a check on the treasurer's counting and a witness to his or her integrity. If money is not to be counted until later, it should be locked away in the interim and not accessible to any one person.

It is sometimes wise to have more than one signature required before money can be withdrawn, pastors, elders, and other church leaders should never ask the treasurer for money the treasurer has not been authorized to give them. Wise leaders will not ask and wise treasurer will not give it even if they do. Wherever practical, money should be received in envelopes, with amounts and the donor's name included. These envelopes are kept by the treasurer to show the auditor that funds have been properly handled. Money given to the church is God's money. Its misuse is a serious offense that can only prevent His blessing.

55. SUPPORT CHURCH MINISTRIES

The church ministries department is an important part of the Holy Seed church. It is recommended that a Church Ministries Council be chosen to coordinate in the local church all the activities sponsored by this large department. This council can relieve the church board of much of its detail work. Several subdivisions of the Church Ministries department are mentioned here, with emphasis on how they related to your work as elder.

Dorcus and Community Services.- The Holy Seed church has established the holy seed community services program as an expression of its love and concern for the needy. Some of the community projects adopted by the church include gathering and preparing of clothing, food, and other supplies for the poor and unfortunate; visiting hospitals and prisons; community health projects; agricultural projects; repairing homes for the aged; refuge centers for the abused; and disaster relief.

The Holy Seed Community Services program may also offer training classes in cooking and nutrition, hygiene, first aid and home nursing, homemaking, child care, family budgeting, counseling and other services. In the form of clothing, food, disease prevention, emergency first aid, and comforting care. If disasters occur of greater magnitude than local facilities are able to handle, the Conference/mission Disaster coordinator may be approached for assistance.

Community services are sometimes administered through the Dorcus Society, occasionally with the assistance of an the holy seed Men's Group. The program should work closely with church deacons and deaconesses. As an elder, you are anxious to find ways every member's spiritual gifts can be used in the church. The list of services above is so inclusive that people possessing almost any of the spiritual gifts can find a place in community services. Such a ministry may prove an excellent place for new members to serve. Also, those with many practical and few public skills may find a place here to serve effectively.

Family Ministries.- Every church must recognize the impact that the family can have in disciplining its members for Christ. It is in the family that our needs for social contact, for belonging, for love, and for intimacy are met. The family helps to establish our personal identity and individual worth. In the family, values are implanted that stay with us throughout life, "Far more powerful than any sermon that can be preached is the influence of a true home upon hearts and lives"

To help meet the needs of families the church chooses a Family Life Leader to assess the needs of church families and provide pertinent information and data for the church pastor or elders. Elders should work closely with their pastor and family life leader to find and minister to families in difficulty, and present special family life programs to nurture all church families.

Women's Ministries.- Laity women play a vital role in our church, in many places they are the backbone of the congregation. Church should have a ministry specifically tailored towards these women's special needs.

Music Ministries.- Music enhances worship. It has a special power to reach the heart and open the mind. It is inspires, teaches, and contributes toward spiritual

growth. It lifts thoughts and minds toward God. To develop this gift in the church, larger congregations have a Music Leader to plan, lead, and develop the music program. If you preach or otherwise plan the worship service, work with your music leader to coordinate music and message. Help your music leader get new church members or evangelistic interests involved in the church program by inviting them to provide special music or sing in the choir. Encourage your music leader to get young people active in the church by including them in the church's music program.

Lay Activities and Personal Ministries.- Every church member is called to some ministries give support to the internal program of the church, some are used in reaching those outside the church. The Lay Activities/Personal Ministries Leader is chosen to encourage the development of members' gift to be used in winning those outside the church. In a special way the Lay Activities/Personal Ministries leader works to develop the witnessing abilities God has given church members so that they may be missionaries to their community. The Lay Activities/Personal Ministries leader organizes and implements the witnessing and outreach programs of the church.

How can you as elder support your Lay Activities/Personal Ministries leader?

(1) Be personally involved in some church outreach programs.
(2) Give liberally of morning glory time to promoting outreach programs.
(3) Cooperate in offering soul winning training in the local church.
(4) Encourage your Lay Activities/Personal Ministries leader and others to attend conference/mission outreach training programs.

Sunday School.- The Sunday school provides a time for spiritual growth through Bible study, small group fellowship, and world mission outreach. Its aim is to win, hold, and train those of all ages as disciples of Jesus Christ. Support the Sunday school by faithful attendance. Encourage the training of Sunday school teachers. The small group Sunday school class is an outstanding ideal, but it is only as effective as its teacher. Encourage having a special Sunday school class for learners, where pastor or elder teach fundamental beliefs. Consider establishing branch Sunday Schools as part of your church growth programs. "The Sunday School, if rightly conducted, is one of God's great instrumentalities to bring souls to knowledge of the truth." Visit the children's and youth's divisions of the Sunday school to show your support. Affirm publically those who work in the children's Sunday school. Encourage men to get involved in these divisions to serve as Christian models, especially for the boys. See that money is provided for adequate Sunday school supplies.

Stewardship.- All of us responsible to God for the way we manage what He has given us. We are reminded in Scripture, "Moreover, it is required in stewards that

one be found faithful" (1 Corinthians 4:2). Practicing good stewardship means being faithful in our use of the time, opportunities, abilities, and finances God has entrusted to us. In short, it means the commitment of our whole lives, all that we are and all that we have, into the hands of God to be used as He wills. Therefore, the work of the Stewardship and development organization and the local church Stewardship Secretary is to encourage each church member in this commitment to God and to be good stewards through the way each develops and uses God's gifts.

Finding funds to support the church's program is one of the major problems church leaders face. It ranks next to that of finding sufficient volunteer personnel. Often church financial headaches are symptoms rather than the primary problems. If financial difficulties keep recurring, it is usually because the methods used to correct them treat the symptoms rather than the problem. The financing of the local church must be carried out carefully and with the support of the all church members.

Each year, the church board should prepare a list of all expected expenses and present it to the membership for approval. The resulting church budget should include a clearly define plan for meeting these expenses. It is often the practice that the church pastor, elders, stewardship secretary, and other selected persons visit the homes of members to explain the church budget and to encourage each family to make a personal commitment to support the church's financial program by planned giving.

To support the church stewardship secretary, be a faithful returner of tithe and giver of offerings by being on a planned giving program yourself. Don't ask your members to sacrifice more than yourself or be on some stewardship program you are not practicing. Keep stewardship principle and financial needs before the membership, emphasizing that each family should be on a planned giving program. Keep your people informed about the financial needs of the church through ongoing reports to the church and church board. Prepare morning glory offering appeals carefully and prayerfully.

Youth.- The young people of our churches have tremendous talent and potential, that if directed correctly, will bring great blessings to the church. In the local church the Church Ministries Council or the Youth Ministries Committee is responsible for the planning of the youth and pathfinder activities of the church.

The Holy Seed Youth Society.- The Holy Seed Youth society (formerly Missionary Volunteer Society) is the action and fellowship organization for senior youth in the local church. It primarily serves ages 16 to 30. While it should never be our intention to separate the youth from the other members of the church, we must

recognize that their needs may be different from the other age groups in the church. Youth societies provide opportunity for fellowship and spiritual development of youth while in the company of others of their own age group. The primary goal of the youth society is to win include components of worship, fellowship, instruction, and faith sharing that direct the youth toward a saving relationship with Jesus. Ideally, meetings should be held weekly, usually on Friday evening or Sunday afternoon.

The Holy Seed Junior Youth society and Pathfinder Club.-The Junior Youth Society (formerly Junior Missionary Volunteer Society) serves age 10 to 15. It often centers around the local church school. Its purpose is similar to that which the youth society performs for senior youth. The Pathfinder Club also serves this age group. In some areas it has replaced the junior society. Its activities include spiritual instruction, crafts, field trips, campouts, and sports. These programs foster personal qualities such as neatness, dependability, self-control, endurance, and outreach activities.

Children's Ministries.- In recent years the church has emphasized the need for a wider ministry to its children. In the past, ministries to younger children have been mainly cared for by the children's divisions of the Sunday school. In recognition of the importance of the early childhood years for spiritual development, the church has recently introduced Children's Ministries through the Department of faith and spiritual growth among younger children, not only through programs run in the church, but also through approaches made to parents in the home and through various community activities designed to appeal to children.

Children's Ministries today has materials and resources to assist the local churches in the following specialized area: children's Sunday school and camp meeting programs for the cradle roll, kindergarten, and primary divisions; Vacation Bible Schools; Neighborhood Bible Clubs; teaching children faith and morality; family and individual children's worships; home parenting support; children's guides to stewardship; mission and outreach projects for children; children's music; Christian child care centers and kindergartens; religious instruction for school and cross cultural programs for children.

Some churches are now appointing Children's Ministries Coordinators to introduce and oversee some of these concepts and activities in the programs of the church. If you do have such a coordinator, as elder, you share the responsibility to ensure that your church is aware of the importance of providing for the spiritual development of your children and to create ways of introducing activities to meet their needs.

To further show your support for the youth of you church, attend youth meetings. Give high priority at election time to the choosing of youth leaders. Do not fill the other offices first and give youth the leftovers. Get parents of church youth involved. They have the most at stake. Be sure facilities are available for youth and pathfinder meetings. Work through the church's youth leaders to get youth people involved in the worship service and other programs of the church.

56. SUPPORT COMMUNICATION

Part of the challenges facing the Holy Seed Church is to communicate our message to our surrounding communities. While this is the work of every church member, the church Communication Secretary has a special contribution to make. Part of the work of your communication secretary is to provide information about your church and its message and activities to members of the media, people of influence, and the community as a whole.

Here are some of the ways your communication secretary can keep the message and activities of your church before the public: news releases to newspapers, radio, and television; public service announcements in local media; letters to the editor on matters of church concern; photos coverage of church activities; becoming personally acquainted with leading media and public service personnel; arranging for the advertising of church buildings, activities and services through newspaper, telephone and motel directories, and on highway signs; church exhibits at fairs and public gatherings; arranging; for church involvement in civic occasions and community programs; religious broadcasts on radio and television.

While it is important for the congregation to communicate with people outside the church, communication within the church is also essential to keep your members informed of your church's programs. The church communication secretary can assist the church by producing a church newsletter, placing news items and photos on the church notice board, reminding members of the church radio/television broadcast times, and sending regular reports and news items to the local conference/mission communication secretary. Elders should learn to think like communication secretaries, always asking themselves, what is going on in the church that our community should know? What is going on that our members should know? Share answers with your communication secretary.

57. SUPPORT CHRISTIAN EDUCATION

The Holy Seed church operates a school system whose principal purpose is restoring God's image in its students. The common branches of learning are taught in our schools, with additional instruction in a Christian approach to social adjustment, civic responsibility, moral and ethical values, and vocational sufficiency. "In the highest sense the work of education and the work redemption

are one" "Wherever there are a few Sunday keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed."

Here are some ways you can support Christian education: Promote the principles of Christian education. Even if your church does not have a local school available to its children, there are secondary and higher education boarding schools available around the world. Have an annual Christian education. Shortly before the beginning of the school year, center an entire worship service on Christian education. If you have a church school, invite the teachers to the platform and have a special prayer of dedication for them. If desirable, church school children and their parents may be included in the dedication. You can dedicate youth going off to boarding schools. Even if you do not have a church school, you can still promote Christian education.

Support Christian education by sending your own children. If you have a local church school, provide adequate facilities. Support your teachers. Parents of the church school children sometimes feel they have special authority over teachers. Their tuition pays the teacher's salary. Some sit on the board that hires the teacher. As church members, they feel they own the school. Pastor, elders, and school board must protect teachers from parental interference. And that is doubly true if you are also one of the parents. Where it seems impossible to operate a church school, consider some structured program that brings children together before school, after school, or on weekends to get the Bible instruction and spiritual nurture they would receive if church school were available. Raise money for a worthy student fund. Use it to assist those in the church family who could not otherwise afford a Christian education.

58. SUPPORT HEALTH AND TEMPERANCE

The Holy Seed Church plays an important part in every community as a model for a healthy lifestyle. Our preaching and practice of healthful living demonstrates in a practical way the gospel of Jesus. This area of church activity is fostered by your Health Temperature Leader. Activities might include programs such as stop smoking plans, cooking schools, health classes, and stress-control programs. Commence your support by committing yourself to the principles and practice of healthful living. Encourage your members to subscribe to health and temperance magazines available in your division.

Promote the reading. White health classics. Encourage members skilled in health areas to participate in community health projects. There are three occasions on the annual church calendar when special emphasis is given to health and temperance related issues. Health Ministries Day is generally the last Sunday in January. Materials to assist you in the preparation of a morning sermon and for distribution among the members will be made available from your local conference or mission.

Health Emphasis Week is normally the second week in October, when the church should be encouraged to provide health or temperance related services to the community. Generally the second Sunday of December is World Health/Temperance Offering Day when a special offering will be taken to provide funds for the promotion of health and temperance ministries at each level of the church's organization. Your promotion of these events will greatly assist the church in fostering a healthy lifestyle.

59. SUPPORT LITERATURE MINISTRY

One of the most effective ways to share the gospel message is through the printed page. The church distributes Bibles, magazines, tracts, Bible correspondence courses, and a wide variety of truth filled books. Literature evangelists take our books and magazines to the homes of thousands every year. You can support the literature ministry by encouraging your church board to spend money on distributing literature in your community. Encourage your members to enroll their friends in Bible correspondence courses. If you have a literature evangelist working in your area, give that person time during the church services to share how God is using this ministry in your community. Promote the purchase and distribution of our magazines and papers. Encourage our members to read the books offered in our publishing centers. Suggest to the church that they sponsor literature racks in public places. Set up a literature rack in the church. Start a church library. Encourage gifted members to enter the literature ministry.

60. THE ELDER AND CHURCH GROWTH

Evangelism is the lifeblood of the church. Through evangelism the world church grows and spreads its influence around the global. Through evangelism the local church calls men and women in its own community to join Christ's remnant people. Through evangelism the church will accomplish its mission. At the center of the evangelism message stands Jesus, sent to the world to reclaim lost humankind through His sinless sacrifice. Now we are again able to enter into a relationship with God and unite with Him for the growth of His church and the return of Christ.

61. WORLD CHURCH GROWTH

Any congregation that ignores the world outside its own community and centers itself exclusively on its own area cannot be Christian. Christ left the comforts of home to save an alien world. His church must do the same. Christ gladly took up His mission to our globe because He genuinely loved those so very different from Himself. His church too must do take up its global mission out of a genuine love that crosses every racial, cultural, national, linguistic, and economic barrier. The early church was dedicated to its mission of taking the gospel beyond its Palestine

birthplace. Historians estimate that half of the city dwellers of the Roman Empire were converted to Christianity.

The early the Holy Seed began as a small, regionally based movement in Kenya. But in 1870, nine years after the organization of the church, the first Foreign Mission Society was formed. Early the holy seed based their missions philosophy on Scripture: "And this gospel of the kingdom will be preached in the entire world as a witness to all the three angels of Revelation who come" (Matthew 24:14). They identified with the three angels of Revelation who had "the everlasting gospel to preach to those who dwell on the earth to every nation, tribe, tongue, and people" (Revelation14:6). They took seriously their task of proclaiming the gospel to the whole world. Now only a century and a half old, the holy seed have a presence in over 200 of the world's 229 countries. Just as a global mission was paramount in the early church and the early the holy seed church, it must remain paramount today. The Global mission program is the holy seed church's systematic, planned approach of taking the holy seed church gospel proclamation to specific areas or people groups that have not heard or accepted the Three Angels' Messages. Its support is important.

Support global mission by insisting that your Sunday school continue to include a mission's emphasis. Promote strongly the world missions offerings. Encourage church members to give of themselves either as employed or voluntary missionaries. Consider adopting a church in another part of the world. Your conference or mission may be able to assist you in finding the holy seed church in another country or culture that you might help in its church growth program.

62. LOCAL CHURCH GROWTH

Because all Christian are called to be God's ministers, they all become evangelists in one way or another. Some have been given gifts that fit them for evangelistic outreach use their gifts to support and sustain those who publicly proclaim the gospel. And all, through their consistent, practical, daily witness, display the character of Christ in the relationships they have with not-Christians in their local community. Whatever the gifts, and however they may be used, the evangelistic outreach of the church in all of its forms, needs to be well planned and coordinated so that, not only are people being approached with the gospel, but they are being disciple and brought into the community of the church.

Involving the whole church.- Sheep enlarge the flock, not the shepherd. Members must be involved in enlarging the congregation, not only for the sake of the lost, but for their own sakes. "In the great judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation." The church performs its work of evangelism in two main ways.

First, it publicly proclaims the gospel through evangelistic preaching, radio and televisions, the distribution of literature. Second, and with greater impact, the gospel reaches others through the personal relationships our members develop with people in the community. Therefore, through a balance of public and personal evangelism, your church can become an effective light in your community. Through a balance of public and personal evangelism, your church can become an effective light in your community. Through your spiritual gifts, and through your work as elder, you will be able to assist your church by helping to train and coordinate the members to use their own gifts in various forms of evangelism.

Soul winning training patterned after the method of Christ must include not only theory, but individual, hands on, practical experience. Christ's method is best exemplified in His training of the 12. He gave them the advantage of His own companionship and example. "In their association with the Master the disciples obtained a practical training for missionary work. They saw how He presented truth, and how He dealt with the perplexing questions that arose in His ministry" If you do feel competent in a given area of soul winning, but believe the Holy Spirit has given you the gift to be successful at it if properly trained, If you are competed in a given area of soul winning, invite a learner to associate with you and learn as you fellowship and practice together. It is Jesus' method, and His methods work.

Evangelistic meetings.- Every Congregation should hold some form of evangelistic meetings or seminars on a regular basis. You can measure the depth of a church's Christian love by how much of its time and budget are spent in outreach. The fruit is always there, but is takes a plan and effort to find it. Every church should be an evangelistic center and every church service an evangelistic meeting. Even a casual visitor can quickly tell whether or not a church has become a true evangelistic center.

When it does, the worship service, the Sunday school, and every other program of the church continuously keeps visiting nonmembers in mind. Everything said is first passed through a special soul winning filter: How wills this sound to a nonmember? How will this be perceived by a non-Christian? Only in such churches do members find it safe to invite nonmember friends to attend. At the proper time and in a diplomatic manner obtain the names and addresses of visitors and ensure that appropriate follow up is made.

There are many forms of evangelism. Evangelism might be through traditional meetings or a class setting, such as Revelation seminars. These might be led by a visiting evangelistic the pastor, an elder or other chairman, or the youth of the church. Once the location and type of evangelistic outreach has been decided

upon, efforts should be made to involve as many of the members as possible to use their gifts in support of the program. Carefully match individual skills with the necessary tasks. As elder, you may want to lead out in your own series of evangelistic meetings. If not, there are many other areas where you or other chairman might serve in support of those who do lead out.

63. We suggest three:

(a) Relieve pastors of some of their church duties and free them to devote themselves exclusively to evangelism for a time. "Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to those laborers:

Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life."

(b) Activate inactive members. In many congregations church attendance would double if inactive members could be reclaimed. Active members, especially elders, can be especially effective in reclaiming the inactive, particularly if you been friends in the past and understand something about their reasons for not attending.

(c) Be involved in evangelistic follow up. Likely, individuals will have attended the evangelistic series who have some interest yet have not gone all the way with Christ. Find ways to continue their interest.

Preparing baptismal candidates,- Baptism is the symbol of entrance into the family of God's church. It symbolizes acceptance of the death, burial, and resurrection of Christ for our sins. It is a symbol of our death to the old sinful life and resurrection to a new life in Christ. "Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). Baptism should not take place until the candidate has been instructed, experienced conversion to Christ evidenced that conversion by a changed life.

Instruction.- Time spent in preparation for baptism ought to include a significant time of instruction. Jesus urged His followers to "God therefore and make disciples of all the nations, teaching them to observe all things that I have commanded you" (Matthew 28:19-20). Instruction preceding and following baptism into the Holy Seed Church should include the major teaching and unique beliefs of the church presented in a Christ centered setting. Those seeking admittance to the church need to know the principles for which it stands.

They should not be asked to commit themselves without knowing what they are committing to. Prebaptismal instruction should include multiple exposure personal reading and study, Bible studies, public meetings, baptismal classes. All instructional avenues, including available visual aids, should be used. Different people learn in different ways. One of the most popular and productive means of instruction in a church's evangelistic program is the pastor's Bible class. This usually combines the baptismal class and a class for new members. If the pastor cannot teach it, an elder or another person earnest in soul winning should. The class usually meets during the regular Sunday school class time.

Only nonmembers, new members, or members bringing nonmembers normally attend. Because of pastors' heavy responsibilities, they often are prevented from studying the Bible with every new believer. You can make a tremendous contribution by studying with these people and bringing them to an understanding of Bible truth.

Conversion.- It is important to remember that more is required for baptism than just a knowledge of the beliefs of the church. During the course of instruction there should be several occasions when you, as the instructor, have opportunity to get personally acquainted with each candidate. This will give you time to study and to pray with them to accesses their needs and spiritual condition. It will also give them opportunity to ask questions and share their joys or concerns. You should satisfy yourself that the people you are instructing understand sufficiently their involvement in God's plan of salvation and their duties and responsibilities as they become members of His church.

"There is a need for more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has previously been given them. The principles of the Christian life should be made plain to those who have newly come to the truth, Read to them the teaching of the Bible in regards to conversion. Show what is the fruit of conversion, the evidence that they love God." Early in their spiritual experience, converts should be led through the experiences of repentance, confession, and forgiveness. Show them how to accept Jesus Christ into their lives as Lord and savior; how to overcome temptation; how to develop a strong devotional life; how to strengthen their faith in God and develop a vibrant, maturing Christian lifestyle.

At the time baptism, most candidates have a good understanding of the doctrinal distinctive of the Holy Seed Church. Unfortunately, training and understanding in the spiritual areas just mentioned have not always been taught with the same fervor. Once individuals understand their need of Christ's salvation and response to the presentation of doctrinal truth will be made from the correct motive. Jesus said, if I am lifted up from the earth, will draw all peoples to myself" (John

112:32). Hearts that have been melted by the love of Jesus will happily accept His demands on their lives.

In summary, when are candidates ready? To be ready for baptism, they must give evidence that Jesus is Lord of their lives (1 John 4:15; Romans 10:9; Matthew 10:32). There should be evidence that repentance and conversion have taken place (Acts 2:38; 3:19). They should display an active belief and trust in Jesus (Mark 16:16). There should be evidence of a daily, saving relationship with Jesus.

Candidates should have completed a course of instruction, hopefully more than one, in the teachings of Scripture and in the distinctive biblical doctrines of the Holy Seed Church (Matthew 28:30). They should have been prepared for responsible membership in God's remnant church. There ought to be evidence that social integration has begun. Visits should have been made by the church pastor or local elder to confirm their readiness for baptism. Candidates must be approved by the local church.

Church's approval.- Final examination of candidates for baptism can be done before the entire church or a representative group such as elders, a committee, or church board. However the examination is done, it is unwise for an evangelist, or even local pastor, to take sole responsibility. No person or group outside the congregation, not even the General Conference committee, has authority to add or drop a name from the church roll. That responsibility rests solely with the local church body. The congregation will take its responsibility more seriously if it has more involvement than a mere rising of hands when a new member joins. It is especially important that you as elder are ready, not just to accept newly baptized members but to pledge yourself to support and nurture them. The ideal is that you find a way to become individually acquainted with, and personally committed to each one.

Church's children:-There should be considerable maturity and preparation before baptism. "Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance." Jesus counsel to His disciples is His counsel to His church today: "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God" (Luke 18:16). Young children should be encouraged to commit their lives to Christ and given assurance of salvation. "Never allow your children to suppose that they are not children of God until they are old enough to be baptized.

Baptism does not make children of Christians; neither does it convert them." At the proper time it is appropriate for you as church leader to tactfully invite a child

to contemplate baptism. Sometime the baptism of its own children is taken too much for granted by a congregation. Make the baptism of congregation children a big event in the life of the church. Baptism represents a rite of passage to the Holy Seed children. They become full members in the congregation. They long to be taken seriously by their church. Prove to your children at the time of their baptism that they are important to the church and the church will be important to them.

Church planting.- Do not be afraid to start new churches. Mother churches that purposely reach out to foster new congregations seldom suffer. Sometimes they are revived. The biblical principle "Give and it will be given to you" (Luke 6:38) applies. When a group of people in a new area show an interest in joining God's remnant people, consider beginning a branch Sunday school or a new church company. When the company is established, your church can show its support by assisting in its services and other programs.

Giving birth to a new church will have the double effect of involving more members in the work of the church and establishing a congregation in a new area that must also be reached with our message. The best way to produce more fruit is to more trees. New churches win new members. New churches win former members. Church growth studies show that new churches revive inactive members more easily than do old churches.

64. RECLAIMING MISSING MEMBERS

Lost members.- Jesus told a parable about a lost sheep. In His story, the shepherd left the other 99 sheep safely housed and went out searching for the one that was lost. When he found it, he lifted it up lovingly and brought it home, rejoicing (Luke 15:4-6). Within your church fold, you too have sheep who are lost and need help in finding their way back.

Why members drop out.- Their many reasons people become inactive or stop attending church. They may have: never been challenged to use their gifts, developed no meaningful devotional life, married unbelievers or had other marriage problems, committed adultery, quarreled with a church member, become involved in something illegal, taken up non-Christian habits, received church discipline, worked on Sunday; become ill, found the church cold and unaccepting, or felt the church was irrelevant or boring. The list is long, but the souls are precious. Here is a fruitful ministry in which you as elder can engage. If visited lovingly and listened to sympathetically, many of these people could be reclaimed for Christ and His church.

Laying plans to reclaim missing members.- A program to reclaim former or inactive members takes planning. A list of names can be gathered from the church roll, from church members, and from relative. Literature evangelists,

medical personnel, business people, and other members working with the public often come in contact with former members. Plans should then be drawn up listing the methods that will be used to visit missing members. Because this is a delicate ministry, people chosen to visit missing members should be wisely chosen and carefully trained.

Visiting missing members.- When visiting missing members, it is important to approach them in a friendly, open, no condemning manner. Knowing you are from the church, they will be wondering what it is you are wanting from them. Here are seven suggestions to guide your visit:

(1) Ask questions tactfully. To help them feel at ease, ask them questions that will get them talking about themselves. In a natural way, ask them about their family or their work. Comment kindly about their children, their house, or their hobby. Gently move on to their past association with the church by asking which pastor baptized them or where and when they first attended church. Ask them if they have ever thought about returning. Ask if there is anything that is preventing their coming back.

(2) Listen attentively. Listen carefully and prayerfully to the answers they give, paying special attention to the feelings behind their answers. When they start to talk freely, encourage their conversation by listening attentively and not interrupting. At about this stage of the visit they may begin to express some of the hurt they have stored up, dating back to the time they stopped attending church. Allow them to talk out. Some may get very angry as they speak. This is a time for you to weather the storm, allowing all their anger to come out. In most cases, people will feel better once they have expressed their feelings.

(3)Encourage confidence in God's love. While visiting inactive members it is important for you to remain neutral in the conversation. Do not take sides. Your aim in visiting is to give them opportunity to overcome the problem that has caused them to stop attending church. It is your purpose to reclaim them for Christ. Whatever the problem, assures them of God's unfailing faithfulness, and tries to build their confidence in His love and forgiveness.

(4) Respect confidences. Some inactive or former members left the church because of their involvement in some incident that brought shame upon them. If they confide in you, respect their confidence. They have spoken to you in trust; do not betray that trust by speaking about the incident to others. Your parts is to assure them that their sin is not too big for Jesus to forgive. Assist them in laying their sin at His feet and claiming His promise of cleansing (John 1:9).

(5) Pray for them. Before you leave the homes of missing members, pray for them. Ask for God's blessing on their home. Pray for each family member by

name. Back at the church; ask your fellow officers and members to unite in prayer for their restoration

(6) Invite them back at church. Give an assurance to missing members that they are welcome back at church whenever they wish to return. They may not come back immediately; in fact you may need to visit them several times before they eventually return. It is sometimes suggested that you will need to make at least one visit for each year they have been inactive. However, the important message to leave with them is that your church does care about them and wants them back. When the time comes for them to return, make the road back easy. Call at their home on morning glory accompanies them to the church. Prepare church members for the reunion. Pave the way for a smooth and joyful return to church attendance.

(7) Love them. It is important to tell missing members you love them. It is more important, and a lot more difficult, to mean it. While visiting, your attitude can make the difference between their retuning to church or staying away forever. As you speak, do not shame them or make them feel guilty. Be godlike, "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:17). Even though you know people have been or are living in sin, it is not your place to condemn. Show them an understanding and accepting spirit. Do not argue with missing members you are visiting, even though you know they are wrong. Respect their point of view. Show genuine concern for their distress. Help them talk out their pain. Apologize on behalf of the church for the hurt they feel. Try to listen more than you talk. Avoid giving advice. Be understanding and patient, letting them know they can trust you. Show them Christian love. Be a friend. "We should not burden them with unnecessary censure but should let the love of Christ constrain us to be very compassionate and tender, that we can weep over the erring and those who have backslidden from God. The soul is of infinite value. Its worth can be estimated only by the price paid to ransom it."

65. HOLDING NEW MEMBERS

Jesus told His disciples, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and your fruit should remain" 9John 15:16, KJV). Too many the Holy Seed Churches are like the fisherman who caught fish but had nothing to show for it because he put them in a sack with a hole at the bottom. God has blessed our church with success in fishing for people. But we are not keeping enough of what we are catching. Sewing up the hole in the sack cannot replace fishing. A church that does not evangelize will fossilize. But we must realize more fully that our business involves both catching and keeping.

Spiritual babies.- The Scriptures liken new Christians to newborn babies (Hebrew 5:12-14; John 3:5). It is important that babies be feel special food. As they grow, they are introduced slowly to the same solid food as the rest of the family. Eventually, they learn to walk and talk. Under the protection and guidance of their families, they develop intro healthy children. Ultimately, they become mature individuals, contributing their skills and abilities to the world around them. But growing up takes a long time.

In a similar way, new Christians are "both" into the church. They too need the support and love of the church family to provide special food to nourish their early spiritual development. For many, the Christian way of life is a totally new experience. These new Christians, therefore, are going to need from the church special protection and guidance until they discover their spiritual personhood and eventually contribute their maximum to the strengthening of the church. Be patient with them. Growing up takes time.

Stressful time.- When people make the decision to be baptized and join the church, they are often subject to demanding social changes. Their decision is often misunderstood by relatives and friends, who may show opposition to their being baptized. Sometimes their decision to follow Jesus will cause them to be rejected by family or friends. This, of course, causes new Christians considerable stress. When people make the decision to become the Holy Seed Church Christians, there will often be quite a dramatic change in their lifestyles. Some will be leaving membership in another church to join with your congregation. Others will have to leave one form of employment and look for another job which does not require them to work on God's Sunday.

Some will have to turn their backs on certain social and cultural practices which are not compatible with the Christian lifestyle. Such changes are not made easily. When people are called upon to changes are their belief system, their jobs, and leave behind the support and security of friends and family, they come under considerable strain. Many are leaving behind the familiar and reassuring, to pursue what, for them, is new and strange. As you lead them toward accepting new beliefs and a new lifestyle, as you help them to make new acquaintances within your church community, you need to provide them with very specially support. Encourage your church members to be accepting of these new people and to make a special effort to befriend them. Their social integration into your church family is absolutely essential to their long-term spiritual growth and security.

Dangerous time.- It has been found that the first 18 to 24 months can be a real danger period for new members. During this time they have a new faith but very little experience in Christian living. They are prone to disillusionment and discouragement. If special care, understanding, and acceptance are not shown at this time, they may experience the feeling of not belonging and begin the process of dropping out. Elders should play an important part in helping them become established in the church during these first two years of membership.

Everyone's responsibility.- The evangelist has been likened to the obstetrician, the pastor to the pediatrician, and the church members to the family. And it is the family that raises the baby. "Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed."

New Christians, by joining your church family become your brothers and sisters. Their welfare becomes your responsibility. "We who have strong faith ought to shoulder the burden of the doubts and qualms of the weak and not just go our own sweet way. We should consider the good of our neighbor and help to build up his character" (Romans 15:12, Philippians 4:4-9). Here are four basic things you can do to help "build up" and hold new members:

1. Befriend them. We have already considered the social and lifestyle adjustment that new members must make when they join your church. Perhaps the single most helpful way to assist their integration into the congregation is to befriend them and give them a sense of belonging. Introduce new members to other members. Research indicates that new members who make six to eight the holy seed church friends in the first six months almost always remain in the church.

Choose suitable people from your congregation and challenge them with the responsibility of being the spiritual guardians of a new member. Suggest that they invite these new members to their homes on occasion. Maybe they can accompany them to church services or other church activities even sit together. They can pray with them or invite them to join a Bible study group. After the new member mature s in the pastor's Bible class for a time, the guardians might invite them to join their Sunday school class. When new members are in need, their spiritual guardians are on hand to support and help. Most importantly, they are friends who accept them and are available when needed.

Family members seldom eat right if they do not come to the table. At the very least, include Sunday school and church attendance in your discipline formula. The absentee ought to be visited immediately and give the help and encouragement needed. A visit should be made by the elder or pastor if the new member misses three consecutive Sunday service. You might consider having an annual banquet featuring those baptized during the year, another helpful program is for the conference/mission to sponsor an annual new member's event, in which new members come to some central place to get acquainted with and be ministered to by the conference leadership.

2. Teach them. "As newborn babies, desire the pure milk of the word that you may grow thereby" (1 Peter 2:2). Nobody ever ate enough at one banquet to last a lifetime. No evangelistic series or course of Bible studies provides enough spiritual food to last the rest of one's life. Continue teaching after baptism. Include instruction in such Christian principles as stewardship and Sunday keeping. Assist them in discovering what gifts the Holy Spirit has given them, then train them how to usefully employ these in helping others.

If a pastor's Bible class during Sunday school time has been used in preparing candidates for church membership, new members should continue in that class for a time. It's one place where they already feel comfortable. If no such class exists, a Sunday school class for new members could be arranged, taught by someone alert to the special needs of new Christians Help them establish the Sunday school habit. Find a way to put the holy seed church literature into new members' homes. Get them started in a meaningful devotional life.

3. Visit them. New members should be regularly visited to encourage them in their growth. You may see wisdom in continuing Bible studies in their home. One plane s to see wisdom in continuing Bible studies in their studies. New members thus receive a doctrinal review and begin using their home for sharing their faith. Or, studies can be given that are designed just for new members, emphasizing Christian lifestyle issues. Invite them into your home. There is no better way to teach health reform and Sunday keeping than by your own example in your own home.

4. **Involve them. New members need to be involved in the church's activities if they are to grow and mature in their Christian experience. Arrange for their involvement in youth events, Bible study groups, Sunday services, community service projects, singing groups, singing groups, social programs, outreach and witnessing activities. Remember that new members seldom automatically involve themselves in these programs. They may need your encouragement and invitation.**

It is not wise to appoint new members too quickly to heavy leadership responsibility. Their best first task is winning their own family and friends. One of the surest signs that new members have been disciple is their beginning to disciple others. "When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith."

Members may be more successful at soul winning when they are first converted than they will ever be again. While eventually friendships with those who are the holy seed church will predominate, at first their family and friends are for the most part non- the holy seed church. The combined effect of the new member's influence on old friends and the attractive example of a changed life make powerful soul winning tools. No wonder Jesus' first assignment to the former demoniac was "Go home to your friends and tell them what great things the Lord has done for you, and how He has had compassion on you" (Mark 5:19).

66. THE STRENGTH OF THE HOLY SEED CHURCH

{1] NAME

The name of the church shall be The Holy Seed Church. (In our constitution referred to as non political "the church")

{2} OBJECTIVES A

1. **Spiritual empowerment.**
2. **Knowledge empowerment.**
3. **Support of the disabilities, opharns/widows, hiv & aids and drug addicts victims.**
4. **Support development projects in both remote/urban villages and internationaly**
5. **conduct cancelling and marriage/burial ceremonies**

67. NOTE: THE DETAILS OF OUR CHURCH OBJECTIVES B

{a} To proclaim the Gospel of Jesus Christ everywhere as commanded by Jesus Christ, World-wide and to instruct all those who have believed on the Lord, the deeper things of the kingdom of God up to full maturity of discipleship mat. 28.

(b) The main mission is to build people in spiritual, mental and physical fit, through God`s power and our own eagerness. As we focus into our future, to get eternal life. Each one for the deifying of the body of Christ till we all come in the unity of faith and acknowledgement of the Son of God, unto a perfect man as we fight against sickness, illiteracy and poverty.

(c) To support opening of children's home, schools, clinic and hospital, water projects, farming, broadcasting Centre and etc.

(d) To conduct marriage and burial ceremonies.

(e) To fight against drugs addicts etc.

(f) We're open to all churches for interception prayers as we join together to establish peace, love, and unity. To affiliate a Church, Ministry or projects we will have an agreement signed by both parties through the church board committee for approval. Where by the Apostle, Secretary, Treasurer, Shall assigned the agreement.

68. MEMBERSHIP

(a) Any person over the age of eighteen years shall be eligible for membership of the church and shall, subject to the approval of the committee, become a member registration free.

{b} This church is union of people regardless of tribe ,race or nation .its main objective is rapid and sustainable development. we proclaim the basic principles that provided the framework within, of the society operates towards the achievement of that objective.

{c) Our mission is to reach unreached for Jesus Christ as we fulfill our mission every day The Holy Seed Church Neema evangelism centre global healing ministries is a global family making a positive difference in the life's of people. church must realize that he or she has a vital role to play in the further development of the church knowing that development does not just it happen ,rather it is as a result of personal will and individual hard work.

{d} Our co-values our spiritual value guide us long range vision message we deliver as effective for our daily believe. People are informed in everything we do or say .and we give equal opportunities for all worshipers.

69. ELECTION

The Holy Seed Church Neema Evangelism Center Global Healing Ministries believe in theocracy and democracy.
During election it is duty for every member to exercise his or her a right to vote ,to ensure that those elected to hold official duties are men and women of integrity who will be motivated by the sense of service instead of agreed and personal gain.

70. OUR PURPOSE

Our purpose drives us, we are people of The Holy Seed Church Neema Evangelism Centre Global Healing Ministries of self- improvement, we empower people with training and support them to understand the bible in short period. We have proven material that allow you to succeed we people that are self -determined to serve even if we difficulty but rewarding task of implementing our development plan.as we fight against sickness, illiteracy and poverty. You can't miss to join us!

71. THEOCRACY AND DEMOCRACY

(A) Theocracy means people who are chosen by god to serve according to their talent given. In our church we recognize them as they join us so we give them opportunity to serve as long as they stay with us in the church as prophets. Jeremiah 1:1-10

(b) Democracy means people who are elected by church members to serve in different duties. They are chosen by means of secret ballot or lifting up their hands depending on their favorite candidate to serve one {1} year and others to serve five {5} years .exodus:18:1-27

(c) Democracy means in our church we stand neutral in the side of the government since our church is not among the political parties. We pray for the people who are standing for elections, though we allow our church member to stand for election. We don't vote for him / she because he or she is our church member but we vote because of his / her merits. Because

election means gods has already chosen them according to the word of god, as they stand as personal interest as they are going to serve their community. Samuel.10:17-27.

(d) Our church does not involve in funding candidates for elections, whoever the candidate when he comes in the church whatever he or she gives us we county as special offering he has given before his god. we don't regard the doc-ken he has given to use as a campaign Ecclesiastes 5:1-7 thank you for your kind understanding and i welcome you to join us as we obtain the main objective. May god bless you. Amen

72. DURING GENERAL ELECTION POSTS ARE

1. APOSTLES 2. YOUTH 3.DEACONESS 4. DORCUS
5. HEALTH 6. PASTOR 7. CHOIR 8. PROPHETS
9. DEACONES 10. SUNDAY SCHOOLS 11. DEACON S
12. PUBLISHERS 13. EVANGELISTS 14. CHAIRMAN
15. DIRECTORS 16. TEACHER 17. USHERS
18. ELDERS 19. TREASURER 20. SECRETARIES
21. AUDITOR

{F} note: the post of founder is above the rules according to constitution and the president of the holy seed church.

{g} the founder of the church cann't be changed or replaced according to constitution.

73. DISPLINARY

Any member will be found miss behaving will be suspended for three months. Same committee will have to choose another person to hold his/her office while the matter is being investigated by the committee (thereafter can be handover to relevant authority).

Any member who falls into arrears with his monthly subscription for more than six months shall automatically cease to be a member of the church and his name shall be struck off the register of members. The committee may, however at its discretion, reinstate such a member on payment of the total amount of subscription outstanding.

(c) Any person who resigns or is removed from membership shall not be entitled to a refund of his subscription or any part thereof or any money's contributed by him at any time.

(D) Any member may be expelled from membership if the committee so recommends and if a general meeting of the church shall resolved by

a two-thirds majority of the members present that such a member should be expelled on the grounds that his/her conduct had adversely affected the reputation or dignity of the church, or that he has contravened any of the provisions of the constitution of the church.

The committee shall have power to suspend a member from his membership until the next general meeting of the society following such suspension but not withstanding such suspension a member whose expulsion is proposed shall have the right to address the General conference meeting at which his expulsion is to be considered.

(e) If any member from any branch being sick and die will be replaced by his assistant true church board meeting as they wait for general meeting.

74. NATIONAL SUPREME CHURCH BOARD OFFICES BEARIRS:
Selected members from General Conference Board meeting will serve in office for five {5} years.
Any member, who will not serve as requested, will be voted out before ending.

75. REF: QUARTERLY STEERING COMMITTEE MEETING
We shall have four {4} times quarterly meetings every yearly.

76. Those to attend General Conference Board meeting are as follows

1. APOSTLES	**2. YOUTH**	**3.DEACONESS**	**4. DORCUS**
5. HEALTH	**6. PASTOR**	**7. CHOIR**	**8. PROPHETS**
9. DEACONES	**10. SUNDAY SCHOOLS**		**11. DEACON S**
12. PUBLISHERS	**13. EVANGELISTS**		**14. CHAIRMAN**
15. DIRECTORS	**16. TEACHER**		**17. USHERS**
18. ELDERS	**19. TREASURER**		**20. SECRETARIES**
21. AUDITOR			

77. AGENDAS SCRIPTURES (ZECHARIAH 4:6 / ACTS 4:23-36)
"Then he answered and spake unto me, saying, this *is* the word of the LORD unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the LORD of hosts." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." King James Version (KJV).

78. Discussion: What Do You Think of 2 Timothy 3?
We must line up with the word of God! Or else we cannot see the kingdom of God! God word is true!" As personal, esoteric visions reveal life s foibles, so moral vision must then come from God, and not from human source, as human standards change, and are

problematic to enforce. Or, tell me then, man s moral wisdom comes from whence?" What is the Source of Wisdom and Moral Judgment? "GOD KNOWS There is absolutely nothing that God does not know, within every nook and cranny of this tainted earth below.

And every star, and every heavenly acre, and every angel and heavenly host, and every whisper of Creation must honor the Holy Ghost. God is good, and His mercies endure forever, God is slow to wrath, more kindness He will deliver. God is gracious and kind and merciful, even in righteous anger His longsuffering shields earthly ingrates from danger. Shall man by searching find God? No, God is unsearchable; His absolute goodness is not carnally discernible.

Can man find redemption through research or reason? No, Faith in Jesus Christ, God s Son is the only way to go. But this is not a task that Christ-less minds can do, It happens only when Christ s Spirit dwells within you. "The text is warming and makes my soul so great a wonderful I feel free to serve our living go don't add on are take way .what is to said nothing. U got to line up with bible .not going line up with you ok. We are sinner.

Not the bible. It the living word of God. The entire Bible is profitable unto all that will read, hear and obey: God's word, all of it. Is profitable for doctrine, for reproof, for correction and for instruction in His righteousness .It would profit me exceedingly to be a doer of God's word. I Praise God I have a copy of His word! We can only do our best to show the inspiration of God to the ninety nine percent that will deny His power due to their own will.

The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

Yet in this thing ye did not believe the LORD your God,_Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day._And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see good land, which I sware to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD,

79. Church Service Times

DAY	TIME	ACTIVITY
Monday	FROM 9AM-4 PM	BIBLE STUDY DAY
Tuesday	FROM 9AM-4 PM	APPOINTMENTS / VISITATION DAY
Wednesday	FROM 9AM-4 PM	SPECIAL PRAYER DAY
Thursday	FROM 9AM-4 PM	APPOINTMENTS / VISITATION DAY
Friday	FROM 9AM-4 PM	COUNSELING DAY
Saturday	FROM 2PM-5 PM	CHOIR PRACTICING DAY
Sunday	FROM 6AM TO 10AM	FIRST SERVICE
	FROM 10.30 AM TO 4PM	SECOND SERVICE
	FROM 4.30PM TO 6PM	THIRD SERVICE
Fridays (Second Week and Last Week of the Month)	FROM 6PM TO 6 AM	EVENING PRAYER

80. The Needy in church

Main agenda is to return churches report from every church.

Example **– Tithe, Special Offerings, Thanks giving and fundraising.**
Fundraising, marriage, men, women, youth, and Sunday school.
Everyone will be notified through written letter before meeting in 21 days earlier.
All leaders and representatives to sent their returns before the set date given meeting (meeting monthly in their areas.)
Every leader he/she must attend to explain according to his report or sent his assistance to represent him during the meeting.

"Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts." "And when they had prayed, the place was shaken where they were assembled together; and they

were all filled with the Holy Ghost, and they spake the word of God with boldness." King James Version (KJV).

81. PURPOSE OF THE MEETING

Meeting our leaders and knowing one another deeply.

Talking about thing of the churches.
Planning new projects about development.
(a) When leaders come we train them how to handle small issues arising the church when that issue continues he/she must report the church board meeting.
(b) Every leader must know how the churches, Apostle. pastors house rent is paid.
Everyone must be concerned about the church development, knowing that development does not just happen but by joining together as team work.

Everyone before we come to the meeting every person must contribute to offset the bill in cease the meeting is not held in church, instead we have hired the venue.
Everyone is requested to keep time during church services and general meetings.

82. CHURCH PROPERTIES

The church properties will be kept as ordered by the office of the president.

All letters of the church ministry like: certificate of the church, pin of the church, Baptism certificate, child dedication certificate, Book of marriage certificate, ministers license, ordination certificate, preachers permits, Land title deeds, allotment letter, share certificate, deed plan, log book, lease contract, church flag, church fundamental beliefs, affiliated certificate (joint of churches), etc. All original copies must be retained with the president.

83. PRESIDENT PROTICOL

For you formed inward part, you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderfully are your works; my soul knows it very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in your book were written, everyone them. The days that were formed for me, when as yet there was none of them. How precious to me are your thoughts, O God! How vast it the sum of them. Psalms 139:13-17

I would like to share with you this opportunity for the message of peace love and unity. To call our visitors, church members, attending our prayers each and every day, please be patient as you wait for your time to come to be served by our Pastor or Prophet. While you are waiting for your turn, please stop murmuring underground asking people who are not concerned. You must be attentive to the Pastor or Prophet leading the church service and make sure you finish with him/her. Do not extend your matters to the next person because all prophecy will be conducted in the church not through phones only prayers will be offered on phone.

Remember sisters or brothers, you may have passed through difficulty, people talking about you, don't allow yourself to listen to their conversation, instead release your heart to your Lord as you are being led by the Pastor or Prophet because what you are being told is personal. Remember you may be served by a private prayer in the church and not outside the church during church service and not after church service in order to avoid being misled by foolish prophet giving false prophesy. Ezekiel 13:1-23

As you come, brother and sister, remember you have set your heart to God, but you need to know that there are three things you need to understand. First things has already passed, second things are happening now and last things are coming in the future. May be you have seen them come, or heard them from someone else therefore all your problems are going to be solved by God himself, because he says, "As you come with the stumbling block of his iniquity before his face, and come to the prophet, I the Lord will answer him that come according to multitude of his idols." Ezekiel 14:4-5. Many people died because of hiding their sins instead of repenting. In Hosea 4:6, God says, "my people destroyed for lack of knowledge because though hast rejected knowledge, I will also reject thee, that thou shall be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children. (King James Version).

There is nothing that can be hidden from God; everything in all creation is exposed and lies open before His eyes. And it is to Him that we must all give an account of ourselves. Hebrews 4:11-13. "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His word lest he reprove thee, and thou be found a liar." Proverbs 30:5-6. "But we must test ourselves to the Law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isiaah8:20. Because all scripture is

inspired by God and is useful for teaching the truth, rebuking error, correcting faults and giving instructions for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed. 2 Timothy 3:16-17. Romans 10:8-13. "But whosoever shall call upon the name of the Lord shall be saved."

I welcome you all to feel free before your Lord as you join us to fellowship together in prayers. I request you to remain humble in order to follow how prayers are being conducted. These are the chosen servants of God who will assist you in prayers, remember where you have come from, what you have passed through, they didn't cause it to happen to you, instead understand that what they are telling is a revelation from God. For this reason you should be cooperative, avoid complaining, murmuring, gossiping and enmity. Galatians 5:16-26

According to our procedures, when you enter into church, please switch off your phone or put it on silent mode or on voice mail. For any recording, you must ask for permission before you start recording. You must also take part in prayers not sitting idle and know that blessings do not come fully unless you submit yourself into prayers – Matthew 7:7. Anything you see or notice during church service or in prayers, you are requested to ask before you leave the church, because you are not aware so that you can understand our prayers. In case of the occurrence of anything, you will be liable because you did not ask.

Remember that you can book appointments with the General Secretary of the church and make sure you confirm the day and date when you will meet the Apostle before you come.

Thank you for your coming as you have fellowshipped with us, be strong and have good courage as you move forward facing the unfolding future to be blessed.

84. CHURCH HISTROY

God could live anywhere in the world but he chose to live within your heart.

85. THE FIRST CHURCH IN THE GARDEN OF EDEN

God had happy Sabbath in a very beautiful Garden of Eden with Adam and Eve; he blessed and gave them power to rule the whole world Genesis 2:1-25.

86. THE SOCOND CHURCH BY NOAH

He got favors from God after giving his son Isaac as sacrifice, being the only son. Instead God gave him a lamb so he was blessed and called father of Faith. His seed shall be like stars of Heaven Genesis21:1-7; 22:1-15.

87. THE THIRD CHURCH BY ABRAHAM

God chose Noah to build up the Ark to save the whole universe, but only 8 people were saved and God made a covenant that will not destroy again by water instead by fire. He gave them a sign of Rainbow – Genesis 9:1-29.

88. THE FORTH CHURCH BY JACOB

After wrestling over night with an angel. He demanded to be blessed and he was given the name Israel. Genesis 28:10-12. Remember God does not see people being rich or poor but He searches broken hearts. Because Jacob was a cattle keeper, he was given blessing by God through his father instead of Isaac giving to his Esau as the first born. 1 Samuel 16:7

89. THE FIFTH CHURCH CALLED ISRAEL BY MOSES

God chose him to deliver sons and daughters of Israel from the hands of Egyptians and bring them to Canaan. This took them 40 years instead of 40 days because of their disbelief. We understand that Joshua and Caleb reached as they lead the Israel people, Joshua 5:6.

90. THE SIX CHURCH IS CALLED JOUNEY FOLLOWERS BY JOHN THE BAPTIST

Who was chosen by God to prepare the way for Jesus Christ? He preached good news preparing the people to meet Jesus Christ until he saw him coming, then he said "look, this is the Lamb of God who takes away the sins of people" So John the Baptist fulfilled the prophecy. John 1:29-34

91. THE SEVENTH CHURCH IS CALLED CHRISTIANS BY JESUS CHRIST HIMSELF

And his disciples converted many people up to now we're Christians. John 1:35-51. After the death of Jesus, the disciples took 70 years to start naming churches like EPHSUS, SMYRNA, PERGATUM, THYATIRA, SARDIS, PHILADELPHIA AND LAODICEA etc. These are the first seven churches that were founded by the disciples. Since then we have millions of churches preparing people to meet our LORD JESUS CHRIST. Revelation 1:1-20; 2:1-29; and 3:1-22.

92. THE HOLY SEED CHURCH NEEMA EVANGELISM CENTRE GLOBAL HEALING MINISTRIES

Is a religious organization movement that is like arrows in a soldier's hand. Happy is the man who has many such arrows. He will never be defeated when he meets his enemies in the place of judgment Psalms 127:1-5.

93. THE CHOSEN SEED

The holy seed is a chosen seedling that is growing like an arrow in a soldier's hand, happy is the man who has many such arrows. He will not be defeated when he meets his enemies in the place of judgment.

Happy are those who obey the Lord, who live by his commands, your work will provide for your needs you will be happy and prosperous, your wife will be like a fruitful vine in your home and your children will be like young olive trees round your table. A man who obeys the Lord will surely be blessed like this. May the Lord bless you from Zion, may you see Jerusalem prosper all the days of your life, May you live to see your grandchildren making a global family, peace be with Israel you can't miss to join us!

Listen while I sing you this song, a song of my friend and his vineyard, my friend had a vineyard on a very fertile hill. He dug the soil and cleared it of stones, he planted the finest vines. He built a tower to guard them, dug a pit for treading the grapes he waited for the grapes to ripen, but every grape was sour.
The holy seed is germinated to a seedling that has grown to give ripen grapes is I and you. But we are not giving good grapes instead we are giving sour grapes why? Because we are not taking care of those who are in need. Look the widow who is sitting under your table asking for your help but you don't help. The orphans are standing at your feet holding your cloth crying for your help but you are not helping them. You have your brothers and sister who need your help but you are not helping them.

How can you say that we are going to heaven while we have division among ourselves? Every person has been given a talent from God and motives to perform his duties, being a leader in the government or pastor in the church. We have to give respect to each other according to his / her talent the way he /she present his / her views, because we are building up the government and churches to have global peace. Because in heaven we have only one table that we are going to sit all of us after crisis is over. We are going to be served by Jesus Christ himself, so he will not save two groups but only the chosen holy seed will prosper.

Now I beseech you brethren by the name of our Lord Jesus Christ that yee all speak the same thing and that there be no division among you, but thy be perfectly doing together in the same mind and in same judgment, knowing that the son of God is at hand to harvest I and you as the holy seed. (1 Corinthians 1:10-31)

All leaders must give respect to each other knowing that they have one goal obedient is better than sacrifice. 1 Samuel 15:22 Just as the

Bible says, "Joshua served Moses, Elisha served Elijah, Timothy served Paul, and John the Baptist served Jesus Christ. Acts of apostles 6:2-10.

17. (a) We are all called and saved by the blood of Jesus Christ regardless of tribe, race, or nation.

(b)Every leader both high and low must be co-operative with others building and serving the Kingdom of God. Because two cannot walk together unless there are in an agreement.

{C} We are obligated to minimize conflicts in our churches, in our villages, starting from your own house as a leader to reach nationwide and whole world to have peace.
{D} The churches have opportunity to open branches countrywide and the whole world. Following the procedures best on church fundamental beliefs of The Holy Seed Church worldwide.

94. Leadership

(a) the post of the president is above the rules according to the constitution of The Holy Seed Church.
{b} the founder of the church can not be changed or replaced according to this constitution.
(c) all the holy seed churches will be under one leader, in our country and the whole world. In every country we shall have representative who will be coordinating to the leader of the church from his region progress he has made.
Every leader will be transferred from his/ her station to another station in order to reach more souls as we win for Christ or if we have any complain regarding him/her.
Every project founded and established under The Holy Seed Church will be the property of the church regardless the branch received inform of funds, land, cars, financial donation, and any other materials will not be personal property.

20, All church matters, business and properties day to day must remain on the hands of pioneers pillar and board of trustees of The Holy Seed Church.

21. The church authority as follows:
{a} Children's
(b) youths
(c) Deacons
(d) Deaconess
(e) Ushers
{f} Church elders

{g} Church dorcus
{h} Pastors
{i} Steering committee
{j} Church board
{K} General church Board meeting .
{l} Board of trustees
{M} The founder of the church

95. Child dedication

13And they brought young children to him, that he should touch them: and ***his*** disciples rebuked those that brought ***them***. 14**But when Jesus saw *it*, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, and he shall not enter therein. 16And he took them up in his arms, put *his* hands upon them, and blessed them. Mark 10:13-16. Every child must be dedicated to the Lord and certificate of the dedication.**

96. MINISRY TO CHILDREN

One significant consideration in determining parts of worship concerns children. Should time be set aside exclusively for them? Some say it is a must, to let children know they are important. Others argue that the whole service should keep children in mind, rather than giving them one small segment as though the rest of the worship service does not apply to them. One option is to include a children's story time. Children come forward and sit together while a story is told.

Children and congregations tend to enjoy this if it is short and interesting. It helps for the platform party to sit with the children while the story is told. This shows the church leaders are interested in them and helps the storyteller keep control. Another good plan is to vary the program. Have the story some of the time, and at other times include children in other ways: Prepare a handout with questions on the sermon and encourage the children to write their answers. Address the illustrations in your sermon to children. Take a child on the platform to read the Scripture text or give the benediction.

Plan the entire worship service around children. Perhaps on Christian Education of parents, youth, children day. However you do it, design your worship service so children in your church grow up feeling worship is a pleasant experience and it is for them.

97. Baptism- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of The Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen. Every believer who accepted to join The Holy Seed Church must be Baptist in water by Imation which means died in Christ and resurrected in Christ. Matthew 28:18-20.

98. PRAYERS

Prayers are speaking to God on behalf of the people. It may be considered the most significant part of worship. Prayer much more often than do pastors. It is one of the most significant things you do and it deserves your learning to do it well. Kneeling is the preferred posture for prayer; however, since prayer is the opening of the heart to God as to a friend, the position of the heart or mind is more important than the position of the knees. Posture in prayer is important, but it is only symbolic. Scripture counsels, "So rend your heart and not your garments" Joel 2:13.

God considers the inner expression even more significant than the outer. Pride that finds our clothes too precious or our knees too tender for kneeling before our Maker is tragic irreverence. But pride that leaves us standing on the inside while kneeling on the outside is irreverence also. Your public prayer should be though in advance. We sometimes think of prayer as including seven elements. Not all need to be in every prayer but all should be considered as you plan your prayer. Their order is significant, based on the supposition that we must show reverence for God and then get right with God before we ask anything else of God.

Address to God. Remember, God's name is Holy. Speak it as your begin your prayer, but do not repeat it meaninglessly.

Praise. Adore God's name; thank Him for what He has done.

Repentance. Ask God's forgiveness for the past.

Dedication. Ask his strength for the future. Commit yourselves to Him before requesting things of Him.

General intercession. Intercede for God's work, world leaders, and your congregation, including the young, old, parents, ill, discouraged, etc.

Specific intercession. Remember special prayer requests, the meeting itself, and the speaker.

Conclusion. Close by affirming the right by which we approach the throne room: I Jesus' name.

"One or two minutes is long enough for any ordinary prayer"

Note: Prayer tend to be long, not so much because we have a great deal to say, but because we say each thing forwards, backwards, then from the middle both ways. Having in your mind an outline such as the above will help eliminate that tendency.

99. OFFERING

Giving is basic to worship. The offering appeal should be brief, intelligent, and worshipful. It has an overwhelming potential for teaching the basic Christian concepts of self-denial, sacrifices, and trust. Hence the offering appeal must emphasize a spiritual

motivation. It should also explain the financial need. It should say why we give our money and where it will go. People will give if they are spiritually motivated and are convinced of a practical need.

100. SCRIPTURE READING

Scripture is central Christian worship. Jesus began His public ministry in Nazareth by reading from scripture Luke 4:14-21. Paul instructed that his epistles be read in the churches Colossians 4:16/ 1 Thessalonians 5:27. Passages chosen should be relevant to the emphasis of the day. Unfortunately, the congregation does not to perceive this relevance. Some worship leaders omit separate Scripture reading time and ask their congregations to turn to and possibly read aloud some passages during the sermon. This may require pew Bibles so everyone reads from the same the version.

A well-prepared reading of scripture can provide a moving experience. When the Levites officiated, "They read distinctly from the book," and "all the people wept, when they heard the words of the Law" Nehemiah 8:8-9. Encourage audience participation. Use responsive readings. Vary the ones reading Scripture and thus reflect the diversity of the congregation: male/female, young/ old, married/single, different ethnic groups. Record a shut-in reading a Scripture. Prepared an illustrated Scripture reading. Many psalms lend themselves to illustration through nature pictures, the most important let the Holy Spirit guide you the scripture you present in church service.

101. PUBLIC TESTIMONIES

It is sometimes appropriate to encourage members to share with others in the worship service a story of some incident in their lives in which God has led in a special way. Particularly helpful are testimonies shared with the congregation showing how a church member was helped by the ministry of some other member. Such testimonies are a public demonstration of the power and working of God in the midst of the church family.

It is unlikely, and perhaps unwise, that you include every one of the above elements in the worship service every week. Congregations appreciate a basic sameness in their worship service but they also like a little variety, something different and special. Thus, think about all these elements in your planning, but provide variety by including some of them in the service only occasionally. Otherwise, your services will either run too long or too long or you will leave too little time for preaching, which must be kept central in worship.

102. ORDER OF WORSHIP

Worship should not only include the right parts or elements, but these should be orderly. 'For God is not the Author of confusion. Let all things be done decently and in order" 1 Corinthians 14:33-40. Every feature of the worship service must related to the whole, move toward an objective, and culminate in congregational response. It should be planned so as to progress towards a point of commitment.

Praise you the LORD Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the tumbrels and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the LORD. Praise you the LORD. Psalms 150:1-6.

103. CONGREGATIONAL PARTICIPATION

The worship of God is not a spectator sport. We tend to think of worship as consisting of: preacher as actor, God as prompter, and congregation as audience. Actually, true worship consists of: congregation as actor, preacher as prompter, and God as audience. Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship"

Thus, for each worshiper, worship must become a participating event. For each worship leader, there is a responsibility to plan the service so there is not only the right amount of congregational participation, but that it comes at right intervals. In other words, congregational participation, should not be lumped together in one portion of their worship, but purposely scattered throughout the service. The morning prayer, offering, and even listening to the sermon should be participating events. However, the congregation probably participates most actively in the following three ways:

(a) SINGING: The congregation not only participates in the singing of hymns, but may also sing the introit, prayer response, and benedictory response. An effective offertory is the congregation singing "we give thee but thine own." Many hymnal songs work well for responses; so do such informal songs as " We have this hope," " Father, we Love You," "Because He Lives," "Hallelujah,"

You might use the time between morning glory and main service for congregational singing. Sometimes a small group may lead out in this, with music from either the hymnal or other sources.

(b) LITANY (responsive reading).

Responsive reading fits well for the call to worship, Scripture reading offering dedication, or sermon response. The centrality of the Bible in worship is emphasized when people read directly from Bibles. However, this involves a little training of the congregation and providing pew Bible or some other means of making certain everyone has the same version. The reading can be divided in much imaginative way, such as: leader, women, men, choir, left side, right side, and balcony, all.

(c) Covering the head in worship:

Be ye followers of me, even as I also *am* of Christ.
2Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
3But I would have you know, that the head of every man is Christ; and the head of the woman *is*the man; and the head of Christ *is* God.
4Every man praying or prophesying, having *his* head covered, dishonoureth his head.
5But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
8For the man is not of the woman; but the woman of the man.
9Neither was the man created for the woman; but the woman for the man.

10For this cause ought the woman to have power on *her* head because of the angels.
11Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
12For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.
13Judge in yourselves: is it comely that a woman pray unto God uncovered?

14Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
15But if a woman has long hair, it is a glory to her: for *her* hair is given her for a covering.
16But if any man seem to be contentious, we have no such custom, neither the churches of God. 1 Corinthians 11:2-16.

The woman shall not wear that which pertained unto a man; neither shall a man put on a woman's garment: for all that do so *are* abominations unto the LORD thy God, Deuteronomy 22:5. We use a dove as a registered church log. The church decoration allows to use all colors as Rainbow including church flag, but this color are used depending the way church members, pupils in the schools, in the hospitals, etc. wearing to perform their duties. In the church women are supposed to cover their head using white and sky blue colors but on uniform they can apply all colors depending their suggestion approved by the church board.

104. SAMPLE WORSHIP FORMATS:

Here are two sample formats. The Church fundamental beliefs can be consulted for addition samples.

{a} LONGER FORMAT:

Prelude- Instrument or congregational singing.
Introit -Music by choir, instrument, or congregation
Call to worship – Possible congregational participation.
Doxology – Not necessary if congregation sang introit.
Invocation
Hymn of praise
Prayer-Response by choir, instrument, or congregation.

Welcome and announcements - May include personal ministries period. You might want announcements earlier, but the entire congregation will not be present. Another option is to place the announcements just before prayer and conclude the announcements with prayer requests. Soul winning experiences and interviews should be included somewhere, at least sometimes.

This could be during announcements or while the offering is taken. Offering - If the offertory does not hold worshipers' attention, use this time to have testimonies and interviews, or invite the children to make their way forward for the children's story. The congregation

may sing as the offering is brought forward and dedicated, thus emphasizing giving as an act of worship.

Scripture reading Music –Special music or a pulpit hymn introducing the sermon.

Sermon Hymn of invitation/dedication Benediction postlude – Response by choir, instrument, or congregation.

{b} SHORTER FORMAT:

Introit silent prayer or singing as speakers kneels.

Hymn - Congregation remains standing.

Prayer – Includes invocation of God's presence.

Announcements - May include personal ministries. Offering, sermon, Benediction Do not follow any format just because it is expected, but only if it works in bringing your congregation into a meaningful encounter with God. Worship is encounter.

105. PREACHING

Preaching is both traditionally and purposely central worship

All elders may not be preachers, but the Bible suggests that they should be "able to teach" 1 Timothy 3:2. The apostle Paul, on his last visit, called an elders' meeting in Ephesus and counseled, "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" Acts 20:17-28. Elders, as well as pastors, are shepherds and the principal work of a shepherd is to feed the flock. Some elders preach regularly, others very seldom. However, all can benefit from an understanding of preaching principles. Here are eight rules for effective preaching.

(a) KNOW CHRIST PERSONALLY: Peter and John met a lame man at the temple gate. Then man asked for money, but Peter answered, "Silver and gold I not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk" Acts 3:6. There is nothing harder than trying to give to others what you do not have yourself. Peter worked a miracle because, though he had no money, he did have Christ. If you do not have Christ yourself, you cannot give Him to others.

But if you Him in your own life, your preaching can work miracles in the lives of your listeners. Preaching is overflowing. You cannot overflow an empty cup. If you cannot seem to come up with anything to preach, you are looking at the empty cup of your own soul and trying to get it to pour out on others what it does not have. First fill your own cup. Only then are you ready to overflow. On the other hand, the cup that is overfilled has to overflow. When you are filled with Jesus, it is easier to speak about Him than to be quiet. You can hardly wait for next sermon.

{b} BIBLICALLY : Perhaps the best counsel on preaching ever given was Paul's exhortation, "Preach the word" 2 Timothy 4:2! Preaching must always be Christ-centered and Bible teaches. Stories, sociological or philosophical discourse, with the Bible scarcely opened, will not feed the soul or produce revival and reformation. Are you ever reluctant to preach for fear you will not find enough to say? Biblical preaching is such a preacher's best friend.

When you begin biblically, you have an inexhaustible supply of sermon material. Your well is guaranteed never to run dry. Biblical preaching is much more than using a lot of Bible texts. The truly biblical sermon does not just include the Bible, it begins with the Bible. Biblical preachers come to the Bible first in their sermon preparation. As nearly as possible, they come with a blank mind, knowing nothing but their passage or topic. They do not open the Book looking for something that agrees with what they want to say. They open it to find what it wants them to say.
Do not preach from the pulpit your private interpretation of Scripture or speculative truth. Never allow your own pride of discovery to undermine the faith of your listeners. "There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for in the multitude of counselors there is safety"

106. PREACH RELEVANTLY

The Bible is relevant to everyday living, and it is up to you to seek out its application to those who will be listening. Show how the Bible speaks to the needs of this day, how its salvation theme still applies. Make the Word's message primary in your preaching. If available, see how Bible commentaries and other Christian's authors apply your passage to practical Christian living. Use current events, nature, and experiences in your own life to make your sermon relevant to life as your listeners live it.

107. POSITIVELY

People must know they are sinners before they will seek salvation. However, your first calling is not to denounce sin, but no announce salvation. Successful preaching is invariably hope-centered preaching. Never send people home on flat tires. The word gospel means good news. If you are not preaching good news, you are not preaching the gospel.

108. PREPARE EARLY

Good sermons do not come from hurried preparation. Yet, with all your other duties, sermon preparation time is necessarily limited. Early preparation provides a practical solution to the time problem. Here is how it works: Do your Bible study and reading several days before you are scheduled to speak. Keep at it until you feel you know about what God wants you to say. The ideas need to soak in your mind. You must find illustrations and practical applications.

Now go about your other duties. Let the sermon wander through your mind, floating somewhere between the conscious and subconscious. Starting your sermon early eases the pressure and increases creativity. Creativity despises deadlines. Last-minute sermon preparation produces first-rate ulcers and third-rate sermon. The brain's filing system tends to jam when pressed too hard. But if you take off the pressure, it may produce profusely. Starting early saves time.

Instead of gazing at the ceiling or leafing through books trying to come up with story, let illustrations come out your week. This makes your sermons practical and interesting. Sermon that grows out of the present fit the present. As you work, as you travel, as you relate to your family, ask "Could my sermon help here?" Or: Is there something here that could illustrate my sermon?" The sermons whose illustrations and practical applications grow out of living are relevant to life.

109. ORGANIZE LOGICALLY:

A logical sermon outline is organized into three main parts. In the introduction you want to arouse the interest of your hearers and probably introduce your theme. The theme is the point of your sermon in one sentence, the one point you most want people to take home. During the body of the sermon enlarge the theme by giving, in logical sequence, the principal lessons you wish to present. State each lesson, prove it biblically, then give illustration and/or practical application. In the conclusion summarize by briefly repeating your theme and main points, then focus on leading your listeners to make a personal decision for Christ.

110. SPEAK CLEARLY

In delivering your sermon, speak so that your listeners can hear and understand. "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading" Nehemiah 8:8. "The culture and right use of the voice are greatly neglected. There are many who read and speak in so low a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones that are painful to the hearers. By diligent effort all may acquire the power to read intelligibly, and speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."

111. PLAN ANNUALLY

To save time, plan your preaching a year at a time. Planning requires looking in both directions, so first list the sermons you have neglected or overemphasized. Then, on the basis of your findings, the

denominational and secular calendar year, the needs of your congregation, and your particular interests and concerns, select the topic and passages for next year's preaching. Yearly planning produces balanced preaching. Preachers who love their people provide them with food that is not only tasty and nutritious but also varied. When you have been feeding the congregation an unvaried diet based on whatever you like best, the process of planning a sermon year will practically force you to face the fact.

Heresy/error does not so often come from preaching what if false, but from an incomplete presentation of the gospel. It results from an overemphasis upon one truth at the expense of other truth. Yearly planning produces balanced preaching, and balanced preaching helps produce balance Christians.

112. CHURCH DEDICATION

A church dedication offers a valuable opportunity to place the Holy Seed church Neema Evangelism Centre Global Healing Ministries into the community spotlight. To the congregation, it represents the celebration of a difficult project successfully accomplished. Pastors need a great deal of counsel and assistance from their elders in planning the program.

Guests play an important part in a dedication service. City officials and community pastors are often invited to attend. Conference/mission officials and former pastors should be asked to participate. For these reasons, set the date far in advance after consultation with conference/mission leaders.

{a} ORDER OF SERVICE –

A typical order of service would be:

Hymn
Opening prayer
History of the church
Reading
Special song or hymn
Dedicatory sermon
Act of dedication (optional)
Prayer of dedication
Hymn or special song
Benediction

(b)HISTORY OF THE CHURCH

In view of the fact that their direct relationship with the congregation usually tend to be short, Pastors and conference officials should not dominate the dedication service. Church facilities belong more to the congregation than to the clergy. An elder or other local leader whose roots go deep into the history of the church can do a better job of telling its story. Charter or lifetime members should be recognized and honored. Proper appreciation ought to be expressed to those most directly involved with the present building.

Give special recognition to the pastor who led out in the building program. Often this pastor, who worked so hard and was so directly involved in the building, has moved on before the debt is paid and the building dedicated. In fact, the conflict sometimes created in the difficult process of building occasionally necessitates the pastor's moving. The sacrifice involved should be recognized.

The history can climax with announcement of upcoming plans and programs for serving the community. The church must not emphasize its past without also projecting its future. The service is not to be used as an occasion for raising money toward church indebtedness. All debts Incurred in the building's purchase or erection must be paid before its dedication.

(c} SCRIPTURE READING: –Appropriate Scripture readings could be chosen from 2 Chronicles 6:14,42 or 1 Kings 8:23,53 (Solomon's prayer dedicating the Temple).

(c) ACT OF DEDICATION: – The dedication itself takes place during the dedicatory prayer. To increase audience participation, have a responsive reading of a litany or poem before the prayer. A burning of the mortgage, or a piece of paper symbolizing it, could take place just before the prayer or during the history portion of the service. This can be a climactic event, especially if the church has been in debt for some time and has recently sacrificed significantly to become debt-free. It may be very appropriate to sing the doxology as the mortgage burns.

(d) DEDICATION WEEKEND: – A church dedication can, of course, be held at any time, including morning Glory. However, because it is such a special event in the life of the congregation, you may include several weekend services. For example:

(e) Saturday – church holds meeting in different groups and in consecration. This could include a communion service and special music program.

(f) Morning glory – Our church at study, Use special participants such as long time members or former pastors.

(g) Worship hour – Our church at worship. Have a guest speaker.

(h) Sunday afternoon –Our church in dedication. The dedication service.

(i) Sunday evening – Our church in fellowship. Social events. A booklet becomes a precious memento to church members. Some churches sell extra copies to pay for printing.

(j) CHURCH OPENING. – Since the Holy Seed Church only debt-free buildings, congregations often move into a new church home before it is finished and long before its dedication. It is appropriate, however, that there be some special program for this event, although it should not be considered as significant as the dedication. Music, of course, should play a large part in such a happy experience. There can be a ribbon-cutting. Some congregations march from the old premises to the new. People love entering a new building but hate leaving the pleasant memories of the old. One bridge from the old to the new former building. Both the church dedication and the church opening are newsworthy events in most places. These occasions should be used to achieve favorable community attention to the church and its program.

113. COMMUNION

One of the surest responsibilities of eldership is assisting the pastor in the celebration of communion, or leading in the service yourself. Only ordained ministers or elders conduct the service. Communion is one of the most solemn and yet joyous occasions in our churches.

When it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Therefore, being able to lead the congregation in this sacred service is one of the most deeply spiritual duties that you, as an elder, will be called upon to perform.

{a}RENEWING RELATIONSHIP:- The celebration of communion gives opportunity for those attending to renew and rebuild relationships with God and with their fellow members. As they join together in the washing of one another's feet and in the eating and drinking of the symbols of Christ's death, they are reminded of their need of God's continued grace and forgiving love and for closer fellowship with one another. The Communion service should unite our members and help them to leave with renewed strength and confidence to continue God's mission in the world.

(b) WHEN TO HOLD: – The church Manual says, "In the holy Seed church the communion service customarily is celebrated once per quarter." The words "customarily" suggest only that it has been the practice or custom of our church to hold Communion on a quarterly basis. Paul states,: for as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:26). This informs us that the Bible has not established any set number of time for holding the service. It is not how often we celebrate the Communion that is important, but how often we remember "Lord's death."

The communion service should most often be held during the Sunday worship hour. However, there may be other or additional occasions when your church chooses to celebrate the service: the conclusion of a week of prayer, the end of a series of revival meeting, a camp meeting, a church retreat, or during youth meetings. Whenever or wherever communion is celebrate, careful preparation should be made with every detail thoughtfully planned and rehearsed. The service ought to be announced at last a week in advance so people may prepare for the event. Deacons and deaconesses should prepare the bread and the wine well beforehand and have the sanctuary and the rooms to be used for Foot washing properly equipped.

(c) **PREPARING THE EMBLEMS: – Only unleavened bread and the unfermented juice of the grape should be used in the Lord's Supper. Where it is impossible to obtain grapes, grape juice, or grape concentrate the juice of raisins may be used. In isolated areas where none of these are readily available, the conference or mission will provide advice or assistance.**

1. Recipe for communion bread.

2. **1 Cup fin-ground flour (preferable whole grain)**
3. **¼ teaspoon salt**
4. **2 tablespoon cold water**
5. **¼ cup olive or vegetable oil**

Sift flour and salt together. Pour the water into the oil, but do not stir. Add this to the dry ingredients and mix with a fork until all the flour is dampened. Roll out between two sheets of waxed paper to the thickness of thick pie pastry. Place on an ungreased, floured baking sheet, and mark off with a sharp knife into bite-size squares, being careful to pick each square to prevent blistering. Bake at 450 degrees Fahrenheit for 10 to 15 minutes. Watch carefully during the last five minutes to prevent burning. Serves 50 persons.

(d) **WHO MAY PARTICIPATE? – At the time of his last supper, Jesus declared that the bread was a symbol of His body which was "given for you" Luke 22:19. The wine was a symbol of His blood "which is shed for many for the remission of sins" Matthew 26:28. Jesus gave His life for sinner and His invitation to them is to partake of the Communion in remembrance of His sacrifice that is able to set them free from sin. All who feel the need for forgiveness from sin should seek in this ceremony the symbol their cleansing.**

The Holy Seed Church observes open Communion. Adults wishing to participate should not be stopped from doing so. It is not the work of church officers to decide who is worthy or unworthy to take part. "Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it to men to say who shall present themselves on these occasions. For

who can read the heart?" There may be some in the congregation who feel that their sin is the very reason they should participate! Especially encourage these members to attend. Tell them that, as they come in repentance and accept the symbols of Jesus death, they will find forgiveness for their sins and release from their guilt.

(e) SERMON: – It is the usual custom in our churches that a 15-20 minutes sermon is preached before members separate for the Foot washing. During this sermon you have opportunity to make clear the meaning of the Foot washing and to encourage members to make clear the meaning of the might have had with others in the congregation. Sometimes you may choose to vary the service by spending a few minutes explaining the meaning of Foot washing and then leaving the rest of the sermon until after participants return. By saving the sermon until before the Lord's Supper emblems are passed you will be able to focus attention more fully on their meaning.

{f} Here are suggested communion sermon texts:

1. Jesus' example in foot washing. John 13:13-17
2. The Lord's Supper (Mark 14, Luke 22) Matthew 26:26
3. Self-denial in those who follow Jesus. Matthew 16:24
4. Eat the flesh and drink the blood. John 6:53-56
5. One bread, one body. 1 Corinthians 10:16-17
6. Proclaiming the Lord's death. 1 Corinthians 11:23-26
7. Christ's suffering 1 Peter

Note: Each person will be delivered one on a different occasion regarding Lord's Supper not all at a time because time is short to handle service.

{g} FOOT WASHING: – Foot washing is a powerful symbol. When we kneel before one another as Jesus once did, and take someone's feet in our hands to wash them, we are taught important lessons of humility. Through this ceremony, disagreements between members can be settled and wrongs made right (Matthew 5:23). The water that is poured over our feet by our partner represents the spiritual cleansing and refreshing that comes when Jesus applies His blood to our lives. Foot washing should be carefully planned. Basin, water, towels, adequate space and seating, and congenial surroundings need to be provided by the deacons and deaconess. Visitors, new members,

youth, and children should be tactfully encouraged to join the foot washing, either to participate or to observe. Assist people to find partners with whom they can share the ceremony.

Because Foot washing can be an occasion for making wrongs right, opportunities might be provided for families to share the ceremony together. Alienation most often occurs within families, perhaps between husband and wife, parents and children, or between children. The ceremony of Foot washing is an excellent way for families to make new beginnings. Consider making provision for families to take part together. When members have assembled ready for Foot washing, the ceremony can begin with prayer. There may be some present who would like to ask forgiveness of their partner for some wrong they have committed. Encourage this kind of confession between participants.

In some places members sing hymns quietly as they wash each other's feet. Some partners like to pray for each other during the ceremony. The whole experience should be a time of sharing and joy that brings members together in unity. At the completion of the Foot washing, members may shake the hand of their partners, or embrace or kiss them, according to the local custom for showing Christian love.

(a) LORD'S SUPPER: –It works well for the congregation to sing a hymn as they reassemble and the leader, along with the assistants, take their place behind the Communion table. The servers will follow and be seated in the front seats. You may make some introductory remarks about the Lord's Supper or begin your short sermon according to whichever order of service you have chosen to follow.

(b) The bread is then uncovered and prayer is offered for God's blessing upon this symbol of Jesus' body. The deacons then take the bread and offer it to members of the congregation. On their return, the elders and yourself are served and you lead the congregation in eating the bread. The same procedure is followed for distributing the fruit juice. During the serving of the bread, hymns sung, passages of Scripture such as 1 Corinthians 11:23-26 may be read, hymns sung, testimonies given, special music presented.

(c) In some of our churches the deacons carry both the bread and juice on the one tray. Worshipers take them together from the tray. Following the service, the juice glasses are in racks provided in the backs of the seats. By following this method, the deacons need to move through the congregation only once, eliminating activity extraneous to the purpose of the ceremony.

(d) ENDING THE SERVICE: – The communion service should end joyously. Wrongs have been righted. Sins have been forgiven. Faith and hope have been restored. It is a time for rejoicing. Close the service with bright, joyful music. Dismiss the congregation by benediction or silent prayer. Following the serving, deacons and deaconesses should dispose of the leftover bread and juice in a respectful manner. In no case should it be eaten or drunk.

(e) THOSE UNABLE TOATTEND: – Often there are church members unable to attend communion because of sickness, isolation, old age, or any number of other reasons. Elders and deacons should attempt to visit these people and offer them communion. If the person is sick, Foot washing is not usually included.

65. GROUNBREAKING :

A groundbreaking service encourages congregational involvement and unity in supporting a building project. It engenders enthusiasm especially if the church has been planning, praying, and giving for the building over a long period of time. At last tangible is happening.

(a)PLANNING THE SERVICE:

Pastor and elders should work together in planning a groundbreaking.

(b) Setting the time: Groundbreaking is not entirely a religious service and thus does not belong on church service day. Sunday is often an ideal time.

(d) Inviting the guests: Conference/mission representatives should be invited. Local political and other community leaders might attend. Pastors from other churches will sometimes come. The news media ought to be notified and encouraged to give liberal coverage.

(f) **Preparing the site:** The site should be cleared. Perhaps a platform needs to be erected and a sound system installed. If the service is going to be long. Chairs may be needed. Drawings of the proposed building should be prominently displayed. A mockup of the structure will help people visualize it. If the ground is to be broken with shovels, several should be provided. Sometimes the shovel blades are painted gold or silver. Alternatively, an earthmoving machine may be used to turn over the first dirt.

(g) **An excellent plan:** For including congregational participation is to break the ground with a plow. A long rope is attached to it, and the congregation pulls the plow through the ground creating a beautiful symbol of a congregation pulling together in the building project. If the building has been marked out ahead of time, a furrow can be plowed around its perimeter and the building easily visualized when the groundbreaking is finished.

(h) **Order of service:** The order of service suggested below may be used when the audience is comfortably seated and when you have planned for regular service. However, the service could be abbreviated, depending upon local circumstances.

Opening - Many congregations do not sing well outdoors. For that reason, congregational singing may be omitted, especially if the group is small.

Prayer – Involve a non-the holy seed church pastor or a leader in the local congregation to offer the prayer.

Special song, sermonette – This ought to be very brief. It should consist mostly of a scripture reading and a litany in which everyone can participate. Ezra 3:10, 11; 6:14 Matthew 21:42; Acts 4:11; 1Corinthians 3:9-11; 1 Peter 2:4-8.

Special song, Speeches – Special guests may be invited to speak briefly, but in view of the full program they should be few in number. Have someone narrate the history of the church or of the present building project, and talk about the immediate plans for beginning the building.

Groundbreaking - Special participants in breaking the first ground usually include the pastor; head elder, building committee chairperson, and representatives from the conference /mission and community. A child should be included as a representative of the church of the future. If the building is a school, include the school board chairperson, principal, and a teacher.
Special song or hymn of dedication Benediction

(i) Stone laying: A stone laying service may take place of groundbreaking. It is held after the building has begun and features the laying of a stone to become part of the foundation. The service can follow the same general order as for groundbreaking.

114. HOUSE DEDICATION:

Purpose: The practice of house dedication varies according to culture and the wishes of each individual family. The world church does not have any regular tradition for such service. Some family may request the dedication when purchase or building their first home, some when they pay off the mortgage and the home is truly there. Still others ask for a house dedication whenever they move to a different home.

Typically, the house dedication is held after the house is completed, the furniture installed, and probably the family moved in. Such a service provides an excellent opportunity to invite the neighbors to the special occasion to get acquainted with them, and to establish one's family as a Christian witness in the neighborhood. This is the purposes of dedicating a house: to set it aside to be spiritual service to the family and their neighborhood.

Who officiates: **No license or ordination is required for house blessing services an elder may perform the service, but should do so with the knowledge and cooperation of the pastor.**

Order of service: **Attendees often include non Christian neighbors. People typically gather in the living room of the home and may the room be crowded. Some will likely be standing. Thus, the service should usually be no more than 30 minutes in length. The following order is suggested:**

Congregation – This should be considered optional, depending on the situation. Appropriate songs include "Happy the Home" and "Love at Home."

Prayer – Since there are three prayers in this short service, the first and last should be brief and not repeat the prayer of blessing. This first prayer is for the purpose of invoking God's presence in the service. History of house and family – This could be given by a family member, perhaps the head of the household.

Message. – The message might include: Scripture such as Genesis 24:67, Psalm 127; 2 Samuel 23:15; Isaiah 65: 21-24; Luke 10:38-42; Micah 4:4. A story or poetry. Litany such as asking questions of the family either informally or in a written litany and receiving their answers as a family commitment. Suggested questions: Do you pledge to make this house a place of you're, where the family alter and daily devotion are revered? Do you pledge to make this house a place of family love and unity? Do you pledge to make this house a light and a blessing to the community?

Candle ceremony – Your message could close with the lighting of a candle to symbolize the light of Jesus present in this home and the use of this house to let that light shine throughout the neighborhood. The candle can remain burning throughout the remainder of the service.

Prayer of blessing – The family might kneel with joined hands in a circle surrounding the kneeling pastor or elder. Others stand surrounding the family. Include in your prayer a blessing on the house, the family, and the neighborhood.

Special song:- Bless this house" is an ideal song for this setting.

Benediction - Perhaps a formal benediction such as Numbers 6:24-26

House tour - At this juncture the family may wish to invite guest to tour the house. Refreshments are optional.

115. WEDDING

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing whenever the marriage covenant is entered into intelligently, in the fact of God, and with due consideration for its responsibilities" Every wedding should therefore be a time of spiritually renewal, joyful celebration, and individualized service to the couple and their families.

116. DENOMINATIONAL GUIDELINES

Who officiates In chapter6 Officers and Their Duties," the church manual stipulates, "In the marriage ceremony the charge, vows, and declaration of marriage are given only by an ordained minister except in those areas where division committees have taken action to approve that selected license or commissioned ministers who have been ordained in as local elders may perform the marriage ceremony. Either an ordained ministers, license or commissioned minister, or a local elder may officiate in delivering the sermonette, offering the prayer, or in giving the blessing." In other word words, you as local elder may not perform the entire service, but you may assist. As the ranking local leader your presence and interest can be crucial.

Pastors restricted. There are some circumstances where denominational guidelines forbid ministers to marry a given couple. There are circumstances where pastors' own consciences prevent them from performing the ceremony. In either case, couple may feel rejected and church members may misunderstand. There is no more important or delicate time for elders to support their pastors.

Spiritual ceremony: In many countries in the world a church wedding involves both a legal contract and a spiritual commitment. In other countries a religious ceremony cannot take place until a civil/legal

ceremony has taken place. Any wedding ceremony in which the secular overshadows the spiritual should be considered inappropriate in The Holy Seed Church.

Congregation guidelines: You or your pastors should lead your church in preparing wedding guidelines. Do this at a time when no request for a wedding has been received and no feelings are likely to be hurt. Give these guidelines, along with a wedding application should list specific requests of the couple and reflect that the guidelines have been read and will be followed. Study the church Manual and minister's manual with your church board to make them aware of denominational marriage guidelines. Then, based on these and local customs/tradition, draw up your church's own guidelines.

Items you may wish to include: who may be married in the church; music whether or not the church's wedding coordinator must be used; decoration; candles; dress, photographs; rice or confetti; reception; fees equipment and services available from the church. Exceptions to the guidelines must be few, and should be approved only by a designated committee. Pastors should not have to take full responsibility for dealing with the aggravation expressed by families whose plans have been contrary to the congregation's guidelines.

117. STUDY GUIDE

Note: Special services are just that, special, and they need to be planned and conducted as such. Normally the pastor leads out and, as an elder; you are there to assist him on those occasions.

KNOW

(a)Baptism is a symbol of death to the old life and the beginning of a new life in Jesus. It demonstrates a person's desire to become a member of God's family.

(b) It is important that new members become bonded into the church community and are made to feel accepted and loved by the congregation.

(c) Dedication of a child reminds each of us of God's miracle of birth and the commitment of parents and congregation to support and help "raise up a child in the way he should go."

(d) Communion is one of the most solemn and yet joyous occasions in our churches. While it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Assisting or leading this special service is one of the deepest spiritual duties of an elder.

(e) The holy Seed Church observe open communion. Anyone desiring to partake of the emblems of our Lord's death is welcome to participate.

(f) An elder can be agent of spiritual blessing to those who are unable to attend Communion by visiting and holding a simple Communion format with them.

(g) The time of a death and planning of the funeral is an important time of ministry by an elder. It is important to be sensitive to a family's needs, culture, and traditions during this time.

(h) A new parish induction is a special service that only elders can perform. This service, and the subsequent support of the new pastor, can help minimize the difficulties of transition for both the congregation and the new pastor and his family. If you do not emphasize this significant service, no one will.

{I}Prayer for the sick is another form of ministry through which an elder can be a great blessing to the people. Those prayers can come during visitation or through a formal anointing service. A wedding is a time of spiritual renewal, joyful celebration, and individualized service to the couple and their families.

70. This questions are sample how to study your Bible

(1) What are the steps in preparing someone for baptism? What are your responsibilities in that preparation?

(2) What are the four basic purposes of child dedication?

(3) What is the different between a church dedication and a church opening?
(4) What are ways that an elder can help out in the planning of a church dedication?
(5) What does "open communion" mean?
(6) How soon should you visit the family after you hear of the death of a family member?
(7) What are the three suggestions for smoothing the transition of a new pastor?
(8) List the steps involved in an anointing service.
(9) Why it is it important to have wedding guidelines for your church? Why should this be done when no wedding are being planned?

71. GUIDELINES HOW TO HANDLE PRACTICLE

(a)What are some things you could do to make a person's baptism more special?
(b) Come up with a sample format for a baby dedication, and what the church can do tangibly for the family and child.
(c) What could be done for the children during a communion service to help them understand and experience in their own way its meaning?
(d) Write out plan for visiting and supporting a person in grief over a death.
(e) In what practical ways can you help your congregation smooth the transition of a new pastor? What can you do to bury the old? How can you help support the idea of not replacing too soon? In what ways can you celebrate the new?

72. BREAK OUT SESSION QUESTIONS FOR GROUP DISCUSSION

(1) On a person's baptismal day, what things can you do personally to help him/her become bonded into the church community and made to feel accepted? What are things your church might do to help bond and communicate its acceptance and love? What are some things you could do to make a person's baptism more special?
(2) What are some specific things you have done/seen in relation to making a child dedication special?

(3) How might you help increase participation of more members in communion?

(4) What does "The Holy Seed Church observe open communion" mean to you?

(5) What specific help could you be to a pastor during times of funerals and weddings? What are some ways you might support a family during the time of a death?

(6) How do you feel about the concept of not replacing a pastor for around three months?

(7) What might you do to welcome a new pastor to your congregation?

(8) What are some ways to help your congregation smooth the transition of a new pastor? What can you do to bury the old?

73. FUNERAL

(a)A diversity of tradition: –

Because of the wide diversity of cultures represented in our churches around the world, there are many different customs observed following the death of a member. Every society creates rite that gives expression to grief, show respect for the deceased, and provide support for those who mourn. As a church leader, it is important that you honor these traditions and minister to those who grieve in a way that is meaningful to them. Some members of your congregation may come from very different backgrounds than yours and you must be sensitive to their grief traditions. However, you should move away from traditional customs that go contrary to Christian principles and biblical understandings on death, especially those customs that infer the immortality of the soul or the honoring of the spirits.

(b) Visit the family: –

Visit the family as soon as possible after you hear of the death of a member. Show your sympathy and sorrow in the culturally acceptable way. You may share with them some of God's promises (John 11:25 1 Corinthians 15:51-57; 1 Thessalonians 4:16) and pray with them. Perhaps the most helpful thing that you can do is just to sit with them, even if you are unable to say anything. As an elder you represent Christ and Christianity to them. Your mere presence will bring comfort and assurance. Take your spouse along. Women are usually superior to men in such circumstances, especially at consoling women and children.

(c) Offer church support

There are many ways you and the church members can assist grieving families. Relation can be located and notified of the death, food can be prepared, telephones answered, small children cared for, and funeral details arranged. In some countries, there are funeral directors in the community who care for all aspects of a funeral. In such cases, you can assist the grieving family by contacting and negotiating with the funeral director. In areas where there are no funeral directors, you can offer the support of the church in preparing the body for the funeral. Never force the help of the church on a grieving family, but let them know that there is support that they can depend on if they wish.

(d) The funeral service – who officiates

Usually no license is required for conducting a funeral. In the absence of a minister, an elder may lead out. This should not be done, however, without the pastor's approval. An elder or friend of the family may be called on to assist the minister in the service by giving the obituary, prayer. In some places the pastor or elder who conducts the funeral must make sure proper death certificates are obtained from civil authorities before interment.

(a) Order of service

Despite the diversity of funeral rites, the ceremony should include certain Christian values and practices. Time should be given for prayer and for the reading of appropriate scriptural passages. Mourners should be encouraged to look to Jesus as the conqueror of death and the One who has the power to raise the dead. Words of comfort based on the sure promises of God's Word should be shared. Help the mourners to leave the ceremony with hope rather than despair. The following suggested order of service may adapted to fit the customs of your community:

Music
Scripture reading
Prayer
Life story of the deceased (obituary)
Music
Testimonies

Photograph church, family and friends
Sermon (15-30 minutes)
Committal of the body (if the service is held at the graveside)
Music
Closing prayer

74. HELPFUL BIBLE PASSAGES

The following may prove helpful in your preparation of a scripture reading or sermon:

(a)General: Job 14:1-2, 14:15, Psalms 23:1-4, Psalms 27:4-5, 13-14; Psalms 46; Psalms 90;Psalms 91:1-2, 11-12; Psalms 121; Isaiah 35:3-10; Isaiah 40:28-31; Isaiah 43:1-2; John 14 1-6; Romans 8:14-39; 1 Corinthians 2:9-10; 1 Corinthians 15:51-55; Philippians 3:20-21; 1 Thessalonians 4:13-18; 1Thessalonians 5:1-11; Hebrews 4:14-16; 2 Peter 3:8-14; Revelation 7:15-17 Revelation 14:13; Revelation 21:1-4; Revelation 22:1-5.

(b) Funeral of a child: 2 Samuel 12:16-23; Mark 10:13-16

(c) Funeral of a young person: Ecclesiastes 11:6-10; Ecclesiastes 12; Luke 7:11-15 (d) Funeral of a godly woman: Proverbs 31:10-31; Acts 9:36-42; Matthew 26:10-13.

(e) Funeral of the elderly: Genesis 5:24; Genesis 15:15; Matthew 11:28; 1 Timothy 4:6-8.

75. NEW PARISH INDUCTION

The holy Seed Church tends to take for granted the acceptance of a new pastor in the parish and community. As a result, new pastors are left alone to work their way into the affection of church members. Not enough emphasis is placed on assisting the bonding process between new pastors and their congregations. Some special services only pastors can perform; elders cannot. A new parish induction is a special service only elders, assisted by conference/mission leaders, can perform; pastors cannot. If you do not emphasize this significant service, very possibly no one will.

(a)Difficulties of transition

The transition of a pastoral family from one parish to another may engender anticipation and enthusiasm on the part of both family and parish. However, the change can be delicate and difficult. It is invariably accompanied by some degree of grief.

(b) Congregational grief

In marriage, a loss through divorce may be more devastating than a loss through death, for in divorce the loved one chooses to leave. As a result one feels rejection leads to anger. Likewise, when a pastor chooses to move from one parish to another, the congregation feels some degree of grief, rejection, and anger: "What is wrong with us?" "Why would our pastor want to leave us?" "I got hurt loving the last pastor. I am not going to love the new one and get hurt again."

If the previous pastor did not choose to leave, but was arbitrarily reassigned by the conference/mission, the congregation may be angry at the conference and reset the replacement. If the previous pastor was not appreciated, the congregation may feel distrust of and anger toward all ministers. People tend to resent and resist change- especially conservative people, and these make up a large portion of most congregations. New pastors invariably represent change. Therefore, there may be some temptation to resent and resist the new pastor.

(c) Pastoral family grief:

The pastoral family has much more to grieve over than the church family. They get uprooted- an experience especially devastating to spouse and children. They move into a new town and a strange house, with financial and socials trains. The children have to start In a new school. The spouse may have to hunt for a new job. Most serious of all, the pastoral family has had to leave their friends. Where the congregation may be grieving the loss of one family, the new family is grieving the loss of all their friends in their previous parish. All of this adds up to potential problems during pastoral transitions.

(A) Smoothing the transiton:

Some suggestions for smoothing the bury the old. The old must be set aside before the new can be accepted. The congregation can express its appreciation and verbalize its grief over losing the outgoing pastor through a well-promoted and attended farewell. Do not replace too soon. Some may feel that new pastor must assume responsibilities immediately after the former pastor leaves. Research, however, indicates that it typically takes about three months before a congregation is ready to welcome a new pastor.

This interim period gives time for church members to separate themselves emotionally from the former pastoral family. It also provides a unique opportunity for the latent lay leadership of the parish to emerge. Meanwhile, the congregation rediscovers its need to be pastured. Celebrates the new. Conference/missions and congregations should make the service of installing a new pastor as significant an event as possible. Just as a wedding is an important symbolic act publicly establishing a new home, an installation service for a pastor is an important symbolic act publicly establishing a new pastorate. One different, though, is that the bride can plan her own wedding. Pastors cannot plan their own installation.

Elders and conference/mission officials must take the responsibility. Elders or other congregational leaders should not do it by themselves, as pastors are employed and assigned by the conference. Conference officials must not do it by themselves, as though they are authoritatively imposing the pastor on the congregation. The congregation is a community, a church family. The conference representative is normally not a member of that family and thus can hardly welcome the new pastor to it. Too often the conference/mission official makes only a brief introduction of the new pastoral family on morning Glory. The church then plans only a secular, social event as a welcome. It is far better to have a formal, spiritual installation service. In some situations pastors and members of other churches in the area may be invited.

(e)Pastoral installation service:

Ideally the installation service should be part of the Sunday worship service, when most members are present. The suggested service below emphasizes introduction of the entire pastoral family. Certain pastoral families might not prefer this much public exposure, but some agreeable emphasis should be placed on welcoming the whole family. The pastor's family, not the pastor, is most likely to feel unwelcomed. Introduction of conference/mission representative - The head elder should introduce the conference representative as coming to present the new pastoral family.

Conference representative's remarks: – The conference representative should explain the purpose of the installation service: to help bond the church and pastoral family together and to dedicate the new pastor –church team to ministering in the community. The conference leader should also introduce each member of the pastor's family, presenting a brief biographical sketch of each. An additional option: the conference leader may present to the pastor a tray with a lighted candle for each church in the parish, and then a charge to keep the lights shining brightly and help them grow in number.

Welcome by local elder: – The elder speaks for the congregation in welcoming the pastor. The entire pastoral family may be invited to the platform, in which case the elder's spouse may well give a special welcome to the pastor's spouse. A child, youth leader, or church school teacher from the congregation could welcome the pastor's children.

Litany – Elders: We come on this day to open a new chapter in the history of our church, the beginning of a new pastorate.

Congregation: We have received gifts from God, who has equipped us for ministry, and provided a new pastor to lead, train, and encourage us.
Pastoral Family: We come seeking to serve you in lifting up Jesus Christ that together we might grow.
Congregation: We invite you to lead us in our walking with God.
Pastoral Family: We seek your love as we become part of this church family.
Congregation: We wish to have you as part of our family, and we open our hearts to you.
Conference Representative (to pastor): God has given to you the challenge of leading these people in their preparation for the soon coming of our Lord Jesus Christ.
Pastor: I accept this challenge. Under God, I pledge to do my best always to lift Him up.

Conference representative: As a church, you face the challenge of presenting the gospel to your community.

Congregation and Pastor: We accept this challenge to present the living Christ through our lives and our ministries.
All: We covenant, before Christ and each other this day, to place Christ first, to seek the guidance of His Spirit, and to work together for the hastening of his coming.

Installation Prayer: The pastoral family might face the congregation with the conference representative on one side of them and the head elder on the other. Other elders or church leaders may be invited forward to form a human chain from the pastor and elder on the platform to the first pew. Everyone, including the congregation, is then invited to join hands and kneel together for the installation prayer. This act symbolizes a uniting of pastor and people.

The head elder prays, inviting the congregation's commitment in supporting the new pastor. The conference/mission representative prays, officially installing the pastor as congregation leader. The conference representative then leads the elders in welcoming the new pastoral family with a handshake. Pastor's Sermon / Church welcome after the service closes, as the congregation leaves the sanctuary, members welcome the pastoral family. A fellowship meal provides an excellent closing to the installation.

76. PRAYER FOR SICK:

The book of James tells us that if any member is sick. "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 will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (James 5:14-15). Here is another form of ministry available to elders that can bring great blessing to your people. Prayer ought to be at the heart of every elder's ministry, and prayer for the sick is a significant part of such a prayer ministry. When you visit the sick, you should be mindful, not only of their physical condition, but of their spiritual condition as well. Often during illness, people feel helpless and discouraged. Sometimes their faith waves and they need your encouragement and reminder that God loves them.

The formal anointing service is reserved for those with significant physical illness. However, the text asks, "Is anyone among you sick?" I do not ask, "Is anyone among you doing?" The anointing service ought not to be used for every frivolous physical complaint. It should be reserved for serious illness, but not just for fatal illness. In some places, anointing has become almost a lost rite because of the traditions of some non-the holy seed church denominations that have used anointing as though it were a last rite.

(a)Who officiates: The sick should call for the elders of the church. Local elders may officiate at an anointing service in the absence of a minister, but should do so with the pastor's approval. Ideally a minister leads out, assisted by the presence and prayers of available elders.

(b) Preparing for the service: Where held. An anointing service may be held in church, home, nursing home, or hospital. If in a hospital, it should be conducted so as not to interfere with the physician and hospital staff. Length and formality of the service depend on the place it is held and the condition of the recipient. Who attends? In addition to the minister and the elders, it may be well for others having a special gift of prayer to be present. The recipient might wish to invite praying friends. Non- Christian family or friends are usually not invited, but need not be asked to leave if present. Those who lead out should have a serious commitment to Christ, believe firmly in divine healing, and have prepared their hearts for the occasion.

Preparing the recipient. "If I regard iniquity in my heart, the Lord will not hear" (Psalms 66:18). Encourage the sick person to examine his/her life before the anointing. An excellent way to prepare for the service is for the individual to study the chapter "Prayer for the sick" in The Ministry of Healing. Respect the privacy of persons not waiting to speak too specifically about their ailment. On the other hand, you should learn as much as the recipient is comfortable in sharing so your prayer can be specific.

(c) Order of service: Preliminary remarks. As leader, you should explain to the group the purpose of anointing and how it takes place. The recipient might be invited to testily to he/her faith and give the

reason for requesting healing. If the sick person is not too critical to warrant a brief service, take time to read from the scriptures the prerequisites to divine healing. These include:

1. Belief that God can and does heal.

2. Confession of sin.

3. Commitment to healthful living: Much illness results from habits of living. Assure the sick that God freely forgives our sins of the past, put it is presumptuous to ask Him to heal our bodies if we intend to go on abusing them.

4. Willingness to use human means: "Every good gift and every perfect gift is from above" (James 1:17). God may already have engifted some physician to who He will lead the sick person for healing. God works miracles, but He often chooses to work them through gifts He places in human hands.

5. Trust God's answer. Sometimes God heals immediately, sometimes slowly, sometimes not until Christ's Second Coming. If the afflicted person is not healed immediately, it ought not to be interpreted as a sign either of the individual's spiritual weakness or of God's unwillingness to heal. The service should climax with the certainty that everything has been placed in God's hands and that God can be trusted.

Scripture to be read or excerpted could include: James 5:14-16; Numbers 21:8-9; psalms 103:1-5; Psalms 107: 19-20; Mark 16:15-20.

77. There anointing prayer.

If you are leading out you should have a small vial of olive oil. Everyone kneels. The recipient may wish to pray. If so, he/she should probably pray first. Other designated leaders pray in turn. You pray last. As you begin to pray, place a little oil on the fingertips of your hand. Near the close of your prayer, apply the oil to the forehead of the one you are anointing. This symbolizes the Holy Spirit's touching the afflicted in a specific and special way.

The Holy Seed Church do not follow or support the practice of some who apply oil to the part of the body in which the infirmity exists. Concluding the service. As soon as the prayer season ends, say your goodbyes and leave. A little time for getting acquainted and social; fellowship might precede the anointing, but should not follow it. Leave while a spirit of reverence prevails and the presence of God permeates the room.

78. CONCLUSION

We end this Constitution and Rules where we began, with an appeal for all elders to take up the challenge of vibrant, spiritual church leadership. Your ministry is vital to the ongoing growth and development of the church. Because of the unique leadership talents the Holy Spirit has given you, you can make a tremendous difference. Consecrate yourself to Christ daily and learn on Him for grace and guidance. "The elders who are among you I exhort. Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest again but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away" (1 Peter 5:1-4). The Bible says "All have sinned and fall short of the glory of God." God is perfect and holy and our sins separate us from God forever. The Bible says "The wages of sin is death," {Romans 3:1-31}.

The good news is that, about 2,015 years ago

God sent His only Son Jesus Christ to die for our sins. Jesus is the Son of God. He lived a sinless life and then died on the cross to pay the penalty for our sins. "God demonstrates His own love for us in that while we were yet sinners Christ died for us," {John1:1-13}. Jesus rose from the dead and now He lives in heaven with God His Father. He offers us the gift of eternal life -- of living forever with Him in heaven if we accept Him as our Lord and Savior. Jesus said "I am the way, the truth, and the life. No one comes to the Father except by Me." God

THE COMING OF THE KINDOM {Luke Chapter 17}.

{a} **20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days wilcome, when ye shall desire to see one of the days of the Son of man, and ye shall not see [it].**

23 And they shall say to you, See here; or, see there: go not after [them], nor follow [them].

24 For as the lightning, that lighteneth out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

[27] **They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.**
[28] **Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;**
[29] **But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all.**
[30] **Even thus shall it be in the day when the Son of man is revealed.**

{B}The cross of Jesus Christ {1 Corinthians 1:18-21} Lest any should say **that I had baptized in mine own name. And I baptized also the household of Stephan's: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. **For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.**

{c} Matthew 24:35-38 Context: Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, this generation shall not pass, till all these things are fulfilled. Heaven and earth shall pass away, but my words shall not pass away. **But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark**

{D} Proverbs 30:5-6 Contexts:
5. Every word of God *is* pure: he *is* a shield unto them that put their trust in him.
6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

NOTE: This verse affirms tree propositions: (1) The heavens and earth will pass away. (2) Christ's words will not pass away and the word of God shall stand forever." {3} Everyone who believes the word of will receive internal life.

"Lord Jesus, I believe you are the Son of God. Thank you for dying on the cross for my sins. Please forgive my sins and give me the gift of eternal life. I ask you in to my life and heart to be my Lord and Savior. I want to serve you always ever and ever Amen."

Foot Steps To Christ and Counseling

The Holy Seed Church

FOOT STEPS TO CHRIST

CONSECRATION

God's promise is, "Ye shall seek me, and find me when ye shall search for me with all your heart," Jeremiah 29:13. The whole heart must be yielded to God. Or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the heart faint." "No soundness in it." We are held fast in the snare of Satan, "taken captive by him at his will." Ephesians 2:1; Isaiah 1:5, 6; 2.Timothy 2:26.

God desires head heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him. The warfare against self is the greatest battle that was ever fought.
The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness. The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has made. Isaiah 1:18.

God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowing work of His creative power, shall reach the highest possible development. He sets before us through Hi grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of Sin, to share the glorious liberty of the sons of God.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Savior says, "Whosoever he is of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord's and half the words. We are not God's children unless we are such entirely. There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation.

Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to again heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with cleave to Him; and in the contemplation of Him; self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, "What has Christ given for me? The Son of God gave all life and love and suffering for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? Every moment of our lives we have been partakers of the blessings of His grace, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and yet be willing to do despite to all His love and sacrifice? In view of the infinite humiliation of the Lord of glory, shall we murmur because we can enter into life only through conflict and self-abasement?

The inquiry of many a proud heart is, "Why need I go in penitence and humiliation before I can have the assurance of my acceptance with God?" I point you to Christ. He was sinless, and, more than this, He was the Prince of heaven; but in man's behalf He became sin for the race. "He was numbered with the transgressors; and He bares the sin the sin of many, and made intercession for the transgressors." Isaiah 53:12. But what do we give u, when we give up, when we give all? A sin polluted heart, for Jesus to purify, to cleanse by His Own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it.

God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that he has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures. The path of transgression is the path of misery and destruction.

It is a mistake to entertain the thought that god is pleased to see His children suffer. All heaven is interested in the happiness of man. Our heavenly father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world's Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and he will not only cleanse from sin and grant redemption through His blood, but will satisfy the heart longing of all who consent to wear His yoke, to bear His burden. If is His purpose to impart peace and rest to all who come to Him for the bread of life. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory. Many are inquiring, "How am I to make the surrender of myself to God?"

You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, and your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself given to God its affections; but you can choose to serve Him.

You can give him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the spirit

of Christ; your affections will be centered upon Him, Your thoughts will be in harmony with Him. Desires for goodness and holiness are right as far as the go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christian. Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

FAITH AND ACCEPTANCE

As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe, and you look upon it with abhorrence. You feel that sin has separated you from God that you are in bondage to the power of evil. The more you struggle to escape, the more you realize your helplessness. Your motives are impure; your heart is unclean. You see that your life has been filled with selfishness and sin. You long to be forgiven, to be cleansed, to be set free.

Harmony with God, likeness to Him what can you do to be obtain it? It is peace that you need Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, "Without money and without price." Isaiah 55:1. It is yours if you will but reach out your hand and grasp it. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:8. "A new heart also will I give you, and a new spirit I put within you." Ezekiel 36:26.

You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart. Then believe that He does this because He has promised. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours Jesus healed the people of their diseases when they had faith in His power; He helped them in the things which they could see, thus inspiring them with confidence in Him concerning things which they could not see leading them to believe in His power to forgive sins.

This He plainly stated in the healing of the man sick with palsy: "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." Matthew 9:6. So also John the evangelist says, speaking of the miracles of Christ, "These are written that ye might believe that believing ye might have life through His name." John 20:31.

From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty eight years. Yet Jesus bade him, "Rise, take up thy bed, and walk." The sick man might have said, "Lord, if Thou wilt make me whole, I will obey thy word." But, no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he willed to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.

In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises that promise s to do all this for through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this. God will fulfill His word to you. If you believe the promise, believe that you are forgiven and cleansed, God supplies the fact; you are made whole, just as Christ

gave the paralytic power to walk when the man believe it Do not wait to feel that you are made whole, but say, "I believe it; it is so, not because God has promised."

Jesus says, "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. There is a condition to this promise that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we have received them. It is our privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

Henceforth you are not your own; you are bought with a price. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His son. now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, "I am Christ's I have given myself to Him;" and ask Him to give you His Spirit and keep you by His grace.

As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him. The apostle says, "As ye have therefore received Christ Jesus the Lord, so walk you in Him." Colossians 2:6. Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But they may claim the blessing of God even now. They must have His grace, the Spirit of Christ, to help their infirmities, or they cannot resist evil. Jesus loves to have us come to Him just as we are, sinful, helpless, and dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to blind up our wounds, to cleanse us from all impurity. Here is where thousands fail; they do not believe that Jesus pardons them personally, individually.

They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live and not die.

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "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." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 55:7; 44:22. "I have no pleasure in the death of him that diet, said the Lord God: Where turn yourselves, and live ye." Ezekiel 18:32. Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this.

Do not give ear to the tempter, but say, "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings He has given me have been squandered, I will arise, and go to my Father, and say, "I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son: make me as one of Thy hired servants." The parable tells you how the wander

will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke 15:18-20.
But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by his prophet, "I have loved thee with an everlasting love: therefore with loving kindness have In drawn thee." Jeremiah 31:3. While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of His Spirit wooing, entreating, and drawing the wanderer to his Father's heart of love.

Whit the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly Father. He hates sin, but He loves the sinner, and He gave himself in the person of Christ, that all who would might be saved and has eternal blessedness in the kingdom of glory. What stronger or more tender language could have been employed than He has chosen in which to express His love toward us? He declares, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Isaiah 49:15.

Look up, you that doubt and trembling; for Jesus lives to make intercession for us. Thank God for the gift of His dear Son and pray that he may not have died for you in vain. The Spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing. As you read the promises, remember they are the expression of unutterable love and pity. The great heart of Infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Ephesians 1:7. Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness.

GOD'S LOVE FOR MAN

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of Joy, look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the psalmist

"The eyes of all wait upon thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfies the desire of every living thing." Psalm 145:15-16 God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law the law of love that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed.
It is written that God cursed the ground for mans sake. Genesis 3:17. The thorn and the thistle the difficulties and trials that make his life one of toil and care were appointed for his good as a part of the training needful in God's plant for his uplifting from the ruin and degradation that sin has wrought. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green all testify to the tender, fatherly care of our God and to His desire to make His children happy. The word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "show me Thy glory," the Lord answered, I will make all my goodness pass before thee," Exodus 33:18-19.

This is His glory. The Lord passed before Moses, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6-7. He is "slow to anger, and of great kindness," "because He delighteth n mercy." Jonah 4:2; Micah 7:18. God has bound our hearts to him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear" they thought of Him as severe and unforgiving.

Satan led men to conceive of God as a being whose chief attribute is stern justice, one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God that Jesus came to live among men.

The Son of God came from heaven to make manifest the Father. "No man hath seen God at any time" the only begotten Son, Which is in the bosom of the Father, He hath declared Him." John 1:18. "Neither knoweth any man hath the Father, save the Son, and he to whomsoever the Son will reveal Him." Matthew 11:27. When one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not known Me Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?" John 14:8-9.

In describing His earthly mission, Jesus said, The Lord "hath anointed Me to preach the gospel to the poor" He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was His work. He went about doing well and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants.

The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love. Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, and never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love.

He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered his scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Savior, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While he ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God In all men He saw fallen souls whom it was His mission to save. Such is the character of Christ as revealed in His life.

This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying savior, was God "manifest in the flesh." 1 Timothy 3:16. It was to redeem us that Jesus lived and suffered and died. He became "a Man of Sorrows," that we might be made partakers of everlasting joy.
God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon Him; and with his stripes we are healed." Isaiah 53:5.

Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken me?" Matthew 27:46.It was the burden of sin, the sense of its terrible enormity, of its separation of the Son of God. But this great sacrifice was not made in order to create in the Fathers heart a love for man, not to make Him willing to save. No, no! "God so loved the world that He gave His only begotten Son." John3-16.

The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the price of our redemption. Jesus said, "Therefore doth my Father love me because I lay down my life, that I might take it again." John 10:17. That is,

"My Father has so loved you that He even loves me more for giving my life to redeem you. In becoming your Substitute and surety, by surrendering my life, by taking your liabilities, your transgressions, I am endeared to My Father; for by my sacrifice, God can be just and yet the Justifier of him who believeth in Jesus."
None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity. "God so loved the world, that He gave His only begotten Son." He gave Him not only to live among men, to bear their sins, and die their sacrifice. He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren"

(Hebrews 22:11); He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed the Son of man.

And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God and share the joy of holiness. The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity.

Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God." Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child.

GROWING UP INTO CHRIST

The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, "as new-born babes," to "grow up" to the stature of men and women in Christ Jesus. 1peter 2:2; Ephesians 4:15. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah say that they shall "be called trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah 61:3. So from natural life, life, illustrations are draw, to help us better to understand the mysterious truths of Spiritual life. Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God himself has imparted, that either plant or animal can live. So it is only through the life from God that Spiritual life is begotten in the heart of men. Unless a man is "born from above," he cannot become a partaker of the life which Christ came to give. John 3:3, Margin.

As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by his power that the seed develops, first the blade, then the ear, after that the full corn in the ear." Mark 4:28. And the prophet Hosea says of Israel, that "he shall grow as the lily." "They shall revive as the corn, and grow as the vine." Hosea 14:5,7. And Jesus bids us "consider the lilies how they grow." Luke12:27. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its statue. No more can you, bay anxiety or effort of yourself, secure spiritual growth.

The plant, the child, grows by receiving form its surroundings that which ministers to its life- -air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in him. He is their "everlasting light," "a sun and shield." Isaiah 60:19; Psalm 84:11. He shall be as "the dew unto Israel." "He shall come down like rain upon the mown grass." Hosea 14:5: Psalm 72:6. He is the ling water, "the Bread of God Which cometh down from heaven, and gives life unto the world." John 6:33.

In the matchless gift of his son, God has encircled the whole world with an atmosphere of grace as the air which circulates around the globe. All who choose to breathe the life giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. As the flower turns to the sum, that the bright beans may aid in perfecting its beauty and symmetry, so should we turn to the shine upon us, that our character may be developed into the likeness of Christ.

Jesus teaches the same thing when he says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye abide in me without me ye can do nothing" John 15:4,5. You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. As part from him you have no life. You have no power to resist temptation or to grow in grace and holiness.

Drawing your life from him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water. Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, "without me joy, our usefulness, by abiding in him, that we are to grow in grace. He is not only the Author, but the finisher of our faith. It is Christ first and last and always .He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David say, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Psalm 16:8.

Do you ask, "How am I to abide in Christ?" In the same way as you received him at first. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "The just shall live by faith." Colossians 2:6; Hebrews 10:38. You gave yourself to God, to be his wholly, as your savior. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that he for Christ's sake did all this for you. By faith you became Christ's, and by faith you are to grow up in him giving and taking. You are to give all, your heart, your will, your service, -- give yourself to him to obey all his requirements; and you must take all, Christ, the fullness of blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper, to give you power to obey. Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly thine. I lay all my plants at thy feet. Use me today in thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to god for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life Christ. A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust.

Your hope is not in yourself; it is Christ. Your weakness is united to his strength, your ignorance to his wisdom, your frailty to his enduring might. So you are not to your, not to let the mind dwell upon self, but look to. Let the mind dwell upon his

love, upon the beauty, the perfection, of his character. Christ in self- denial, Christ in his humiliation, Christ in his purity and holiness, Christ in matchless love this is the subject for the soul's contemplation. It is by loving him, copying him, depending wholly upon him, that you are to be transformed into his likeness. Jesus says, "Abide in me" These words convey the idea of rest stability, confidence. Again he invites," come unto me, and I will give you rest." Mathew 11:28.

The words of the psalmist express the same thought:" Rest in the Lord, and wait patiently for him." And Isaiah gives the assurance, "In quietness and in confidence shall be you strength." Psalm 37:7; Isaiah 30:15. This rest is not found in the savior's invitation the promise of rest is united with the call to labor: "Take my yoke upon you: And ye shall find rest." Matthew 11:29. The heart that rests most fully upon Christ will be most earnest and active in labor for him.

When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Saviour and thus prevent the union and communion of the soul with Chris. The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ he hopes to gain the victory.

We should not make self the center and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the apostle Paul, "I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of Son of God, who loved me, and gave himself for me." Galatians 2:20. Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you.

When Christ took human nature upon Him, he bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand.

In constantly beholding Him, we "are changed into the same image from glory, even as by the Spirit of the Lord."2 Corinthians 3:18. It was thus that the early disciples gained their likeness to the dear Saviour. When those disciples heard the words of Jesus, they felt their need of Him. They sought, they found, they followed Him. They were with Him in the house, at the table, in the closet, in the field. They were with Him as pupils with a teacher, daily receiving from His lips lessons of holy truth. They looked to Him, as servants to their master, to learn their duty. Those disciples were men "subject to like passions as we are." James 5:17.

They had the same battle with sin to fight. They needed the same grace, in order to live a holy life. Even John, the beloved disciple, the one who most fully reflected the likeness of the Savior, did not naturally possess that loveliness of character. He was not only self-assertive and ambitious for honor, but impetuous, and resentful under

injuries. But as the character of the Divine one was manifested to him, he saw his own deficiency and was humbled by the knowledge. The strength and patience, the power and tenderness, the majesty and meekness, that he be held in the daily life of the Son of God, filled his soul with admiration and love.

Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ abides in the heart, the whole nature is transformed. Christ's Spirit, His love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven.

When Christ ascended to heaven, the sense of His presence was still with His followers. It was personal presence, full of love and light. Jesus, the Savior, who had spoken hope and comfort to their hearts, had, while the message of peace was still upon His lips, been taken up from them into heaven, and the tones of His voice had come back to them, as the cloud of angels received Him "Lo, I am with you always, even unto the end of the world." Matthew 28:20.

He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their Friend and savior still; that His sympathies were unchanged; that He was still identified with suffering humanity. He was presenting before God the merits of His own precious blood, showing His wounded hands and feet, in remembrance of the price He had paid for His redeemed. They knew that He had ascended to heaven to prepared place for them and that He would come again and take them to Him. As they met together after the ascension they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." John 16:23-24.

They extended the hand of faith higher and higher with the mighty argument, "It is Christ that died, yea rather, that is raised again, who is even at the right hand of God, who also makes intercession for us." Romans 8:34. And Pentecost brought them the presence of the Comforter, of whom Christ had said, He "shall be in you." And He had further said, "it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 14:17; 16:7. Henceforth through the Spirit, Christ was to abide continually in the heart of His children. Their union with Him was closer than when he was personally with them. The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, "marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

All that Christ was to the disciples, His desire to be to His children today; for in last prayer, with the little band of disciples gathered about Him, He said, "neither pray I for these alone, but for them also which shall believe on me through their word." John 17:20. Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the father. What a union is this! The savior has said of Himself, "The Son can do nothing of Himself;" "the Father that dwelled in me, He doeth the works." John 5:19; 14:10. Then if Christ is dwelling in our hearts, He will work in us "both to will and to do of His good pleasure." Philippians 2:13. We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall "grow up into Him in all things, which is the head, even Christ." Ephesians 4:15.

KNOWLEDGE OF GOD

Many are the ways in which God is seeking to make Him known to us and bring us into communion with Him. Nature speaks to our sense without ceasing. The open heart will be impressed with the love and glory of God as revealed through the woks of His hands. The listening ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all. Our Saviour bound up His precious lessons with the things of nature. The trees, the birds, the flowers of the valleys, the hills, the lakes, and beautiful heavens, as well as the incidents and surroundings of daily life, were all linked with the words of truth, that His lessons might thus be often recalled to mind, even amid the busy cares of man's life of toil.

God would have His children appreciate His works and delight in the simple, quiet beauty with which He has adorned our earthly home. He is a lover of the beautiful, and above all that is outwardly attractive He loves beauty of character; He would have us cultivate purity and simplicity, the quiet graces of the flowers. If we will but listen, God's created works will teach us precious lessons of obedience and trust. From the stars that in their trackless courses through space follow from age to age their appointed path, down to the minutest atom, the things of obey the Creator's will. And God cares for everything and sustains everything that He has created. He who upholds the unnumbered world throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without fear. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares, or overwhelmed by their weight. We should then enjoy a rest of soul to which many long been strangers. As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory. It is written, "Eye hath not see, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

The poet and the naturalist have many things to say about nature, but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork and perceives His love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God's love to man. God speak to us through His providential workings and through the influence of His Spirit upon the heart. In our circumstances and surroundings, in the changes daily taking place around us, we may find precious lessons if our hearts are but open to discern them. They psalmist, tracing the work of God's providence, says, "The earth is full of the goodness of the Lord." "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Psalm33:5; 107:43.

God speaks to us in His word. Hence we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men "subject to like passions as we are." James 5:17. We see how they struggled through discouragements like our own, how

they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles flame of holy emulation in our heart and a desire to be like them in character like them to walk with God.

Jesus said of the Old Testament Scriptures and how much more is it true of the New, "They are they which testify of me," the Redeemer, Him in whom our hopes of eternal life are centered. John 5:39. Yes, the whole Bible tells of Christ. From the first record of creation for "without Him was not anything made that was made" to the closing promise, "Behold, I come quickly," voice. John 1:3; Revelation 22:12. If you would become acquainted with the Saviour, study the Holy Scriptures. Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," And he explains Himself by saying, "The words that I speak unto you, they are spirit, and they are life." John 6:53-63.

Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: It is what we meditate upon that will give tone and strength to our spiritual nature. The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for the most serious and solemn reflection.

We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more mixed with faith and love. They will be intelligence and fervent. There will be more constant confidence in Jesus, and a daily, living experience in His power to save to the uttermost all that come unto God by Him.
As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others and represent Him to the world. The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.
We should not take the testimony of any man as to what the Scriptures teach, but should study the words of God for ourselves. If we allow others to do our thinking, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise on themes worthy of their concentration as to lose their ability to grasp the deep meaning of the word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture and spiritual things with spiritual. There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible.

If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times but there is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive

instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in the mind.

We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are indeed too plain to be misunderstood, but there are others whose meaning does not lie on the surface to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value, which are concealed from the view of the careless seeker.

The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life. Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knows Thou me?" Jesus answered, "Before that Philip called thee, when thou west under the fig tree, I saw thee.' John 1:47-48. And Jesus will see us also in the secret places prayer if we will seek Him for the world of light will be with those who in humility of heart seek for divine guidance.
The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, "He shall receive of mine, and shall show it unto you." John 16:14. The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave His Son to die for them and appoints His Spirit to be man's teacher and continual guide!

REJOICING IN THE LORD

The children of God are called to be representatives of Christ of Christ, showing forth the goodness and mercy of the Lord. As Jesus has revealed the two us the true character of the Father, so we are to reveal Christ to a world that does not know his tender, pitying love. "As Thou hast sent me into the world," said Jesus, "even so have I also sent them into the world." "I in them, and thou in me; that the world may know that Thou hast sent me." John 17:18,23. The apostle Paul says to be the epistle of Christ," "known and read of all men." 2 Corinthians 3:2,3. In every one of his children, Jesus sends a letter to the world. If you are Christ's follower, he sends in you a letter to the family, the village, the street, where you live.

Jesus, dwelling in you, desires to speak to the heart of those are not acquainted with him. Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through his works. But if you are true representative of Jesus, it may be that through you they will be led to understand something of his goodness and be won to love and serve him. Christians are set as light bearers on the way to heaven. They are to reflect to world the light shining upon them from Christ.

Their life and character should be such that through them others will get a right conception of Christ and of his service. If we do represent Christ, we shall make his service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christ life. They give the impression that God is not pleased to have his children happy, and in this they bear false witness against our heavenly Father.

Satan is exultant when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting his willingness and power to save us. He love to have us feel that the Lord will do us harm by his providences. It is the work of Satan to represent the Lord as lacking in compassion and pity. He misstates the truth in regard to him. He fills the imagination with false ideas concerning God; and instead of dwelling upon the truth in regard to our heavenly Father, we too often fix our minds upon the misrepresentations of Satan and dishonor God by distrusting him and murmuring against him. Satan ever seeks to make the religious life one of gloom.

He desires it to appear toilsome and difficult; and when the Christian presents is his own life this view of religion, he is through his unbelief, seconding the falsehood of Satan. Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement. While I was in Europe, a sister who had been doing this, and who was in deep distress, wrote to me, asking for some world of encourage men. The night after I had read her letter I dreamed that I was in a garden, and one who seemed to the owner of garden was conducting me through its paths.

I was gathering the flowers and enjoying their fragrance, when this sister, who had been walking by my side, called my attention to some unsightly briers that were impeding her way. There she was mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briers and thorns. "Oh," she mourned, "is it not a pity that beautiful garden is spoiled with thorns?" Then the guide said, "Let the thorns alone, for they will only would you. Gather the roses, the lilies, and the pinks."
Have there not been some bright spots in your experience? Have you not had some precious seasons when your heart throbbed with joy in response to the Spirit of God? When you look back into the chapters of your life experience do you not find some pleasant pages? Are not God's promises, like the fragrant flowers, growing beside your path on every hand? Will you not let their beauty and sweetness fill your heart with joy? The briers and thorns will only would and grieve you; and if you gather only these things, and present them to others, are you not, besides slighting the goodness of God yourself, preventing those around you from walking in the path of life?
It is not wise to gather together all the unpleasant recollections of a past life, its iniquities and disappointments, to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the light of God from his own soul and casting a shadow upon the pathway of others. Thank God for the bright pictures which he has presented to us. Let us group together the blessed assurances of his love, that we may look upon them continually: The son of God leaving his Father's throne, clothing his divinity with humility, that might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils his glory; the fallen race uplifted from the pit of run into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in or redeemer, clothed in the righteousness of Crist, and exalted to his throne these are the pictures which God would have us contemplate.

When we seem to doubt God's love distrust his promises we dishonor him and grieve his Holy Spirit. How would a mother feel if her children were constantly complaining of her, just as though she did not mean them well, when her whole life's effort had

been to forward their interests and to give them comfort? Suppose they should doubt her love; it would break her heart. How would any parent feel to be thus treated by his children? And how can our heavenly Father regard us when we distrust his love, which has led him to give his only begotten son that we weight have life? The apostle writes, "He that spared not his own son, but delivered him up for us all, how shall he not with him also feel give us all this?" Romans 8:32. And yet how many, by their actions, if not in word, are saying, "The Lord does not mean this for me. Perhaps he loves others, but he loves others, but he does not love others, but he does not love me."

All this is harming your own soul; for every word of doubt you utter is inviting Satan's temptations; it is strengthening in you the tendency to doubt, and it is grieving from you the ministering angels. When Satan tempts you, breathe not a word of doubt or darkness. If you choose the open the door to his suggestions, your mind will be filled with distrust and rebellious questioning. If you talk out your feelings, every doubt you express not only react upon yourself, but it is a seed that will germinate ant bear fruit in the life of others, and it may be impossible to counteract the influence of your words.

You yourself may be able to recover from the season of temptation and from snare of Satan, but others who have been swayed by your influence may not be able to escape from the unbelief you have suggested. How important that we speak only those things that will give spiritual strength and life! Angels are listening to hear what kind of report you are bearing to world about your heavenly Master. Let your conversation be of him who lived to make intercession for you before the Father.

When you take the hand of a friend, let praise to God be o your lips and in your heart. This will attract his thoughts to Jesus. All have trials; grief's hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals, but carry to utter one word of doubt or discouragement. You can do much to brighten the (120) life of other and strengthen their efforts, by words of hope and holy cheer. There is many a brave soul sorely pressed by temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of Christ my shine from you.

"None of us lived to him." Romans 14:7. By our unconscious influence others may be encouraged and stringed, or they may be discouraged, and repelled from Christ and the truth. There are many who have an erroneous idea of the life character of Christ. They think that he was devoid of warmth and sunniness, that he was stern, severe, and joyless. In many cases the whole religious experience is colored by these gloomy views.

It is often said that Jesus wept, but that he was never known to smile. Our savior was indeed a man of sorrows, and acquainted with grief, for he opened his heart to all the woes of men. But though his was self denying and shadowed with pain and care, his spirit was not crushed. His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. His heart was a wellspring of life, and wherever he went he carried rest and peace, joy and gladness. Our savior was deeply serious and intensely in earnest, but never gloomy or morose. The life of those who imitate him be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river.

It does not quench the light joy; it does not restrain cheerfulness nor cloud the sunny, smiling face. Christ came not to be ministered unto but to minister; and when his love reigns in the heart, we shall follow his example. If we keep uppermost in our we shall find it impossible to love them as Christ has loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us the same spirit will flow out to others. We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness and make us large hearted and generous.

The psalmist says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psalm 37:3. Trust in the Lord." Each day has its burdens, its cares and perplexities; and when we meet how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might suppose we had no pitying, loving savior ready to hear all our requests and to be to us a present help in every time of need. Some are always fearing, and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day is enjoying the bounties of his providence; but they overlook these present blessings.

Their minds are continually dwelling upon something disagreeable which they fear may come; or some difficulty may really exist which, though small, blinds their eyes to the many things that demand gratitude. The difficulties they encounter, instead of driving them to God, the only source of their help, separate them from him because they awaken unrest and repining.

Do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend; all heaven is interested in our welfare. We should not allow the perplexities and worries of everyday life to fret the mind and cloud the brow. If we do we shall always have some things to vex and annoy. We should not indulge solicitude that only frets and wears us, but does not help us to bear trials.

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss; but do not become discouraged; cast your care upon God, and remain calm and cheerful. Pray for wisdom to manage your affairs with discretion, and thus prevent loss and disaster.

Do all you can on your part to bring about favorable results? Jesus has promised his aid, but not apart from our effort. When, relying upon our helper, you have done all you can, accept the result cheerfully. It is not the will of God that his people should be weighed down with care. But our Lord does not deceive us. He does not say to us, Do not fear; there are no dangers in your part." He knows there are trials and dangers, and he deals with us plainly. He does not propose to take his people out of a world of sin and evil, but he points them to a never failing refuge. His prayer for his disciples was, "I pray not that thou shouldest' take them out of the world, but that thou shouldest keep them from the evil." "In the world," he says, "ye shall have tribulation: but be of good cheer; I have overcome the world." John 17:15, 16:3.

In his sermon on the mount, Christ taught his disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of

instruction and comfort. The savior pointed his followers to birds of the air as they warbled their carols of praise, unencumbered with thoughts of care, for "they sow not, neither do they reap." And yet the great Father provides for their needs. The Saviors asks, "Are ye not much better than they?" Mathew 6:26. The great Provider for man and beast opens his hand and supplies all his creatures.

The birds of the air are not beneath his notice. He does not drop the food into their bills, but he makes provision for their needs. They must gather the grains he has scatted for them. They must prepare the material for their little nests. They must feed their young. They go forth singing to their labor, for "your heavenly Father feedeth them." And "are ye not much better than they?" Are not you, as intelligent, spiritual worshipers, of more value than the birds of the air? Will not the Author of our being, the preserver of our life, the One who formed us in his own divine image, provide for our necessities if we but trust in him?

Christ pointed his disciples to the flowers of the field, growing in rich profusion and glowing in the simple beauty which the heavenly father had given them, as an expression of his love to man. He said, Consider the lilies of the field, how they grow." The beauty and simplicity of these natural flowers far outrival the splendor of Solomon. The most gorgeous attire produced by the skill of art cannot bear comparison with the natural grace and radiant beauty of the flower of God's creation.

Jesus asks, "If god so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith 6:28,30. If God, the divine Artist, gives to the simple flowers that perish in a day their delicate and varied colors, how much greater care will he have for those who are created in his own image? This lesson of Crist's is a rebuke to the anxious thought, the perplexity and doubt, of the faithless heart.
The Lord would have all his sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world gives, give I unto you.
Let not your heart be troubled, neither let it be afraid." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 14:27; 15:11. Happiness that is sought from selfish motives, outside of the path of duty, is ill balanced, fitful, and transitory; it passes away, and the soul is filled with lowliness and sorrow; but there is joy and satisfaction in the service of God; the Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments.

If we do not have the pleasures of this life we may still be joyful in to the life beyond. But even here Christians may have the joy of communion with Christ; they may have the light of his love, the perpetual comfort of his presence. Every step in life may bring us closer to Jesus, may give us a deeper experience of his love, and may bring us one step nearer to the blessed home of peace.

Then let us not cast away our confidence, but have firm assurance, firmer than ever before. "Hitherto hath the Lord helped us," and he will help us to the and 1 Samuel 7:12. Let us look the Lord has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that God has shown us, the tears he has wiped away, the pains he has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed, thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.

We cannot but look forward to new perplexities in the coming conflict, but we may look on what is past as well as on what is to come, and say, "Hitherto hath the Lord helped us." "As thy days, so shall thy strength be." Deuteronomy 33:25. The trial will not exceed the strength that shall be given us to bear it. Then let us take up our work just where we find it, believing that whatever may come, strength proportionate to the trial will be given. And by and by the gates of heaven will be thrown open to admit God's children, and from the lips of the king of glory the benediction will fall on their ears like richest music, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mathew 25:34.

Then the redeemed will be welcomed to the home that Jesus is preparing for them. There their companions will not be the wile of earth, liars, idolaters, the impure, and unbelieving; but they will associate with those who have overcome Satan and through divine grace have formed perfect characters. Every sinful tendency, every imperfection, that afflicts them here has been removed by the blood of Christ, and the excellence and brightness of his glory, far exceeding the brightness of the sun, is imparted to them.

And the moral beauty, the perfection of his character, shines through them, in worth far exceeding this outward splendor. They are without fault before the great white throne, sharing the dignity and the privileges of the angels. In view of the glorious inheritance that may be his, "what shall a man give in exchange for his soul?" Mathew 16:26. He may be poor, yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleaned from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven in the presence of God and the holy angels over one soul redeemed, a joy that is expressed in song of holy triumph.

REPENTANCE

How shall a man be just with God? How shall the sinner be made righteous? It is only through Christ that we can be brought into harmony with God, with holiness; but how are we to come to Christ? Many are asking the same question as did the multitude on the Day of Pentecost, when, convicted of sin, they cried out, "What shall we do?" The first word of Peter's answer was, "Repent." Acts 2:37-38.
At another time, shortly after, he said, "Repent, and be converted, that your sins may be blotted out." Acts 3:19. Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned and even make an outward reformation because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever. Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, no conversion of purpose, no abhorrence of evil. Judas Iscariot, after betraying his Lord, exclaimed, I have sinned in that I have betrayed the innocent blood." Matthew 27:4.

The confession was forced from his guilty soul by an awful sense of condemnation and a fearful looking for of judgment. The consequences that were to result to him filled him with terror, but there was no deep, heartbreaking grief in his soul, that he had betrayed the spotless Son of God and denied the Holy One of Israel. Pharaoh, when suffering under the judgments of God, acknowledged his sin in order to escape further punishment, but returned to his defiance of Heaven as soon as the plagues were stayed. These all lamented the results of sin but did not sorrow for the sin itself. But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. The "Light, which lighteth every man that cometh into the world," illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. John1:9. Conviction takes hold upon the mind and heart.

The sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed and to be restored to communion with Heaven. There prayer of David after his fall illustrates the nature of true sorrow for sin.

His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression" he saw the defilement of soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness to be restored to harmony and communion with God.

This was the language of his soul:

"Blessed is the man unto transgression is forgiven, whose sin is covered. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psalm32:1-2."Have mercy upon me O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions; and my sin is ever before me purge me with hyssop and I shall be clean wash me and I shall be wither than snow Create in me a clean heart, O God; And renew a right spirit within me. Cast me not away from thy presence; and take not thy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Deliver me from blood guiltiness, O God, thou God of my salvation; And my tongue shall sing aloud of thy righteousness." Psalm 51:1-14. Repentance such as this is beyond the reach of our own power to accomplish; it is obtained only from Christ, who ascended up on high and has given gifts unto men. Just here is a point on which many may err, and hence they fail of receiving the help that Christ desire to give them. They think that they cannot come to Christ unless they first repent, and that repentance prepares for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of saviour. But must the sinner wait till he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour?

The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. It is the virtue that goes forth from Christ that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a savior, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. We can no more repent without the Spirit of Christ to awaken the conscience than we can pardoned without Christ. Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin.

Every desire for truth and purity, every conviction of our own sinfulness, is evidence that His Spirit is moving upon our hearts. Jesus has said, "I, if I be lifted up from the earth, will draw all men unto me." John 12:32 Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds and the goodness of God leads us repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul.

It is true that men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep seated sin of the soul, is revealed to them.

They begin to comprehend something of the righteousness of Christ, and exclaim, "What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation, demanded, that we might not perish, but have everlasting life?" The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son.

The same divine mind that is working upon the things of nature is speaking to the heart of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. The Spirit of God is pleading with them to seek for those things that alone can give peace and rest the grace of Grace of Christ, the joy of holiness. Through influences seen and unseen, our Saviour is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation22:17.
You, who in heart, long for something better than this world can give, recognize this longing as the voice of God to your soul. Ask Him to give you repentance, to reveal Christ to you in His infinite love, In His perfect purity. In the Saviour's life the principles of God's law love to God and man were perfectly exemplified. Benevolence, unselfish love, was the life of His soul. It is as well behold Him, as light from our Saviour falls upon us, that we see the sinfulness of our own hearts. We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life.

Then we shall know that own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness. One ray of the glory of God, one gleam of the purity of Christ,

penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God.

He loathes himself as he views the pure, spotless character of Christ When the prophet Daniel beheld the glory surrounding the heavenly messenger that was sent unto him, he was overwhelmed with a sense of his own weakness and imperfection. Describing the effect of the wonderful scene. He says, "There remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength," Daniel 10:8. The soul thus thus touched will hate its selfishness, abhor its self love, and will seek through Christ's righteousness for the purity of heart that is in harmony with the law of God and the character of Christ.

Paul says that as touching the righteousness which is in the law as far as outward acts were concerned he was blameless" (Philippians 3:6); but when the spiritual character of the law was discerned he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, "I was alive without the law once: but when the commandment came, sin revived, and I died." Romans 7:9. When he saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone.

God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation; as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God; for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel as a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give.

The poor publican who prayed, "God be merciful to me a sinner" (Luke 18:13), regarded himself as a very wicked man, and others looked upon him in the same light; but he felt his need, and with his burden of guilt and shame he came before God, asking for His mercy. His heart was open for the Spirit of God to do its gracious work and set him free from the power of sin. The Pharisee's boastful, self- righteous prayer showed that his heart was closed against the influence of the Holy Spirit. Because of his distance from God, he had no sense of his own defilement, in contrast with the perfection of divine holiness. He felt no need, and he received nothing.

If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do well, that are accustomed to do evil." Jeremiah 13:23. There is help for us in God. We must not wait for stronger persuasions, for better opportunities, or for holies tempers. We can do nothing of ourselves we must come to Christ just as we are. But let none deceive themselves with the thought that God, in His great love and mercy, will yet save even the rejecters of His grace. The exceeding sinfulness of sin can be estimated only in the light of the cross.

When men urge that that God it too good to cast off the sinner, let them look to Calvary. It was because there was no other way in which man could be saved, because without this sacrifice it was impossible for the human race to escape from the defiling power of sin, and be restored to communion with holy being, impossible for them again to become partakers of spiritual life it was because of this that Christ took upon Himself the guilt of the disobedient and suffered in the sinner's stead. The love and suffering and death of the Son of God all testify to the terrible enormity of sin and declare that there is no escape from its power, no hope of the higher life, but through the submission of the soul to Christ.

The impenitent sometimes excuse themselves by saying of professed Christians, "I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence as well as I do." Thus they make the faults of others an excuse for their own neglect of duty. But the sins and defects of others do not excuse anyone, for the Lord has not given us an erring human pattern. The spotless Son of God has been given as our example, and those who complain of the wrong course of professed Christians are the ones who should show better lives and nobler examples. If they have so high a conception of what a Christian should be, is not their own sin so much the greater? They know what is right, and yet refuse to do it. Beware of procrastination.

Do not put off the work of forsaking your sins and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger a danger not sufficiently understood in delayed to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss what we do not overcome, will us and work out our destruction.
Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit there could not result such terrible consequences as God had declared. But this small matter was the transgression of God's immutable and holy law, and it separated man from God opened the floodgates of death and untold woe upon our world.
Age after age there has gone up from our earth a continual cry of mourning, and the whole creation goaneth and travailed together in pain as consequences of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required to atone for the transgression of the divine law. Let us not regard sin as a trivial thing.
Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God's Holy Spirit.

Many are quieting a troubled conscience with the thought that they can change a course of evil when they choose; that they can trifle with the invitations of mercy, and yet be again and again impressed. They think that after doing despite to the Spirit of grace, after casting their influence on the side of Satan, in a moment of terrible extremity they can change their course. But this is not so easily done. The experience, the educating, of a lifetime, has so thoroughly molded the character than few then desire to receive the image of Jesus.

Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. The man, who manifests infidel hardihood, or a stolid indifference to divide truth, is aversion to God. The man who manifests an infidel hardihood, or a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. In the entire Bible there is not a more fearful warning against trifling with evil than the words of the wise man that the sinner "shall be Holden with the cords of his sins." Proverbs 5:22.

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts." 2Corinthians6:2 Hebrews 3:7-8." Man looketh on the outward appearance, but the lord looketh on the heart" the human heart, with its conflicting emotions of joy and sorrow; the wandering, wayward heart, which is the abode of so much impurity and deceit. I Samuel 16:7.

He knows its motives, it's very intents and purposes. Go to Him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing eye, exclaiming, "search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me and lead me in the way everlasting." Psalm 139:23, 24.

Many accept an intellectual religion, a form of godliness, when the heart is not cleansed. Let it be your prayer, "Create in me a clean heart, O God; and renew a right spirit within Me.: Psalm 51:10. Deal truly with your own soul. Be as earnest, as persistent, as you would be if your mortal life were at stake. This is a matter to be settled between God and your own soul, settled for eternity. A supposed hope and nothing more, will prove your ruin. Study God's word prayerfully. That word presents before you, in the law of God and the life of Christ, the great principles of holiness, without which "no man shall see the lord." Hebrews 12:14. It convinces of sin; it plainly reveals the way of salvation. Give heed to it as the voice of God speaking to your soul.

As you see the enormity of sin, as you see yourself as you really are, do not give up to despair. It was sinners that Christ came to save. We have not to reconcile God to us, but O wondrous love! God in Christ is "reconciling the world unto Himself." 2Corinthians 5:19. He is wooing by His tender love the heart of His erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is God with those tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer that does him. All his promises, his warnings are but the breathing of unutterable love.

When Satan comes to tell you that you are a great sinner, look up to your Redeemer and talk of his merits. That which will help you is to look to His light.

Acknowledge your sin, but tell the enemy that "Christ Jesus came into the world to save sinners" and that you may be saved by his matchless love. I Timothy 1:15 Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum; but he forgave them both, and Christ asked Simon which debtor would love his lord most. Simon answered, "He to whom he forgive most." Luke 7:43. We have been great sinners, but Christ died that

we might be forgiven. The merits of his sacrifice are sufficient to present to the Father in our behalf. Those to whom he has forgiven most will love him most, and will stand nearest to his throne to praise him for his great love and infinite sacrifice. It is when we most fully comprehend the love of God that we best realize the sinfulness of sin. When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition.

THE PRIVILEGE OF PRAYER

Through nature and revelation, through His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life. Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but order to enable us to receive Him. Prayer does not bring God down to us, but upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him.

And the assurance He gave them that their petitions should be heard, is assurance also to us. Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are; "but as the sinless one His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer. Our heavenly father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest reluctance on our part to make known our wants to God.
What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation.

There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. He has promised, "I will pour water

upon him that is thirsty, and floods upon the dry ground." Isaiah 44:3. Those who hunger and thirst after righteousness, who long after God, may be sure that they will be filled. The heart must be open to the spirit' influence or God's blessing cannot be received.

Our great need is itself an argument and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us. He says, "Ask, and it shall be give you." And "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all, things?" Matthew 7:7; Romans 8:32. If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted.

When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, His blood that will cleanse us; yet we have a work to do in complying with the conditions of acceptance. Another element of prevailing prayer is faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. Jesus said to His disciples, "What things so ever them ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark11:24. Do we take Him at His word? The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive them very things we asked for, at the time we ask, we are still to believe that the Lord hears and that he will answer our prayers.

We are so erring and short sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most.

But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, "Ask and it shall be given you."

If we take counsel whit our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation, and who governs everything His will and word, He can and will attend to our cry, and will let light shine into our hearts. How can we pray, "Forgive us our debts, as we forgive our debtors," and yet indulge an unforgiving spirit? Matthew 6:12. If we expect our own prayers to be heard we must forgive others in the same manner and to the same extent as we hope to be forgiven. Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be "instant in prayer," to "continue in prayer and watch in the same with thanksgiving." Romans12:12; Colossians 4:2. Peter exhorts believers to be "sober, and watch unto prayer." 1 Peter 4:7. Paul directs, "In everything by prayed and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6.

"But ye, beloved." Says Jude, "Praying in the Holy Ghost, keep yourselves in the love of God." Jude 20, 21. Unceasing prayer is the unbroken union of the soul with God, so that life, Purity and holiness flow back to God. There is necessity for diligence in prayer; let nothing hinder you. Make every effort to

keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those are really seeking for communion with God will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

We should pray in the family circle, and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God? Sweet and abiding will be the influences emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan.

God is our tower of strength. Pray in your closet, and as you go about your daily labor let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God. There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes.

A closet of communion may be found wherever we are. We should have the door of the heart open continually and our invitation going up that Jesus may come and abide as a heavenly guest in the soul. Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth and will have constant communion with heaven. We need to have more distinct views of Jesus and a fuller comprehension of the value of eternal realities.

The beauty of holiness is to fill the hearts of God's children; and that this may be accomplished, we should seek for divine disclosures of heavenly things. Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun. Keep your wants, your joys your sorrows, your cares, and your fears before God. You cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. "The lord is very pitiful, and of tender mercy." James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace it's too small for Him to notice.

There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He health the broken in heart, and bindeth up their wounds." Psalm 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watch care, not another soul for whom He gave His beloved Son. Jesus said, "Ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

for Father Himself loved you." "I have chosen you hat whatsoever ye shall ask of the Father in My name, He may give it you." John 16:26, 27; 15:16.

But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works.

God does not mean that any of us should become hermits or monks and retire from the world in order to devote ourselves to acts of worship. The life must be like Christ's life between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross bearing; when they cease to work earnestly for the master, who worked earnestly for them, they lose the subjects matter of prayer and have no incentive to devotion.

Their prayers become personal and selfish. They cannot pray in regard to the wants of humanity or the up building of Christ's kingdom, pleading for strength wherewith to work. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our heart ceases to be enlightened and aroused by their sanctifying influence, and we decline in spirituality. In our association as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others and is a means of development and strength to us in the service God.

If Christians would associate together, speaking to teach other of the love of God and of the precious truths of redemption, there would be refreshed and they would refresh one another. We may be daily learning more of our heavenly Father, gaining a fresh experience of His grace; then we shall desire to speak of His love; and as we do this, our own heart will be warned and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of His presence. If we would but think of God as often as we have evidence of His care for us we should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our Joys and our sorrows are bound up with them.

Yet we have infinitely greater reason to love God than to love our earthly friends; it should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and tell of His power. The rich gifts He has bestowed upon us were not intended to absorb our thoughts and love so much that we should have nothing to give to God; they are constantly to remind us of Him and to bind us in bonds of love and gratitude to our heavenly Benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of God shines in the face of Christ, who "is able also to save them to the uttermost that come unto God by Him." Hebrews 7:25. We need to praise God more "for His goodness, and for His wonderful works to the children of men." Psalm 107:8. Our devotional exercises should not consist wholly in asking and receiving.

Let us not be always thinking of our wants and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what he has done for us. Anciently the Lord bade Israel, when they met together for His service, "Ye shall eat before the Lord your God, and shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord hath blessed thee." Deuteronomy 12:7. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom.

Our God is a tender, merciful Father. His service should not be looked upon as a heart saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work. God would not have His children, for whom so great salvation has been provided; act as if He were a hard, exacting taskmaster. He is their best friend; and when they worship Him, He expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires His children to comfort in His service and to find more pleasure than hardship in His work. He desires that those who come to worship Him shall carry away with them precious thoughts of His care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully In all things.

We must gather about the cross. Christ and Him crucified should be theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the cross for us. The soul may ascend nearer heaven on the wings of praise. God is worshiped with song and music in the courts above, and as we express our gratitude we are approximating to the worship of the heavenly hosts. "Whoso offered praise glorified" God. Psalm 50:23. Let us with reverent joy come before our Creator, with "thanksgiving, and the voice of melody." Isaiah 51:3.

THE SINNER'S NEED OF CHRIST

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in main's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God's work in creating man.

In his sinless states, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge." Colossians 2:3. But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would have no joy for him. The spirit of unselfish love that reigns there every heart responding to the heart of Infinite Love would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.

It is impossible for us, of ourselves, of escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? Not one." "The carnal mind is enmity against God, neither indeed can be." Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. From above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. The Saviour said, "Except a man is born from above, unless he shall receive a new heart, new desires,

purposes, and motives, leading to a new life, "he cannot see the kingdom of God." John 3:3, margin. The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. "The natural man receiveth not the things of the Spirit of God: For they are foolishness unto him. Neither can he know them, because they are spiritually discerned." "Marvel not that I said unto thee, ye must be born again." 1 Corinthians 2:14; John 3:7. Of Christ it is written, "In Him was life; and the life was the light of men" the only "name under heaven given among men, whereby we must be saved." John 1:4; Acts 4:12.

It is not enough to perceive the loving- kindness of God to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul anguish and despair, "I am carnal, sold under sin." Romans 7:16; 12, 14. He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, "O wretched man that I am! Who shall deliver me from this body of death?" Roman `7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the Lamb of God, which taketh way the sin of the world." John 1:29.

Many are the figures by which the Spirit of God has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt. When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought that above all others pressed upon his soul, was the fear that his sin had cut him off from God, that he was forsaken of Heaven. In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision" and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul a Savior. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.

This is the same figure to which Christ referred in His conversation with Nathanael, when He said, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:15. In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power.

But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one Source of hope and help for the fallen race. "Every good gift and every perfect gift" (James 1:17) is from God. There is no true excellence of character apart from Him. And the only way to God is Christ. He says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above heavenly beings, all are enlisted in behalf of man's redemption.

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?

And, on the other hand, the judgments of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's word to warn us against the service of Satan. Shall we not regard the mercy of God? What more could He do? Let us place ourselves in right relation to Him who has loved us with Amazing love. Let us avail ourselves of the of the means provided for us that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son.

THE TEST OF DISCIPLESHIP

If any man be in Christ, he is a new creature old things are passed away; behold, all things are become new." 2 Corinthians 5:17. A person may not be able to tell the exact time or place, or trace all the chain of circumstances in process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it liseth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." John 3:8 like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart.

That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, and the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words acts.

It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love of influence and the desire for the esteem of others may produce a well ordered life. Self respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are is consecrated to His will, and please Him in all things.

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22-23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated them now lowly in heart. The vain and supercilious become sober, and the profligate pure. The vain customs and fashions of the world are laud aside Christians will seek not the "outward adorning," but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit," 1 peter 3:3-4.

There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life. When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light, for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness. The loveliness of the character of Christ will be seen in His followers.

It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Savior's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us," 1 John 4:19.In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around. There are two errors against which the children of God-particularly those who have just come to trust in His grace especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He, who is trying to become holy by his own works in keeping the law, is attempting impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith that can make us holy.

The opposite and no less dangerous error is that belief on Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divide love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, "I will put My law into their hearts, and in their minds will I write them," Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience the service and allegiance of love is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments," "He that said, I know Him, and kept not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever adideth in Him sinned not: Whosoever sinned hath not seen Him, neither known Him," 1 John 3:5-6. Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our will of God as expressed in the precepts of His holy law, "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. Righteousness is defined by the ten standard of God's holy law, as expressed in the ten precepts given on Sinai. That so called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption.

"By grace are ye saved through faith?" But "faith, if it hath not works, is dead." Ephesians 2:8; James 2:17. Jesus said of Himself before he came to earth, "I delight to do Thy will, O My God: yea, Thy law is within my heart." Psalms 40:8. And just before He ascended again to heaven He declared, "I have kept my Father's commandments, and abide in His love." John 15:10 The Scripture says, "Hereby we do know that we know Him, if we keep His commandments, he that said he abideth in Him ought himself also so to walk even as He walked." 1 John 2:3-6. "Because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 peter 2:21. The condition of eternal life is now just what it always has been, just what it was in paradise before the fall of our first parents, perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

More than this Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, "The life which I now live in the flesh I live by the faith of the Son of God, who love me, and gave Himself for me," Galatians 2:20. So Jesus said to His disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20. Then with Christ working in you, you will manifest the same spirit and do the same good works works of righteousness, obedience.

So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us. When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of his word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble;"but this is not faith. James 2:19. Where there is not only a belief in God's word, but a submission of the will to Him, where the heart is yielded to Him, the affections fixed upon Him, there is faith faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenowned state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! It is my meditation all the day," Psalm 119:97. And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit," Romans 8:1.

There are those who realty desire to be children of God, yet the realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also makes intercession for us. Said the beloved John, "Those things write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." I John 2:1 and do not forget the words of Christ, "The Father himself loves you."

John 16:27. He desires to restore you to himself, to see his own purity and holiness reflected in you. And if you will but yield yourself to him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our redeemer, and we shall praise him who is the health of our countenance. The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct to his perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and love ness of our Saviour. A view of our sinfulness drives us to him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our sense of need drives us to him and to the word of God, the more exalted views we shall have of his character, and the more fully we shall reflect his image.

THE WORK AND THE LIFE

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of Joy, look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the psalmist. God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. Our savior's joy was in the uplifting and redemption of fallen men. For this he counted not His life dear unto Himself, but endured the cross, despising the shame. So angels are ever engaged in working for the happiness of others. This is their joy. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of sinless angels. The spirit of Christ's self-sacrificing love is the spirit that pervades heaven and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do.
When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all and making those who are water of life. Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care. The Savior's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind.

From the manger to Calvary He followed the path of self denial and sought not to be released from arduous tasks, painful travels and exhausting care and labor. He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28. This was the one great object of His life. Everything else was secondary and subservient. It was His meant and drink to do the will of God and to finish His work. Self and self interest had no part in His labor. So those who are the partakers of the grace of Christ will be ready to make any sacrifice that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted.

No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the joy of His indwelling Spirit, we shall not be able to hold is good we shall have something to tell. Like Philip when he found the savior, we shall invite others into His presence. We shall seek to present to them the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may "behold the Lamb of God, which takes away the sin of the world." John 1:29.

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator. God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing His purpose. But in His infinite love He chose to make us co-workers with Himself, with Christ and the angels that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry. We are brought into sympathy with Christ through the fellowship of his sufferings.

Every act of self-sacrifice for the good of others strengthens the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for your sakes became poor, that ye through His poverty might be rich." 2 Corinthians 8:9. And it is only as we thus fulfill the divine purpose in our creation that life can be a blessing to us. If you go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. You will plead with God, and your faith will be strengthened, and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the Bible and prayer. You will grow in grace and the knowledge of Christ, and will develop rich experience.

The spirit of unselfish labor for others gives depth, stability, and Christ like loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer. The Spirit of God, moving upon their spirit, calls forth the sacred harmonies of the soul in answer to the divine touch. Those who thus devote themselves to unselfish effort for the good of others are most surely working out their own salvation.

The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them.

Thus the Christian who will not exercise his God given powers not only fails to grow up into Christ, but he loses the strength that he already had. The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Everyone, to the extent of his talent and opportunity, is to fulfill the savior's commission.

The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them. If the followers Christ were awake to duty, there would be thousands where there is one today proclaiming the gospel in heathen lands. And all who could not personally engage in the work would yet sustain it with their means, their sympathy, and their prayers.

And there would be far more earnest labor for souls in Christian countries. We need not go heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business. The greater part of our Savior's life on earth was spent in patient toil in the carpenter's shop at Nazareth. Ministering angels attended the Lord of life as He walked side by side with peasants and laborers, unrecognized and unhonored. He was as faithfully fulfilling His mission while working at His humble trade as when he healed the sick or walked upon the storm-tossed waves of Galilee. So in the humblest duties and lowliest positions of life, we may walk and work with Jesus.

The apostle says, "Let every man, wherein he is called, therein abide with God. " 1 Corinthians 7:24. The businessman may conduct his business of his fidelity. If he is a true follower of Christ he will carry his religion into everything that is done and reveal to men the spirit of Christ. The mechanic may be a diligent and faithful representative of Him who toiled in the lowly walks of life among the hills of Galilee. Everyone who names the name of Christ should so work that others, by seeing his good works, may be led to glorify their Creator and Redeemer. Many have excused themselves from rendering their gifts to the service of Christ because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to consecrate their abilities to the service of God. It has come to be understood by many that talents are given to only a certain favored class to the exclusion of others who of course are not called upon to share in the toils or the rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man his work. With a loving spirit we may perform life's humblest duties "as to the Lord." Colossians 3:23. If the love of God is in the heart, it will be manifested in the life.

The sweet savor of Christ will surround us, and our influence will elevate and bless. You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God. You need not have a thought of what the world will think of you. If your daily life is a testimony to the purity and sincerity of your faith, your efforts will not be wholly lost. The humblest and poorest of the disciples of Jesus can be a blessing to others.

They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the of final reward. They do not feel or know that they are doing anything great. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life and are thus fitting for the higher work and the unshadow joy of the life to come.

WHAT TO DO WITH DOUBT

Many especially those who are young in the Christian life, are at times troubled with the suggestions of skepticism. There are in the bible many things which they cannot explain, or even understand, and Satan employs these to shake their faith in the Scriptures as a revelation from God. They ask, "How shall I know the right from God. They ask, "How shall I know the right way? If the Bible is indeed the

word of God, how can I be freed from these doubts and perplexities?" God never asks us to believe, without giving sufficient evidence upon which to base our faith.

His word existence. His character, the truthfulness of His word, are all reason; and established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy being must ever remain clothed in mystery. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou?" Job 11:7-8.
The apostle Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11:33. But though "clouds and darkness and are round about Him," "righteousness and judgment are the foundation of His throne." Psalm 97:2, we can so comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love.

The word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind.

God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His word because we cannot understand all the all the mysteries of His providence. The apostle Peter says that there are in Scripture "things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction." 2 Peter 3:16. The difficulties of Scripture have been urged by skeptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of but: that which we could easily comprehend; if His greatness and majesty could not bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented should inspire faith in it as the word of God.

The Bible unfolds truth with simplicity and a perfect adaptation to the needs and longings of the human heart, which has astonished and charmed the most highly cultivated minds, while it enables the humblest and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them." Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries that are the hiding of His glory mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the

bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.

To acknowledge that we cannot fully comprehend the great truths of the Bible is only the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience. Because they cannot fathom all its mysteries, the skeptic and the infidel reject God's word; and not all who profess to believe the Bible are free from danger on this point. The apostle says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Hebrews 3:12. It is right to study closely the teachings of the Bible and to search into "the deep things of God" so far as they are revealed in Scripture. 1Corinthians 2:10. While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us." Deuteronomy 29:29. But it is Satan's work to pervert the investigative powers of the mind.
A certain pride is mingled with the consideration of Bible truth, so that men feel impatient and defeated if their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. They are unwilling to reveal the truth to them. They feel that their unaided human wisdom is sufficient to enable them to comprehend the Scripture, and failing to do this, they virtually deny its authority. It is true that many theories and doctrines popularly supposed to be derived from the Bible have no foundation in its teaching, and indeed are contrary to the whole tenor of inspiration. These things have been a cause of doubt and perplexity to many minds. They are not, however, chargeable to God's word, but to man's perversion of it.
If it were possible for created binds to attain to a full understanding of God and his work, then, having reached this point, there would be for them no further discovery of truth, no mind or heart.

God would no longer be supreme; and man, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in him are "all the treasures of wisdom and knowledge." Colossians 2:3. And to all eternity men may be ever searching, ever learning, and yet never exhaust the treasures of his wisdom, his goodness, and his power. God intends that even in this life the truths of his word shall be ever unfolding to his people. There is only one way in which this knowledge can be obtained. We can attain to an understanding can God's word only through the illumination of that Spirit by which the word was given.

The things of God knoweth no man, but the spirit of God;" "for the spirit searched all things, yea, the deep things of God." 1corinthians 2:11, 10. And the savior's promise to his followers was,"when he, the spirit of truth, is come, he will guide you into all truth. For he shall receive of mine, and shall show it unto you." John 16:13,14. God desires man to exercise his reasoning power; and the study of the bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity.

If we would not have the scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend his greatness, should inspire us with humility, and we should open his word, as we would enter his presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.

There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible

that is without profit and in many cases a positive injury. When the word of god is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with his will, the mind is clouded with doubts; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations.

Those who look to the Scripture to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple. Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teaching and restrictions of God's word are not welcome to the proud, sin loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's word, and they may gain an understanding of its truths that will make them wise unto salvation.

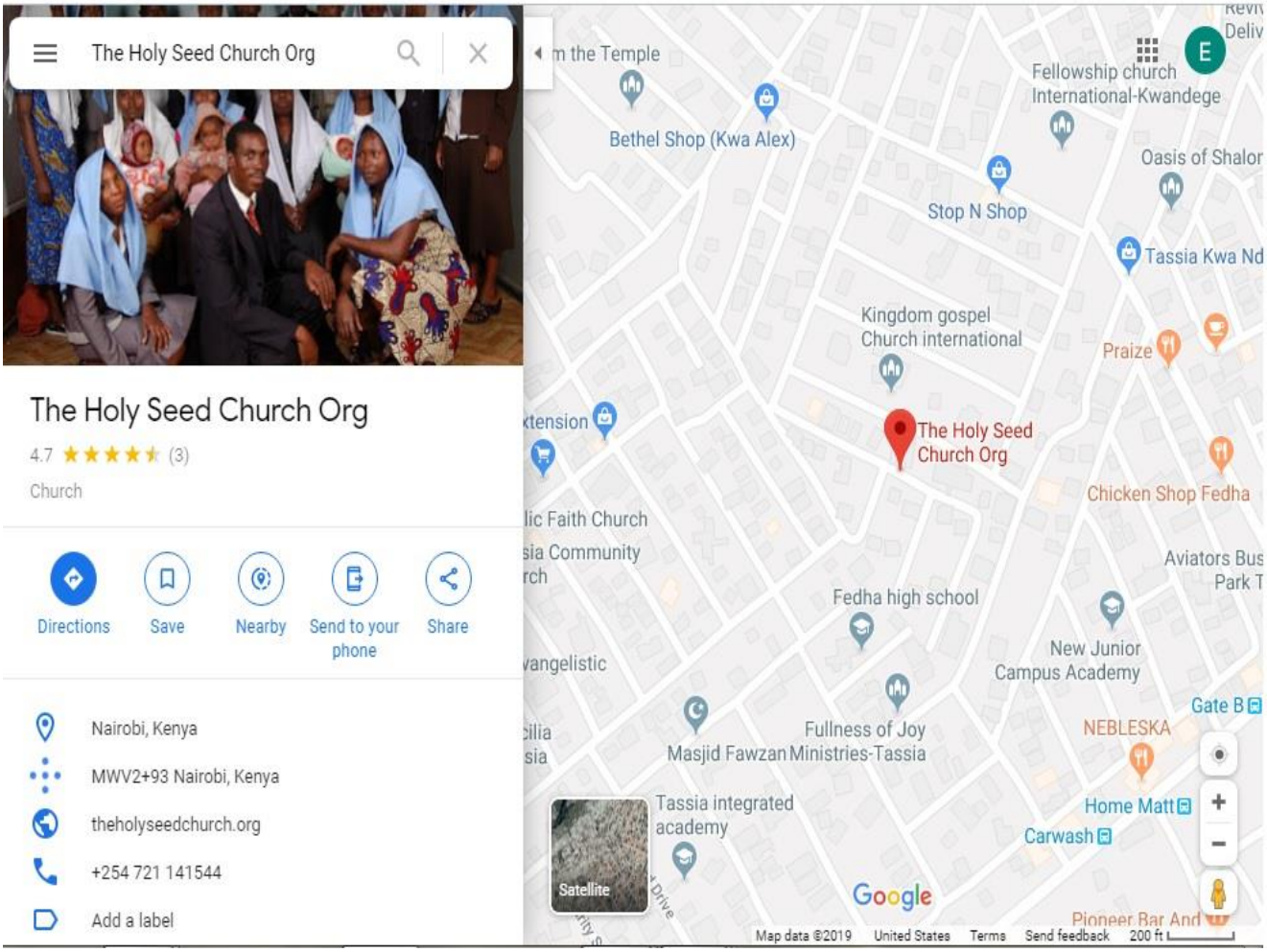
Christ has said, "If any man willeth to do his will, he shall know of the teaching." John 7:17, R.V. Instead of questioning and caving and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt.

There is an evidence that is open to all, the most highly educated, and the most illiterate, the evidence of experience. God invites us to prove for ourselves the reality of his word, the truth of his promises. He bids us taste and see that the lord is good." Psalm 34:8. Instead of depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of his love, our doubt and darkness will disappear in the light of his presence. The apostle Paul says that God "hath delivered us from the power of darkness, and translated us into the kingdom of his dear son." Colossians 1:13. And everyone who has passed from death unto life is able to "set to his seal that God is true." John 3:33. He can testify,"

I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ. Do you ask why I believe in Jesus? Because he is to me a divine savior. Why do I believe the Bible? Because I have found it to be the voice of God to my soul." We may have the witness in ourselves that the Bible is true, that Christ is the son of God. We know that we are not following cunningly devised fables. Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and savior Jesus Christ." 2 Peter 3:18.

When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of his word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. "The path of the righteous is as the light of dawn that shined more and more unto the perfect day." Proverbs 4:18, R.V., margin. By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "Now we see through a glass, darkly; but then face to face to face: now I know in part; but then shall I know even as also I am Know." 1 Corinthians 13:12.

COUNSELING



What is counseling?

Being self-aware and having the capability to think and feel emotions with clarity and understanding is part and parcel of being human. Unlike animals, our thought processes rely on far more than instinct alone. Today, the art of talking therapies such as counseling, are used to help people come to terms with many problems they are facing, with an ultimate aim of overcoming them.

What is counseling?

Counseling falls under the umbrella term ‘talking therapies’ and allows people to discuss their problems and any difficult feelings they encounter in a safe, confidential environment. The term can mean different things to different people, but in general it is a process people seek when they want to change something in their lives, or simply explore their thoughts and feelings in more depth. A counselor is not there to sit you down and tell you what to do. Instead, they will encourage you to talk about what's bothering you in order to uncover any root causes and identify your specific ways of thinking. The counselor may then look to create a plan of action to either help you reconcile your issues, or help you to find ways of coping. Counseling does not come in a cookie-cutter format and each session is generally tailored to the individual. There is flexibility within this type of therapy that allows for a variety of counseling formats, including:

1. Face-to-face - This is when you make an appointment with a counselor to see them in person, usually at their practice. Face-to-face sessions are one of the more popular therapy formats because they provide an opportunity for you to react to any emotions that arise there and then.
2. Individual or group - You may choose to see a counselor by yourself, or if you prefer you could join a counseling group with people experiencing similar issues. Going to a group counseling session can be helpful if you want to discuss your issues with people who are going through similar problems and you may even gain yourself a support network. Alternatively, you may wish to see a counselor alone to preserve your privacy and concentrate on your own feelings.
3. Telephone counseling - For some, telephone counseling offers a helpful alternative to face-to-face counseling. This involves talking to your counselor over the phone instead of in person. This form of counseling can be particularly useful for those too busy to attend face-to-face sessions, and can be carried out in the comfort of your own home. This format also tends to be more flexible and can potentially reduce waiting list times.
4. Online counseling - Some people prefer not to physically speak to a counselor at all, utilizing technology and emailing their counselor instead. This form of counseling allows you to take the time to think through what you wish to discuss, and many find the act of physically writing their issues down cathartic. Online counseling also offers you the chance to protect your anonymity.

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What can counseling help with?

Counseling can be useful for anyone who wants to explore the way they're thinking or feeling further, as well as for anyone experiencing a problem or issue they are keen to resolve. People may choose to speak to a counselor because they feel they cannot speak to their other half/friends/family about such personal issues, or they may simply wish to speak to a professional with an objective viewpoint. Common subjects that can be addressed within counseling include the following:

Addictions

Wherever there is a physical addiction to a substance or activity - there is likely to be a psychological addiction too. Counseling aims to relieve the psychological addiction by exploring the root cause while helping to develop new ways of thinking.

Bereavement

Losing a loved one is a difficult event in anyone's life. The loss can bring up a wide range of emotions including guilt and anger. Some people benefit from speaking openly to a counselor about their feelings to help ease the process and resolve any remaining issues they may have.

Bullying

Being the victim of any form of abuse - verbal, emotional or physical - can lead to issues that may affect you all of your life. Counseling can offer victims the chance to seek help from authorities (if appropriate) as well as addressing the psychological repercussions in a safe environment.

Illness

Suffering from a long-term illness such as cancer or dementia can turn anyone's world upside down. Counseling can help sufferers come to terms with their illness while offering emotional support and coping mechanisms.

Mental health

Suffering from a mental health issue such as schizophrenia or depression can feel incredibly isolating. Counseling looks to discuss the feelings that arise in conjunction with these kinds of mental health issues, as well as overcome any personal challenges or frustrations.

Relationships

Covering all types of relationships, counseling can be used to discuss issues within families, friendships and couples. Problems could involve anything from a poor relationship with a parent, difficulties in a friendship or with a partner, or even your relationships at work.

Trauma

Whether you've been involved in an accident or you have been the victim of abuse, the psychological impact of trauma can last years after the event itself. In a counseling session, trauma victims are encouraged to explore their feelings regarding the incident and look into how these could be resolved or changed.

Other

Feelings of stress, anxiety and low self-esteem are becoming all too common in today's society. Counseling can offer practical advice for overcoming these kinds of issues, as well as allowing you the space to vent your frustrations and feelings. Read more about the conditions, concerns and topics counseling can help with.

How can counseling help?

The way counseling can help will depend on the person receiving the treatment. For many, the fact that counseling offers a safe and confidential environment to speak in is all it takes. In life, what we say to others can sometimes have a knock-on effect, altering relationships and the way people see each other. Counseling eliminates this problem and offers you the space and freedom to explore your own thoughts with an unbiased party. While counselors may not give you concrete advice or a checklist of things to do to feel better, what they will do is help you uncover your own insight and understanding of your problems providing you with the tools which will help you to resolve them on your own. In the majority of cases, a single session will not be enough to help overcome any issues you're facing. Counseling is a journey, and it takes time and consistency to work effectively. Because of this, many people opt for regular counseling sessions to make the most of the process. Counseling can help you understand yourself better and the way you think, which will ultimately help you develop a clearer understanding of your problems. The more armed with information you are, the easier it gradually becomes to navigate your way through any difficulties you are facing, so that eventually you can come out the other side feeling more positive. Counseling can also help you better understand other people's point of view, which can shed light onto the way you interpret words or actions.

Types of therapy

When it comes to counseling there are a range of different approaches, or therapies that can be used. The type of therapy used will depend on your counselor's preferences, the issues you are facing and what type of person you are. Most counselors won't decide on a therapy type until they have found out more about you, the problems you face and the way you think. The more common types of therapy include:

Art therapy

Taking an alternative approach to counseling, art therapy encourages clients to use artistic methods to communicate their issues as well as words. This may be in the form of a painting, a sculpture or even a simple drawing. The aim of art therapy is to examine the resulting pieces of art and to interpret their meaning.

Behavioral therapy

The principle idea behind behavioral therapy is that our behavior is learnt and can essentially be unlearnt. This leads behavioral therapy to focus more on the present as opposed to looking back to the past. This type of therapy is therefore best used with those looking to change their behavior, for example sufferers of addiction or those with a phobia.

Cognitive therapy

The way we think often leads to changes in our behavior, and cognitive therapy looks to reconcile issues where they begin - in our thoughts. The therapy looks to address any skewed ways of thinking that may be occurring, and eventually aims to replace them with healthier, more positive thought patterns.

Cognitive behavioral therapy (CBT)

CBT looks to combine both cognitive therapy and behavioral therapy in order to tackle the thought process and the resulting behavior. Focusing on the present, CBT is a practical therapy that aims to break down problems into smaller, more manageable issues. This therapy is especially useful for those with more specific problems as it addresses each emotion separately. Learn more about CBT and how it may help you on Hopeful.

Eye movement desensitization and reprocessing (EMDR)

EMDR is typically used to treat issues that originated from trauma, though it's starting to be used more widely for issues such as depression and anxiety. The therapy involves recalling the distressing event/feeling while following the therapist's finger as it moves from side to side. The aim is to reduce the intensity of these memories over time.

Humanistic therapies

The humanistic approach is holistic in style, looking at factors such as free will, creativity and human potential. The therapy type encourages self-exploration, with many varieties focusing on the 'here and now'. Therapies that fall under this umbrella include Human Givens therapy, person-centered therapy and Gestalt therapy.

Psychoanalysis

One of the oldest therapies used in psychology; it was Freud who founded the psychoanalytic technique. The therapy takes a different approach to behavioral and cognitive therapies as it perceives our thoughts to be out of our conscious control. Instead, psychoanalysis believes any psychological issues stem from childhood and need to be addressed in order to be resolved.

Qualities of the Good Leadership

The Holy Seed Church

Introduction

Reliability is one of the most important elements of test quality. It has to do with the consistency, or reproducibility, of an examinee's performance on the test. For example, if you were to administer a test with high reliability to an examinee on two occasions, you would be very likely to reach the same conclusions about the examinee's performance both times. A test with poor reliability, on the other hand, might result in very different scores for the examinee across the two test administrations. If a test yields inconsistent scores, it may be unethical to take any substantive actions on the basis of the test. There are several methods for computing test reliability including test-retest reliability, parallel forms reliability, decision consistency, internal consistency, and interrater reliability. For many criterion-referenced tests decision consistency is often an appropriate choice.

Types of Reliability

1. Test-Retest Reliability

To estimate test-retest reliability, you must administer a test form to a single group of examinees on two separate occasions. Typically, the two separate administrations are only a few days or a few weeks apart; the time should be short enough so that the examinees' skills in the area being assessed have not changed through additional learning. The relationship between the examinees' scores from the two different administrations is estimated, through statistical correlation, to determine how similar the scores are. This type of reliability demonstrates the extent to which a test is able to produce stable, consistent scores across time.

2. Parallel Forms Reliability

Many exam programs develop multiple, parallel forms of an exam to help provide test security. These parallel forms are all constructed to match the test blueprint, and the parallel test forms are constructed to be similar in average item difficulty. Parallel forms reliability is estimated by administering both forms of the exam to the same group of examinees. While the time between the two test administrations should be short, it does need to be long enough so that examinees' scores are not affected by fatigue. The examinees' scores on the two test forms are correlated in order to determine how similarly the two test forms function. This reliability estimate is a measure of how consistent examinees' scores can be expected to be across test forms.

3. Decision Consistency

In the descriptions of test-retest and parallel forms reliability given above, the consistency or dependability of the *test scores* was emphasized. For many criterion referenced tests (CRTs) a more useful way to think about reliability may be in terms of examinees' *classifications*. For example, a typical CRT will result in an examinee being classified as either a master or non-master; the examinee will either pass or fail the test. It is the reliability of this classification decision that is estimated in decision consistency reliability.

If an examinee is classified as a master on both test administrations, or as a non-master

on both occasions, the test is producing consistent decisions. This approach can be used
either with parallel forms or with a single form administered twice in test-retest fashion.

4. Internal Consistency

The internal consistency measure of reliability is frequently used for norm referenced tests (NRTs). This method has the advantage of being able to be conducted using a single
form given at a single administration. The internal consistency method estimates how well the set of items on a test correlate with one another; that is, how similar the items on
a test form are to one another. Many test analysis software programs produce this reliability estimate automatically. However, two common differences between NRTs and CRTs make this method of reliability estimation less useful for CRTs. First, because CRTs
are typically designed to have a much narrower range of item difficulty, and examinee scores, the value of the reliability estimate will tend to be lower. Additionally, CRTs are often designed to measure a broader range of content; this results in a set of items that are not necessarily closely related to each other. This aspect of CRT test design will also
produce a lower reliability estimate than would be seen on a typical NRT.

Interrater Reliability

All of the methods for estimating reliability discussed thus far are intended to be used for
objective tests. When a test includes performance tasks, or other items that need to be scored by human raters, then the reliability of those raters must be estimated. This reliability method asks the question, "If multiple raters scored a single examinee's performance, would the examinee receive the same score. Interrater reliability provides a
measure of the dependability or consistency of scores that might be expected across raters.

Summary

Test reliability is the aspect of test quality concerned with whether or not a test produces consistent results. While there are several methods for estimating test reliability, for objective CRTs the most useful types are probably test-retest reliability, parallel forms reliability, and decision consistency. A type of reliability that is more useful for NRTs is internal consistency. For performance-based tests, and other tests that use human raters, interrater reliability is likely to be the most appropriate method.

Responsibility and Accountability

Thomas Bivins

"The Buck Stops Here"

Sign on President Harry S. Truman's desk

Human beings seek accountability. People want to know who is responsible for certain actions and who is accountable for the consequences of those actions. Harry Truman referred to his famous desk sign on more than one occasion to point out that responsibility, in the end, must be taken by someone—some identifiable person must be held to account. Truman was willing to accept that accountability. Increasingly today, people are more likely to ask, "Where exactly does the buck stop, or does it ever stop?" In the wake of a multitude of recent corporate scandals,

commentary has been rife with questions of responsibility and accountability; however, much of that discussion has been carried on without clear knowledge of the definitional differences between the two terms and the significance of those differences. Of public relations in particular it might be asked, "Why weren't you standing guard?" which is a simplified way of asking, "What is public relations responsible for, and for what is it accountable?" Unfortunately, there is no common perception—at least among business leaders, public relations professionals, and scholars—as to exactly what constitutes both responsibility and accountability, and therein lies the rub.

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Responsibility versus Accountability

The roles taken on by public relations practitioners imply a responsibility to perform certain functions associated with those roles. Business historian Vincent E. Barry has defined the term responsibility, when used in business affairs, as referring to "a sphere of duty or obligation assigned to a person by the nature of that person's position, function, or work."1 Responsibility could thus be viewed as a bundle of obligations associated with a job or function. Narrowly defined, role refers to a job description, which, in turn, encompasses, but is not limited to, function. For instance, a practitioner's role may be that of media relations. Function would refer to the specifics of the job, including press release writing and dissemination, as well as the maintenance of good media relations. In this sense, responsibility refers to more than just the primary function of a role; it refers to the multiple facets of that function—both processes and outcomes (and the consequences of the acts performed as part of that bundle of obligations). A responsible actor may be seen as one whose job involves a predetermined set of obligations that must be met in order for the job to be accomplished. For example, the primary functional obligation of someone involved in media relations is the same as cited in the foregoing sentence: to maintain a good working relationship with the media in order to respond to queries and to successfully work with them to "get out the message." In many cases, simply discharging this primary obligation (the function associated with the role) may be sufficient unto itself; however, responsibility can also include moral obligations that are in addition and usually related to the functional obligations of the role.

Thus, responsibility assumes that the For example, the moral obligations of the role of a media relations specialist might include such admonitions as "don't lie to the media" and "use language responsibly, free from intentional obfuscation." These moral obligations are naturally joined to the parallel functional obligations associated with the role. Responsibility, then, is composed of a duty to discharge not only the functional obligations of role, but also the moral obligations. In addition, teleological (consequential) considerations tend to demand a level of accountability commensurate with the level of responsibility. In other words, if it is the job of a media relations specialist to carry out the primary functions outlined above, shouldn't that person be held accountable for mismanaged information, bad publicity, lack of credibility, or other troubles associated with the functional obligations? If responsibility is defined as a bundle of obligations, functional and moral, associated with a role, then accountability might be defined as "blaming or crediting someone for an action"—normally an action associated with a recognized responsibility.3 A problem arises, however, in that while responsibility and

accountability are often conflated, and admittedly importantly linked, they are not identical by definition or moral implication.

According to ethics activist Geoff Hunt, accountability is the readiness or preparedness to give an explanation or justification to relevant others (stakeholders) for one's judgments, intentions, acts and omissions when appropriately called upon to do so. It is [also] a readiness to have one's actions judged by others and, where appropriate, accept responsibility for errors, misjudgments and negligence and recognition for competence, conscientiousness, excellence and wisdom. It is a preparedness to change in the light of improved understanding gained from others.4

The simplest formula is that a person can be held accountable if (1) the person is functionally and/or morally responsible for an action, (2) some harm occurred due to that action, and (3) the responsible person had no legitimate excuse for the action. Ideally, the assumption would then be to hold a person who is responsible for an action also accountable for the results of that action. That, however, may not always be the case.

This position assumes that the responsible person is relatively autonomous, or free to make decisions associated with his or her job without outside pressure or influence. And, under normal circumstances, one would hope that public relations practitioners would have that autonomy. However, Bivins——2102-Fitzpatrick.qxd 1/27/2006 8:11 PM the nature of autonomy often changes with the environment in which a public relations person works, and is certainly affected by the role and the functions associated with that role.

Responsibility and Autonomy

Most professions stress autonomy among their members. Being able to perform work free from interference (especially from those with less expertise) is vital to being a successful professional. After all, most professionals are hired exactly because their expertise is needed. As philosopher John Christman notes, to be autonomous, by most accounts, is to be oneself, to be directed by considerations, desires, conditions, and characteristics that are not simply imposed externally upon one, but are part of what can somehow be considered one's authentic self. Autonomy in this sense seems an irrefutable value, especially since its opposite—being guided by forces external to the self and which one cannot authentically embrace—seems to mark the height of oppression.

There are several ways to look at autonomy as it relates to responsibility and accountability. Philosopher and ethicist Mitchell Haney suggests that the moral community is composed of two kinds of actors: responsible actors and accountable actors. Responsibility is viewed within this model as having a higher level of autonomy by nature in that it implies the actor is able to "self-oversee, self-regulate, and self-motivate responsive adjustments to maintain adherence with appropriate moral standards of action."6 "Responsible actors need not depend on external or mediated motivational pressure for responsive adjustment. [They are] expected to be motivated to correct harms and reduce future risk of harms without external or mediated pressure to do so." 7

Under this formulation, the actor (moral agent) has the capacity to impose moral law on herself, thus achieving a level of "moral autonomy" we would hope to associate normally with professional status. This somewhat Kantian model supposes that we understand ourselves as free, reasoning individuals—invoking a mandate of both self-respect and respect for others (but not control by others).

Freedom means lacking barriers to our action that are in any way external to our will, though it also requires that we use a law to guide our decisions, a law that can come to us only by an act of our own will. This selfimposition of the moral law is autonomy.8 According to business ethicist Norman Bowie, if a person is a responsible, autonomous adult, that person can be viewed as a moral agent, directly.

Responsibility and Accountability

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accountable for his or her actions. "A responsible being is a being who can make choices according to his or her own insights. He or she is not under the control of others."9

On the other hand, the accountable actor is "held to external oversight, regulation, and mechanisms of punishment aimed to externally motivate responsive adjustment in order to maintain adherence with appropriate moral standards of action." This responsible-/accountable-actor model assumes a dichotomy in which responsible actors, because of moral maturity, are capable of self-motivation in their responsive adjustments for actions they have performed, while accountable actors must rely on external pressure (blame or credit) for this adjustment. This is similar to the "consequentialist" versus "merit" positions on moral responsibility. The consequentialist view holds that the actions of moral agents can be influenced by outward expressions of praise or blame in order to affect certain behaviors (accountable actors), while the merit view assumes moral agents can and do recognize their choices and make their own decisions (responsible actors).

The theory of the accountable actor uses what might be termed a behaviorist approach, which seems to suggest that people are motivated and shaped by forces external to themselves. Certainly people are motivated, at least in part, by rewards and punishments; however, even those considered accountable rather than responsible actors generally have a developed moral sense and a fair idea of social conventions and moral principles. The problem arises when people are affected by forces beyond their control, forces that may even affect the level at which they reason. As philosopher and ethicist Kevin Gibson points out, "Indeed, in the presence of some external factors, individuals may not actively reason at all, but work according to habit or obedience without a thought."

So, in addition to responsible actors being imbued with the ability and the freedom to make self-regulating decisions, they are also able to motivate (free of outside pressure) their own responsive adjustments to situations in which their decisions have had an impact. This is what separates them from accountable actors, who must rely on external oversight for motivation to respond and adjust. However, while this scenario may be appealing in theory, the ability to respond based entirely on self-motivation (or autonomy) is also limited by role and environment.

Environment, Role, and Autonomy

Responsibility can be, and often is, determined by role; however, the environment in which the public relations professional works and the degree of autonomy allowed by that environment have a great deal to do with accountability. Chief among the commonly recognized environments in which public Bivins——23 02-Fitzpatrick.qxd 1/27/2006 8:11 PM relations practitioners work are agencies (or firms) or they might be employed as full-time staff within an organization or corporation, or as independent counselors. Most public relations practitioners, and many researchers, agree that the independent public relations counsel enjoys the greatest degree of autonomy.13 Of all the roles in public relations, this is the only one not subsumed within a larger, bureaucratic system—either corporate or agency. Clients hiring such "independent" counselors usually do so out of need for autonomous, professional advice, and by so doing accept the professional recommendations of that person as, at the very least, sound opinion. Independent public relations counsel might be said to be the most autonomous of the roles within the practice, if for no other reason than the lack of bureaucratic entanglements. Because of the level of autonomy normally associated with this role, it may also be the most professional of the roles within public relations. And, as Hunt points out.

Accountability in the professional context is about answering to clients, professional colleagues and other relevant professionals. The demand to give an account of one's judgments, acts and omissions arises from the nature of the professional-client and the professional-professional relationships.14

However, public relations is not just a counseling profession; it can also be said to be an advocacy-oriented practice. To advocate is to take up the cause of another and to work on that other's behalf to promote that cause. One of the key differences between the roles of advocate and counselor is the degree of autonomy allowed to each by the nature of the role. Remember, the general assumption is that autonomy is a highly valued component of professionalism; however, for the advocate, autonomy is not particularly valued or desired. In fact, for the advocate, a more desirable trait might be loyalty.

Most businesspeople would argue that loyalty is indeed one of the chief duties of an employee, and, in fact, being a "team player" is highly regarded in the business world. As a team player, the public relations practitioner is generally expected to follow the directions of the team leader without argument. Thus, advocates are expected to be subjective—that is the nature of advocacy. Subjectivity brings with it an implicit understanding that one's first allegiance is to the

client, or employer. To advocates fall the job of bringing skills of persuasion to bear through methods and on issues often predetermined by management. Since they had no hand in arriving at either the focus or the nature of their advocacy, can they be expected to consider the broader implications of their actions? And, to what degree are they accountable for unjust or immoral acts in which they may have been used as instruments?

Responsibility and Accountability

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Part of the assumption of advocacy is that the advocate takes up the client's cause fully, without any value judgment toward the client himself. Advocates use their expertise to advance a client's cause. Thus, advocacy often fits well into what is known as the "agency" model of the professional client relationship.

Agency and Advocacy

Under the agency model, a professional acts most often under the direction of the client. Public relations firms, for instance, may put together elaborate campaigns to serve their client's interests; however, the client picks the agency, determines what exactly will be "marketed," and decides whether or not to use the ideas generated by the agency. The agency model most clearly exemplifies what legal scholar W. H. Simon calls the "ideology of advocacy."

This ideology assumes two principles of conduct: (1) that a professional is neutral or detached from the client's purposes, and (2) that the professional is an aggressive partisan of the client working to advance the client's ends.16 The argument is that advocacy is ideologically "blinded" to ethical considerations outside those of the client.17 Such a construct thus allows professionals to absolve themselves of moral responsibility for the client's ethical shortcomings, thus shifting accountability from the professional to the client. In addition, responsibility under this model is mostly functional and links the professional to the client by an obligation to perform to the best of her or his ability on the client's behalf.

To cite a moral responsibility here would generally serve no practical purpose. Attorneys, for example, are bound only to observe the restraints of law as they "zealously" advocate on their client's behalf. Obviously, this ideology would work well for professions such as the law, in which even unpopular causes would sometimes need to be defended. Without such an ideology, these causes might go unrepresented. But what about other professions such as public relations?

There are several reasons why the agency model is not suitable for most professions, including public relations. First, public relations professionals are variously obligated morally. These obligations cannot be discharged properly if all decisions are left to the client. Despite the commonly voiced belief that the primary loyalty of public relations practitioners is to the client, we know that significant moral concerns can arise from ignoring

third parties. Second, the agency model seriously decreases professional autonomy. Most professionals would object strenuously to abdicating their decision-making authority. Finally, professionals may accept or reject clients.

who do not meet their moral standards. According to ethicist Michael Bayles, "Professionals must be ethically free and responsible persons."18 The author Dorothy Emmet has described a profession as that which "carries with it the notion of a standard of performance, it is not only a way of making a living, but one in which the practitioners have a fiduciary trust to maintain certain standards." Aside from the expectations that a professional will possess a certain technical ability, "professional competence has to be joined with professional integrity." In other words, "the more professional a job, the greater the responsibilities that go with it."19 Again, the definition of a professional has to carry with it the freedom of autonomy.

The German ethicist and philosopher Immanuel Kant stated as a categorical imperative that all humans should be treated as ends and never merely as means. Broadly speaking, this can be construed to mean that obligations arising out of agreements between professionals can be assumed to have been the result of negotiations between responsible, autonomous adults. Bivins argued that public relations practitioners operating as advocates may indeed be "ethically free and responsible persons," and suggested that advocacy may be an ethically responsible activity if practiced from within what Bayles calls the "fiduciary" model of the professional-client relationship.20 In fact, Bayles suggests that the fiduciary model of service best fits the true role of the professional.21 In this model, a client's consent and judgment are required and he or she participates in the decision-making process.

The key to the model is the nature of the decision-making process in which the client consents to proposals rather than decides. For the process to work, the client must trust the professional to accurately analyze the problem, canvass the feasible alternatives, know as well as one can their likely consequences, fully convey this information to the client, perhaps make a recommendation, and work honestly and loyally for the client to effectuate the chosen alternatives.22 This model allows clients as much freedom to determine how their lives are affected as is reasonably warranted on the basis of their ability to make decisions. To the degree that the client is incapable of making an informed decision, it is incumbent upon the professional to educate them to a point at which they are capable of decision making on their own behalf. In this sense, the relationship between the professional and the client might be said to be symmetric, requiring both mutual understanding and cooperation.

Clearly, this model must be based on a trust relationship, thus further obligating the professional morally as well as functionally. Under this model, it could be fairly stated that both the functional and moral responsibilities of the public relations professional toward the client are discharged in consort with the client. But what about the functional and moral responsibilities toward affected third parties? Practically all.

professions recognize third-party obligations, and if advocacy is to be considered a legitimate function of public relations, then there must be a way to recognize those moral responsibilities.

The function of advocacy, as it pertains to public relations, can remain a professional role responsible to client interests, professional interests, and third-party interests only if the professional includes a preliminary stage in the process of accepting a client's issue. Under the fiduciary model described above, the public relations professional as potential advocate may be hired, for example, because of her or his expertise in the field of audience analysis, knowledge of the most efficacious persuasive techniques, and the proper methods of dissemination. It is generally accepted that the first job of public relations professionals is to establish a thorough understanding of the issue that they may be addressing on behalf of the potential client. Without that assessment, no professional should ethically proceed to undertake the role of advocate and the moral responsibility that role implies. Thus, a proper ordering of priorities would place a thorough understanding of the issue at the top of the list preceding any attempt at campaign development or even audience analysis.

The role of autonomous professional assumes a certain level of objectivity in the sense of an ability, in the Kantian implication of the term, to use reason to determine action. As Australian philosopher Will Barrett points out, The sources of moral responsibility—the grounds on which moral responsibilities can be ascribed to agents—include our past actions, our roles, and our developed moral agency. The last of these—being capable of recognising [sic] the force of moral reasons, and of responding to them—is a pre-requisite for the other two sources of moral responsibility, and so of accountability [emphasis added].23 By contrast, the role of advocate assumes a certain amount of subjectivity in the sense of one-sidedness of purpose and lack of consideration for third-party interests.

However, objectivity and subjectivity, although often at odds, are not necessarily mutually exclusive, and the public relations professional may, in fact, be both objective and subjective. The key is the order of approach. Objectivity, or the capability and freedom to be objective, is certainly one of the benefits of autonomy, and should be brought to bear in the early stages of counseling the client—the period in which a thorough understanding of the issue is obtained. It is during this stage that the public relations professional will determine the ramifications of the proposed actions and their effect on all parties.

Agency and Advocacy

During this stage, the public relations professional may apply any of several applicable ethical theories to the proposed act in order to determine if the act itself (means) and the outcome (ends) are morally responsible. Deontologically (dealing with the means), several standards may be applied, including a determination of the legality of the act (whether it violates existing laws or applicable regulations), company procedures and policies or organizational codes, and any codes or standards existing for the profession—in this case, the Public Relations

Society of America's Code of Ethics. Although this procedure will merely provide professionals with guidelines, assuming that all that is legally or professionally permissible may not be ethically permissible, these will at least allow them to advance to succeeding evaluative stages.

Teleologically (dealing with the consequences, or ends), public relations professionals may apply standard cost-benefit analysis to the issue, determining the potential financial consequences of the act to the client and the affected third parties. Beyond these monetary considerations, they may attempt to determine societal effects. If, after such applications, professionals determine that the act itself, the intent of the act, and the potential consequences of the act are morally acceptable, then they may proceed with a clear conscience to the succeeding "subjective" stages of advocacy. From this point on, the objective, professional public relations counselor may become the subjective, professional public relations advocate.

Thus, the requirements of subjective advocacy may be honorably met only after the ethical requirements of objective counseling are met. To insinuate that advocacy may take place without a predetermination of the morality of the issue being decided upon is to subscribe to the ideology of advocacy that W.H. Simon denounces. For the truly professional public relations practitioner, the order of decision making is all-important, because responsibilities differ as roles shift from counseling to advocacy, as does attendant accountability.

Public relations professionals must first work from the framework of a fiduciary model of the client-professional relationship in which autonomy is, more or less, equally divided between the contracted parties (responsibility and accountability are shared). They must then undertake to determine objectively the ethicality of the action being proposed, considering both means and ends. Only when the morality of the action has been determined should the advisor become the advocate, acting subjectively in the client's exclusive interest, but with responsibility and accountability shifting to weigh more heavily on the professional. Even then, considerable attention needs to be given to the morality of the message itself and to the techniques by which it is to be disseminated. This ordering of stages from the objective to the Responsibility and Accountability.02-Fitzpatrick.qxd 1/27/2006 8:11 PM

subjective will allow the professional public relations practitioner to perform all the necessary functions ascribed to the roles of the profession without either falling into the trap of ideological advocacy or succumbing to a less autonomous position. Ideally, responsibility and accountability would then coincide.

In-House PR: The Effects of Organizational Structure on Moral Decision Making

Ethicist and theologian Marvin Brown describes two ways of approaching the subject of ethics in organizations—the "individualistic approach" and what might be called the "communal approach."24 Each approach incorporates a different view of moral responsibility. According to Brown, discussions about ethics in organizations typically reflect only the "individualistic approach" to moral responsibility. "According to this approach, every person in an organization is morally responsible

for his or her own behavior, and any efforts to change that behavior should focus on the individual." By contrast, the "communal approach" views individuals not in isolation, but as "members of communities that are partially responsible for the behavior of their members." Herein lies the key to understanding the problems associated with assigning responsibility and accountability within organizations.

Complex organizations tend toward decentralized decision making, which, ideally, would require professionalized decision makers at every level.25 The ideal would be for both the responsibility and the accountability of decision making to correlate. However, as they become more complex and decentralized, these same organizations also lend themselves too readily to a dilution of accountability in decision making. Moral "buck passing" often becomes the rule rather than the exception. It is too easy to blame others for decisions over which we have had minimal input or control. When the public relations function is subsumed within a large, complex organization, decision making can become attenuated and accountability spread thin.
In a very real sense, the structure of large organizations tends to affect the way in which decisions are made. Furthermore, the temptation to pass the buck on decisions of all types, including moral decisions, increases mightily as the organizational hierarchy becomes more complex.26 In fact, the traditional hierarchical structure of most organizations lends itself naturally to blockages in communication.Understanding is generally developed within organizations through the realization of effective communication flow. The typical "flow" brings taskrelated (functional) communication through many levels before it reaches its Bivins.

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intended receiver. As messages travel downward through the organizational hierarchy, they have a tendency to become less clear and, in some cases, actually distorted. Research has repeatedly shown that distortions such as those that occur during "serial transmission" damage message integrity.27 In addition, factors such as personality type and an individual's power, status, and role also greatly affect the integrity of both communication channels and the communication itself.28 Partly because of the tendency of communication to become distorted as organizational hierarchies increase in complexity, assigning responsibility and accountability likewise becomes more difficult as the organization becomes more complex.

It may be that corporations, like individuals, do not set out to do wrong—they are simply driven by egoism (acting in their own self-interest). But, as professional ethicist Gabriel Moran points out, Corporations, like natural persons, have inner divisions and an unconscious (the company design) from which most decisions emanate. Corporations, live by habit, by doing what they always do. But there are people in the company—supervisors, managers, administrators, executives—who are paid to be conscious of what the company is doing. Even when a result is not intended, the company is responsible for the effect if it did know of the effect or could have known.

In addition, the dilution of decision-making authority is more common in larger organizations, in which practitioners may often serve as employees rather than truly autonomous professionals. However, even this reduction in autonomy does not reduce a public relations practitioner's responsibility to act ethically—it only makes the lines of responsibility less clear. As PR professionals and agency principals Bruce Klatt and Shaun Murphy remind us, accountability is a "statement of personal promise." Accountability applies only to individuals, and is both a personal promise and obligation, to yourself and to others, to deliver specific, defined results.

Responsibility and Accountability

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Being accountable within an organization means you agree to be operationally defined as the sole agent for an outcome, regardless of the often-inadequate level of authority or control that you have been formally assigned by the organization. Less autonomous practitioners must also determine the ethicality of their actions; even though the major difference between them and their more independent counterparts, the degree of autonomy, may inhibit the extent to which practitioners may object to actions they determine are less than ethical. Obviously, independent counselors may advise, and thereby object, from a much stronger position than their counterparts subsumed either within an organization or an agency.

The primary problem is that the tendency toward moral buck passing will not lessen as long as organizational hierarchy encourages the dilution of responsibility and accountability. This now-too-common dilution of accountability frustrates onlookers who can't determine who is to blame when something goes wrong. The tendency to place blame is entirely normal; however, the degree of accuracy involved in assessing accountability is problematic at best.

Moral Excuses (Passing the Buck)

Unaccountable people are into excuses, blaming others, putting things off, doing the minimum, acting confused, and playing helpless. They pretend ignorance while hiding behind doors, computers, paperwork, jargon, and other people. They say things like "I didn't know," "I wasn't there," "I don't have time," "It's not my job," "That's just the way I am," "Nobody told me," "It isn't really hurting anyone," and "I'm just following orders."

Unaccountable people are quick to complain and slow to act. In organizations, unaccountability is a highly contagious disease.31 In order to protect ourselves and keep our self-image intact, we often choose to rationalize our decisions. Rationalize, in this sense, means "to devise self-satisfying but incorrect reasons for a particular behavior." It is, therefore, crucial that we understand our reasons for preferring one action over another and to admit them to ourselves. Unless we understand our real reasons, we will be content to rationalize our actions by using other means— most often adopting moral excuses or assigning the blame to others.

As Aristotle pointed out, people deserve blame for their wrongful conduct. Contemporary philosopher Laurence Stern agrees, noting that "[f]or immoral acts which are not sufficiently serious to warrant inflicting harm [punishment]—as well as for all other immoral acts committed without Bivins

excuse—one can say that the person deserves blame."33 In fact, it's only when a person has a good excuse that we tend not to hold him accountable, and Stern suggests that a recognition of the moral excuses common in everyday life tends to minimize the overall harm of the act itself.34 Of course, there are good excuses and there are bad excuses. Among the excuses people tend to identify as not legitimate are those most often associated with external factors and the dilution of responsibility, frequently a result of organizational hierarchy. As Gibson points out, [I]t is important to consider the types of external factors that may influence our individual choices when we are faced with ethical dilemmas. Simple awareness of their existence and the ways in which they exert influence on our behaviors may be enough to lessen their power.

Gibson further defines an excuse as "something that acknowledges that a wrong action occurred but seeks to show that the perpetrator deserves little or no responsibility for the action." Among the most common "pass the buck" excuses are the following.

I was told to do it, or I was only following orders. This excuse may be given more often than any other in hierarchically structured organizations such as big corporations and larger institutions like the military. The need to follow orders is obviously important in these hierarchical organizations and institutions. For one thing, it tends to bring consistency to an operation.

Obedience to those whom we consider to be experts or who possess superior judgment is usually considered a good thing. The downside is the inclination to allow authority figures to make decisions for us. It relieves us of the stress of deciding for ourselves, and of the accountability that comes with autonomy. While the excuse of "just following orders" is more commonplace inside larger, corporate-like structures in which individual autonomy is diluted, public relations practitioners who work within the agency model are not immune to its lure. It is often much too easy to blame the client who, after all, is technically giving the orders.

However, the likelihood of this excuse surfacing is much greater in hierarchically structured organizations. The moral standing of the order itself is less likely to be questioned if there is a strong belief in the efficacy of a hierarchical organizational structure and a trust of those in power. The human tendency to obey orders has been empirically tested time and again. Blind obedience to authority, regardless of the moral rightness or wrongness of the orders, almost seems to be the norm. However, even in the most formal hierarchically structured institution, the military, rules have been updated to reflect increased moral accountability. It is now clear, under military law, Responsibility and Accountability.

that "military members can be held accountable for crimes committed under the guise of 'obeying orders,' and there is no requirement to obey orders which are unlawful."

In other words, claiming ignorance of the immorality of the order doesn't excuse us from moral accountability. People are individually responsible regardless of orders. As Gibson notes, "Ultimately we must take personal responsibility for our acts, and cannot shrug them off as inevitable or by saying that we are mere instruments of others' will." The scholars Deni Elliot and Paul Lester agree, pointing out that "as long as you are free to act in a voluntary or autonomous way, moral responsibility for your actions are not transferable to someone else. Your boss can take away your job, but not your moral agency."

It was my job. Professionals commonly justify their actions by appeal to the requirements of their professional roles. In his book Ethics for Adversaries, Harvard professor Arthur Applbaum describes an official who was an executioner for the French government. He accepted without question the functional responsibility of his role, and discharged it with great alacrity. However, he never once questioned the moral legitimacy of his role nor the propriety of the executions themselves.

It is not unusual for public relations professionals, for example, to claim that they are acting within legal bounds on behalf of clients on whom they refuse to pass moral judgment (the "ideology of advocacy"). It is, after all, their job to serve the client's wishes competently with all their professional expertise being brought to bear on the issue. As noted earlier, however, blind obedience to another's wishes is not an excuse for unethical action, especially by professionals who have a responsibility to more than just a client. This is also why most professions have a code of ethics: to ensure that members are clear on what the profession expects of them outside client interests.

When less-than-ethical tactics are used to serve a client's purpose, the excuse is often that it is the job of the public relations professional to serve that interest "zealously." The public relations firm of Hill and Knowlton used questionable tactics on behalf of Kuwait during the first Gulf War, a clear example of this category.

Everybody's doing it. This is a formulation of what is called "ethical relativism," which states, among other things, that whatever the group you belong to says is right is probably right. Human beings possess a natural tendency to conform to the group. Just look around and observe what others are wearing. How close in style is it to what you are wearing? At its worst, this tendency to conform can lead to a shirking of individual moral responsibility, or even a lack of recognition that such a thing exists. A poor record on protecting whistle-blowers doesn't help in this area either.

However, conventional wisdom doesn't necessarily equate with being right. As John Stuart Mill noted in the nineteenth century, it may be that the one person who disagrees with a widely held point of view is the only person who is morally correct. Consider also the acts perpetrated against Jews and others by the Nazis prior to and during World War II. Certainly

there were those within Germany who disagreed. But it is also certain that there were a great many who agreed because "everybody was doing it." However, there is a certain degree of empowerment associated with seeing even one individual disagree with the establishment point of view—an empowerment to trust and act on one's own convictions. Dissenting voices can be powerful tools in determining the right action. They should never be discouraged.

An odd formulation of this excuse is the tendency to follow the industry trend. For example, throughout much of the 1990s into the twenty-first century, there was a sense that simply denying facts was a legitimate approach to public relations. Victor Kiam, the entrepreneur who purchased Remington Razors and part ownership in the New England Patriots, denied he had made a sexist remark about a female reporter wanting access to the Patriots' locker room. Firestone denied any problems with its tires in 1999, even though there were numerous fatalities linked to their failure under high-speed conditions. And both Arthur Andersen and Enron spent a great deal of time denying that anything was wrong while both companies literally self-destructed. While this is certainly poor public relations, when everyone seems to be doing it, the temptation to follow suit is sometimes overwhelming.

My actions won't make any difference. This excuse is often used as a way of explaining the futility many of us feel as part of an organization or institution over which we have very little control. It also leads to the parallel excuse that "if I hadn't done it, they would simply have found someone else who would have." In answer to the "I can't make a difference" argument, just ask the people in the state of Washington how they feel about whether their vote counts or not. In the 2004 gubernatorial election, they selected a new governor by fewer than 150 votes.

The second part of this excuse basically assumes there will always be someone with less scruples than you who will step in to take your place at a moment's notice to do the dirty work. However, this assumption negates the possibility that you might actually counter the moral wrong. If you are working on a public relations campaign for a tobacco account, for example, you may be correct in assuming that someone else will probably eagerly take your place if you refuse to do the work; however, your action may inspire others to do the same, and if you then lend your talents to an antismoking campaign, you have further justified your action.

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It's not my problem. The poet John Dunne once famously observed that "no man is an island." Individuals are responsible for their actions, or inactions, and their effect on others. Each hand that contributes to a chain of corruption within an organization helps forge a link of that chain. Even if we are not directly in the line of responsibility, there may be times when an issue is important enough to act on a broader moral obligation.

Public relations professionals are also bound by an obligation to third parties, their profession as a whole, and to themselves to preserve their own integrity. Remember, you may be painted with the same broad brush of dishonor as those you work for, even if you weren't directly responsible.

No one else knew. As ethicist Deni Elliot says, "Ethics is a first person activity." You know when you've done something wrong. You know if the people you work for are doing something wrong or are hiding a misdeed. As least you ought to know, especially if you are working in public relations. No matter what your standing within the hierarchy, you have a responsibility to your own integrity, regardless of who else knows.

Moral Excuses (Absolution)

But what if it really wasn't your fault? Most of us recognize a legitimate excuse when we hear one. Gibson suggests that the two most commonly accepted "excusing conditions" that allow a reduction in responsibility are ignorance involving fact and the inability to have done otherwise.40 In legal theory, there are several explanations of criminal law's "excuse doctrines."

Chief among them is "causal theory," which makes two general claims: The first is that the criminal law presumes that some human acts are caused by forces beyond the actor's control. The second is that the criminal law adheres to the "control principle," the moral principle that actors cannot be blamed for conduct caused by forces beyond their control. According to causal theory, these two premises explain a host of the criminal law's excuses—including (for example) the involuntary act doctrine, the irresistible impulse defense, and the duress defense. The law grants these defenses, causal theory says, because (1) it presumes that the excused conduct is caused by forces beyond the actor's control, and (2) such conduct is not blameworthy.

In fact, there are several widely agreed upon excuses that are typically accepted as valid when assessing accountability. Excusable ignorance of consequences. People tend to forgive in instances in which the outcome of an action could not reasonably have been predicted. Note that this doesn't excuse one from knowing right from wrong.

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"Traditional morality and jurisprudence typically excuse persons for ignorance involving fact. Both traditional morality and established law tend not to recognize excuses grounded on ignorance of principle."42 What this does accept is that it is often difficult to predict the outcome of some actions.

Utilitarianism, for instance, directs that outcomes be predicted, but does not insist that they be exhaustively predicted. One can make educated predictions but cannot foretell the future in the sense of owning a crystal ball. Say, for example, that you own a garden store and you sell twenty-five pounds of fertilizer to a customer you have never seen before. He then uses it to make a bomb with which he blows up a local police station. Are you accountable? Unless there is a reasonable expectation that you could have predicted that particular use of your product, the answer is usually no.

We don't expect people to imagine every possible outcome of their everyday actions. No one would ever get anything done out of sheer worry if that were the

case. However, we do expect people to make reasonable predictions, especially if they know their actions will affect other people. For example, a public relations campaign has been designed to bring attention to a suburban community in order to attract businesses to the area. As a result, businesses begin to move into the community; however, so does increased traffic (predictable), increased property costs (likewise predictable), and increased crime (maybe not so predictable). Can we say that the public relations firm is responsible for the increase in crime? We might—especially if there is a recognized history of crime being associated with community growth. Urban planners are acutely aware of such statistics. Why shouldn't a PR firm be? For the most part, people recognize a legitimate excuse when they hear one, and truly unpredictable consequences are usually recognized as such.

However, a false claim of ignorance is likewise easily identified. For example, when the British sports gear manufacturer Umbro decided to name its newest running shoe the "Zyklon," they ran into some unsuspected resistance. Zyklon literally means "cyclone" in German; however, a number of parties pointed out that during World War II, Zyklon B was the name of the gas used to exterminate millions of Jews in concentration camps. Umbro answered the outrage by expressing ignorance and claiming coincidence.43 External constraints. Constraint refers to physical imperatives, lack of alternatives, and uncontrollable circumstances. For example, if a person is coerced into doing something that he normally would not do, we tend not to blame him for that action. A bank clerk who is robbed at gunpoint is certainly responsible for the money in his till, but is not accountable for its loss. This is a physical constraint. The same would apply in a situation in which a person is constrained by a lack of alternatives. For instance, a company is ordered to comply with new EPA regulations, but the technology.

needed to comply hasn't been fully developed yet. The company cannot be held accountable for noncompliance until the technology is ready to go on line (as long as the company is attempting to comply in a timely fashion). Uncontrollable circumstances or, as we usually say, "circumstances beyond our control," is the third area of constraint-as-excuse. For example, if a person fails to make an important meeting because her flight was canceled, others can excuse her—even though they might be put out by the delay.

Remember, however, that causal theory holds people blameless only if their actions were truly beyond their control. If you miss a meeting because you were involved in an accident (your car was hit by someone running a stop sign), you can be held blameless. However, if you are the person who ran the stop sign, you are to blame—both for the accident and for missing the meeting.

Internal compulsion. The law holds, and most people agree, that some actions are caused by inner compulsion. This is actually another version of constraint, except that is not caused externally. For example, the law recognizes as legitimate such excuses as kleptomania (a compulsion to steal), pyromania (a compulsion to set fires), and some types of addictions (gambling, eating, etc.) not caused physically as

are drug or tobacco addiction. While this particular category of excuses may not totally satisfy, people do tend to accept them as valid.

The point is that excuses are defenses against either having to take responsibility for an action or being blamed unjustly for an action. The former defenses are typically referred to as bad excuses, the latter as good excuses. Ultimately, excuses are reasons and are based on the rational ability of those in a position to judge to decide on the level of accountability. Excuses mitigate harm, but they do not erase it.

Personal Accountability

Although the various roles of public relations carry with them distinctly different sets of obligations, they have in common the overriding obligation to perform within an accepted moral framework. That framework may be provided by the profession (as a code of professional standards), by the organization for which a practitioner works (as a corporate code or simply by the corporate culture itself), or by personal ethical standards. Each of these plays a part in creating the moral ground from which a true professional makes decisions. The degree of autonomy changes with the various roles and the environment in which public relations is practiced, greatly affecting accountability.

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For example, the role of advocate carries with it a primary responsibility to serve the client's purpose. This, in itself, is not, nor should it be considered, necessarily negative. Loyalty is a much-desired characteristic in employees, and as long as the moral climate of the organization within which the employee operates is conducive to the well-being of most of the parties affected by that organization's actions, that loyalty is not misplaced. However, if responsibility and accountability are not equitably shared and if the process by which they are assigned is not transparent, then problems will arise. Less autonomous actors still have responsibilities associated with their roles; however, those responsibilities will typically be dictated by their clients or employers.

This is especially important to understand if the public relations practitioner works within a hierarchically structured environment. The more bureaucratic the structure, the more likely that problems with assigning accountability will occur. We must realize that not every actor is blameworthy, especially if the actor's autonomy is limited by structure, process, or circumstance. Likewise, accountability for actions may be lessened as autonomy is eroded by either role or environment. However, lack of autonomy is not an excuse for avoiding accountability entirely. Only legitimate moral excuses hold actors not accountable, and only then under a fairly narrow range of conditions.

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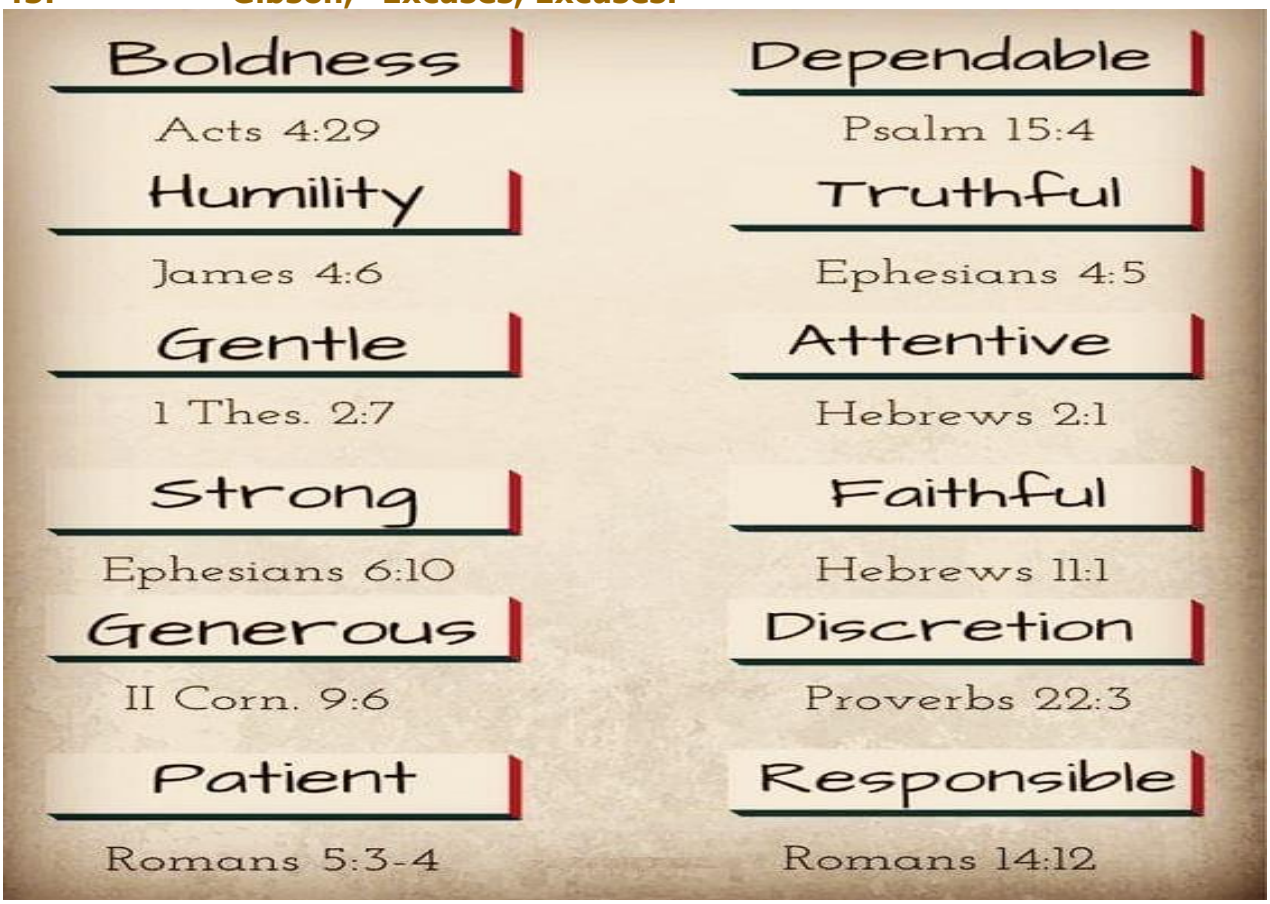

CONFIDENCE

Top 10 tips for overcoming low self-esteem and boosting your confidence

Fact: Each and every one of us has self-esteem. Self-esteem is made up of the thoughts we have about ourselves and plays a role in almost everything we do. Having healthy self-esteem is really important as it helps you make positive choices in your everyday life, gives you the courage to be your own person, have good relationships and helps you deal with difficult situations.

Did you know that 87% of those who have been bullied felt it had a negative effect on their self-esteem… Low self-esteem can have harmful effects on your mental health, your decisions about your appearance and ultimately, your future. It's not easy to like every part of the way you look, but getting stuck on negatives can really bring down your self-esteem.

Other effects of low self-esteem include

You avoid difficult situations Sensitive to criticism Anxiety Withdrawal from social situations You are reluctant to trust yourself It's important to believe, deep down that you can change. Change doesn't necessarily happen easily or quickly, but it can happen. There are simple interventions aimed at helping you increase your self-esteem. Here are the DTL expert's top tips and the best ways to build and improve your self-esteem:

1. Challenge bad thoughts about yourself

Replace them with more positive thoughts which celebrate things you're good at. You can do this by writing down a list of at least three things you do well. Remember this list when you start feeling low, this will help bring yourself back to reality.

2. Take care of you

Eating well and exercising boosts endorphins, the body's natural opiates, which make you feel good on the inside and stimulates a more positive mood. When you exercise, you'll ease stress and feel better about yourself. Having a cheesy dance in your bedroom, or going for a jog around the block are great ways to boost your self-esteem.

3. Relax

Stress plays a huge role in self-esteem. Reduce your stress by taking time out to do something you find relaxing. This can be anything from taking a bath, meditation, gaming, exercise… you name it: if it works, it works!

4. Set Goals

Take the time every day to think about what you'd like to achieve. Then set yourself realistic goals for each day and keep track of your progress by writing down all your accomplishments. This can be as simple as finishing off a piece of work or tidying up (we all know how challenging this can be!) You'll feel an enormous sense of accomplishment when you've ticked off everything on your list for the day. The trick is to not get bogged down by the list; some days you won't manage to get it all done and that's OK too!

5. Help someone out

This can be a friend, family member or even a classmate who is struggling with their work or having a tough time at school. You could give them some advice or just be there to listen to a problem. It's amazing how much our confidence is boosted when we do selfless things – do one thing a week to help someone else without expecting anything in return.

6. Take a different perspective

Look at tricky situations from alternative angles. Try to replace thoughts like 'why should I bother?' with 'I won't know unless I try'. By looking at a situation through a more realistic lens you'll realise that you actually can do what you want – you just need to apply a bit more positivity! By doing this every time you have a negative thought, you'll eventually default to this kind of positivity on the regular, and who doesn't love a go-getter?

7. Try new things

Our brains are really good at learning new stuff and the more new stuff you learn, the better you get at learning it. Everyone needs a creative outlet; music, art, dance, games, sewing, cooking, web design – all you need to do is get on YouTube and find some tutorials. All the information you need is out there – it's just waiting for you to click on it.

8. Surround yourself with people who make you feel good

Spend your time with people who appreciate and care about you. It can be a little tricky at first, but try to distance yourself from people who make you feel bad about yourself. Even if they're the most popular kid in school or the coolest person you know, it's really not worth hanging out with them if they make you

feel rubbish! Strengthen other friendships and you'll most certainly feel better about things in the long run!

9. Accept yourself

First up: self-acceptance is key to feeling confident. When people pay you compliments, simply say 'thanks' rather than brushing them aside or countering them with a negative. Second: Nobody is perfect. Accept your 'flaws' or imperfections and learn to love them, they are what make you unique, work it!

10. Keep visual reminders of things that make you feel good

Mementos are a great way to see all the cool things you've been doing. How about making a 'wall of fame' in your bedroom with snaps of you and your friends? We are living in an age where we have a camera in our pocket at all times…take more pictures! Capture those memorable moments and when you look back at them, you'll realise how many awesome things you've done this year!

DECISIVENESS

Characteristics of Effective Leadership: Decisiveness By Tim Morin, President & CEO, WJM Associates, Inc.

January 2008

Tim Morin

In our last newsletter we described WJM Associates' Leadership Point-of-View by highlighting seven characteristics of effective leadership. As a quick review they are: Authenticity, Decisiveness, Strategic Acumen, Vision, Humility, Talent Selection, and Coaching and Feedback. To see the full article, as well as best practices for developing effective leaders within an organization, please click here.

The next several issues of the WJ Management Advisor will each include an article focusing on one of these characteristics. In this issue we address the second of these seven: Decisiveness.

Decisiveness

Subprime mortgage troubles, the dropping dollar, rising oil prices, capricious stock markets – 2008 looks to be a volatile year for many industries and many companies.

The rapid pace of business and increasing time pressures mean that dealing with the speed and complexity of all this volatility and change has become an everyday challenge. In this environment, leaders will be judged more heavily than ever on whether the decisions they make help or hurt their companies.

The best leaders make sound, defensible decisions in a timely fashion, especially in times of crisis and uncertainty. Managers at all levels of the organization are involved in constant decision-making and the quality of these decisions (both speed and soundness) accumulates and decides the fate of the organization. Executives perceived as indecisive or poor decision makers will quickly lose the confidence and commitment of their team.

A leader's ability to make a high percentage of good decisions is fundamental to the effectiveness of the individual and the success of his or her organization. So how does an executive maximize his or her batting average when it comes to making the right decisions?

By viewing decision-making as a process and not an event.

The Process

The dangers of taking too long to come to a decision are obvious. However, leaders must also consider the dangers of deciding too quickly. Leaders who make mostly good decisions recognize that it happens as a process, not at a single point in time. The process employed by successful decision-makers entails the following:

Gather information from a broad range of sources.

Lots of research suggests that a diverse group of independent thinkers with access to sufficient information will consistently make better decisions than even the smartest CEO can. The decisive leader avoids existing in an echo chamber of their own opinions and pays attention to thoughts that differ from his or her own.

Foster constructive conflict.

The Scottish philosopher David Hume observed that "Truth springs from arguments amongst friends." This is true, as long as the arguments occur in the spirit of collaborative problem-solving, and not just lobbying for entrenched positions. The leader should encourage participants in the decision-making process to share information widely, preferably in raw form (rather than selectively to advocate a position), to allow others to draw their own conclusions. If the process is viewed as a contest between different views, rather than a collective effort to test and evaluate alternatives, then it quickly devolves into a test of strength, where innovative thought is suppressed and participants are encouraged to go along with the dominant view to avoid further conflict.

Honestly consider the alternatives.

When a leader considers many alternatives, he or she engages in more thoughtful analysis and avoids settling too early on easy, obvious answers. However, just giving others a chance to voice their views is not enough. If they feel their voice was never really heard or honestly considered, this will lead to resentment and resistance to the final decision. While not every participant can prevail in the process, it is critical that the leader makes it clear to other stakeholders that they had a genuine opportunity to influence the outcome. This means the leader should convey openness by actively listening to and investigating the alternative ideas presented.

Don't dominate the process.

People who talk first and talk the most, tend to have an inordinate influence on a group's collective opinion – even if what they're saying makes little sense. If the speaker is a charismatic CEO or other leader, then the likelihood of slanting the debate is even greater. The leader should avoid disclosing their personal preferences too early in the process or suggesting that their minds are already made up. Otherwise the process will stop in its tracks.

Test assumptions.

The leader must be able to discern between "facts" that have been carefully tested and those that have been merely asserted or assumed. Seek input from helpful contrarians who ask hard questions that can trigger healthy debate and

be open to fine-tuning after the decision is made in case the assumptions turn out to be wrong.

Make a clear yes/no decision and thoroughly explain it.

Making the right decision is meaningless if no action comes of it. In order to give credence to your decision and effectively mobilize the people and resources you need to put your decision into practice, you must clearly explain the thought process behind the call and convey how each participant's input affected the final decision. Be mindful that different people process messages differently, so be concise and strive to avoid ambiguity in your communications.

Stay involved with the execution.

A decision that is not successfully executed is a poor decision, no matter how much thought went into it. A decisive leader doesn't simply "pull the trigger" and move on, but rather stays engaged with the execution, asks for continuous feedback on the results (and makes adjustments if necessary) and provides active support of those involved in carrying it out.

Speed

Of course, in the real world, leaders must make decisions at the speed of business without always having the luxury of vetting every possible alternative or securing the thoughts and buy-in from every disparate party. Effective leaders deal with ambiguity every day and can decide and act without always having the complete picture. However, by acknowledging that a decision should not be treated as a discrete choice that is made by an executive at a single moment in time, but rather a process that unfolds within an organizational context, the leader vastly improves the odds of making the right decision and successfully putting it into action.

The Most Important Decision of All

The most leveragable, and therefore the most critical, decisions are people decisions. Having the right talent around you is the most fool-proof way to ensure good strategy calls are being made and that the best judgment is being exercised during the inevitable crises. After all, making the right people calls all but ensures that good decision-making is occurring throughout all levels of the organization

"The Problem of Enthusiasm"

1. The love of truth is necessary

Anyone who would seriously go searching for the truth should first prepare his mind with a love of it. Because, if he does not love it, he will not go to much trouble to find it; nor will he be bothered if he misses it. There is nobody in the educated community who does not claim to love the truth; neither is there a rational being who would not be offended to be thought otherwise of. And yet, for all this, one may truly say, that there are very few people who love the truth for its own sake, even among those who persuade themselves that they do. How we know if a person loves the truth for its own sake is worth understanding, and I believe there is one undeniable sign of it, namely, that she will *not entertain any belief with more assurance than the evidence it is built upon will warrant*.

It is plain that whoever goes beyond this degree of acceptance believes something, not because it is true, but for some other reason (perhaps because it is beneficial for some other purpose). The *evidence* that any proposition is true (except for self-evident propositions) lies *only* in the proofs we have for it, and any degree of acceptance given it beyond what the evidence supports, is because of some desire other than the love of truth. This is obvious because it is just as impossible that the love of truth should carry our assent *beyond* the available evidence, as that the love of truth should make us accept any proposition for the sake of evidence which it *lacks*—which is in effect to love something as a truth, because it is always possible, or probable, that it may *not* be true. Any proposition that does not gain entrance into our minds by the irresistible light of self-evidence, or by the force of logical demonstration, must be made *probable* by inductive arguments that make it reasonable for us to accept. And, we should never accept any belief unless it is sufficiently supported by such arguments. Any degree of reliability or authority we give to a proposition beyond what it receives from its arguments, is nothing more than our *desire* for it to be true, and this is evidence that one does not love the truth for its own sake: because the truth is neither more or less true because of our desire that it be true, and thus, how we *feel* about a proposition is *never* evidence that it *is* true.

2. The origin of authority-based belief

Assuming the authority to dictate to others, and having the boldness to tell others what to believe, is obvious evidence of biasness, and a corruption of our judgment. For it is almost unimaginable that those who impose their beliefs on others have not already imposed on their own mind. Who can expect rational arguments and logical conviction from someone whose mind is not accustomed to thinking rationally when he deals with himself or others? Anyone who violates her own rational faculties tyrannizes her own mind, and usurps the prerogative that belongs to truth alone: that prerogative is to command acceptance *solely by its own authority*, i.e. by and in proportion to the *evidence* that it presents.

3. The force of enthusiasm which takes away reason

I shall now take the opportunity to consider a third possible justification of belief, which among some people has the same authority, and is relied upon as much as faith or reason; I mean ***enthusiasm***: which, while setting aside reason, proposes to justify divine revelation without it. Thus, it sets aside *both* reason and revelation, and puts in their place the unwarranted desires of a person's own brain, and assumes them as a foundation for both belief *and* action.

4. The relationship between reason and revelation

Reason is natural revelation, whereby the eternal Father of light and fountain of all knowledge [i.e., God], communicates to rational beings that part of the universe that He has made available to the five senses.

Divine revelation is natural reason *enlarged* by a set of beliefs communicated by God *directly* into the mind; which reason justifies—by the testimony and evidence it gives—that they come from God. Thus, if a person sets aside reason to make way for revelation, she puts out the light of both. This is analogous to persuading someone to blind themself in order to more clearly see the distant light of a star through a telescope.

5. The origin of enthusiasm

Since it is easier to justify beliefs and control behavior through immediate "revelation" than by using the laborious, and sometimes unsuccessful, method of reason, it should not be surprising that some people are prone to *assume* they have a divine revelation and thus persuade themselves that their beliefs and actions are directed by God, *especially* when they cannot provide rational evidence or logical justification for them. Throughout time we see people in whom melancholy (i.e., depression)[3] is mixed with piety, and who believe they are more familiar with God, or who have special access to God's mind than others, and who persuade themselves that they have immediate and frequent communication with God and directly receive commands from the Divine Spirit.

It cannot be denied that God is *able* to enlighten our minds with beliefs he communicates directly to us like a beam of light from the sun: and they believe He has promised to do this. Who, then, should have a more firm expectation of special revelation since they are "His" people, specially chosen, and who depend entirely on Him?

6. The enthusiastic impulse.

Their minds being thus prepared, they believe whatever groundless opinion which settles itself strongly upon their fancy is an illumination of the Spirit of God, and therefore of divine authority. And, any action they strongly desire to perform, no matter how odd, they believe is a call or command from heaven, and therefore it must be obeyed—it is a divine commission, and they cannot be wrong in doing what they *feel* they should do.

7. What is meant by 'enthusiasm'?

This is how I understand the term 'enthusiasm', which, though founded neither on reason nor divine revelation, but arising from an excited or presumptuous brain, is more powerful in generating beliefs and motivating peoples' actions then either reason or divine

8. Enthusiasm accepts its supposed illumination without search and proof

The strange opinions and exaggerated behaviors caused by enthusiasm should, in themselves, be a sufficient warning against it as a principle of belief and action—since it is so likely to misguide us. However, because we love extraordinary things, the feeling of being special and above the ordinary and natural way of knowing flatters many people's vanity and satisfies their laziness and ignorance. And once they become accustom to this immediate "revelation", of "illumination" without effort, and "certainty" without proof and examination, it is difficult to get them out of it. Reasoning is lost upon them; they believe they are above it. They "see the light" within themselves and believe it is impossible to be mistaken about what they believe. The "truth" of their beliefs is clear and obvious like the light of the noon-day sun; it demonstrates itself, and needs no other proof beyond the fact that they believe it.

They "feel" the hand of God guiding them, and they "hear" the voice of the Holy Spirit, and cannot be mistaken in what they "feel". This is how they defend their beliefs; they are convinced that reason has nothing to do with what they "know" to be true in their hearts. This kind of belief does not allow the possibility of doubt and it needs no investigation. To them it would be like asking for evidence that a light is shining if one sees it. The *feeling* of certainty that a belief is true is taken as proof *that* it is true, and therefore it does not need further proof. When the Holy Spirit enlightens our minds, it dispels doubt. We "see" it as clearly as the noon-day sun, and we do not need shadowy

reason to make it clear. This “light from heaven” is strong, clear, and pure. It carries its own proof with it, and one might just as easily use a firefly to illuminate the sun as to use the dim candle of reason to examine this “internal light”.

9. How to detect Enthusiasm

What these people claim amounts to no more than this: *they are sure, because they are sure*, and their beliefs are true, because they strongly believe them. When we strip away the metaphor of “seeing” and “feeling”, this is all it is. And yet, these similes so impress them, that they are used as evidence for certainty in themselves, and they provide them as arguments to others.

10. The supposed internal light examined

Let us more closely examine this “internal light”, and this “feeling” on which they build so many beliefs. These people claim to have clear “light” which makes them “see”; they have enhanced senses and they “feel” something. They are sure this cannot be doubted because when one sees or feels, no one can dispute that they sense and feel. But at this point I would like to ask: “This ‘seeing’, is it the perception of the truth of the proposition, or that it is a revelation from God?”

“Is this ‘feeling’ the awareness of a desire to do something, or is it of the Spirit of God causing an inclination in me?” These are two very different *perceptions*, and they must be carefully distinguished from one another if we are not to deceive ourselves. I can perceive the truth of a proposition and at the same time not perceive that it is an immediate revelation from God. I can perceive the truth of a Euclidian proposition without it being—or indeed my thinking—it is a revelation.

I can even perceive that I did not arrive at the proposition using ordinary reasoning, and so may *believe* it to be revealed, and still not perceive that it comes from God. There are other spirits that could cause these ideas and set them before my mind so that I perceive a connection 25 between them, without their being caused by God.[4] Thus, recognizing that a belief has come into my mind from an unknown source is *not* evidence that it is from God. Further, that fact that I strongly believe something is neither evidence that it is true, *nor* that it came from God.

And regardless of whether it is labeled ‘light’ and ‘seeing’, it is clearly nothing more than *opinion* and *self-assurance*. And the proposition supposed to be a divine revelation is not *known* by them, but merely *believed* or *assumed* to be true. This is clear because if a proposition is *known* to be true, revelation is redundant: it is difficult to conceive how something could be revealed if it is already known. Therefore, if someone is persuaded that a belief is true, but they do not *know* that it is true, whatever they call it, it is not *seeing*, but *believing*. This is true because seeing and believing are two wholly different avenues for true beliefs to enter the mind—they are not the same. What is seen is *known* to be true by the evidence of the thing itself, but what is believed is *supposed* to be true based on some other evidence.

But in order to be reliable, I must know that testimony has been given, otherwise what justification do I have for accepting the belief? I must see *that* is it is God that gives the revelation, or I do not “see” anything. So, the question here is, “How do I know that God revealed this belief to me, that this impression is caused in my mind by his Holy Spirit, and therefore I ought to believe or obey?” If I do not know the answer to this question, it does not matter how much confidence I have, it is *groundless*. Whatever “light” I appeal to is nothing more than *enthusiasm*. Regardless of whether the supposedly revealed

proposition is self-evident, visibly probable, or by ordinary knowledge uncertain, the proposition that must be grounded and justified is this:

God is the revealer of the proposition; what I take to be a revealed belief is *certainly* put into my mind by Him, and it is not an illusion caused by some other spirit or created by my own imagination. If I am right, these people believe something is true because they *presume* that God revealed it. Is it not the case that the burden of proof that it is a genuine revelation lies with them? Otherwise all their confidence is nothing but presumption, and this "light" they are so dazzled by is nothing but an *ignis fatuus*[5], that leads them around in a circle: it is a "revelation", because they firmly believe it; and they firmly believe it, because it is a "revelation".

11. Enthusiasm fails to provide evidence that the proposition is from God

Divine revelation requires no evidence except that it is indeed *from* God, because He can neither deceive, nor be deceived. But *how do we know* that any particular belief was put in our mind by God and is therefore genuinely revealed to us by Him and declared to us by Him (*and which we therefore ought to believe*)? This is where enthusiasm fails to provide sufficient evidence.

Those possessed by enthusiasm claim to have an internal "light" by which they are "enlightened", and given knowledge of this or that subject. But, if they know something is true they must see that it is self-evidently true or justified by rational argument. If it is true in either of these ways, it is ridiculous to suppose it is a revelation. This is because they know it is true using the same natural faculties as everyone else (without having to appeal to revelation). This is how all the truths, of whatever kind, come into, and are established in, our minds if we are not under inspiration.

If someone says a belief is true because it is a divine revelation, they reason well. *But*, we must then demand evidence that it is a revelation from God. If they claim they cannot resist the belief because of the light it carries with it that illuminates their mind, I ask them to consider if this is anything more than what we have already considered, namely, that it must be a genuine revelation because they strongly believe it is true. All the "light" they speak of is nothing but a strong, though unwarranted, persuasion that it is true. As for rational grounds, or proofs that it is true, they must admit that they *have none*. For if they did, it would not be a revelation but rather an ordinary belief resting on the same ordinary grounds as other beliefs.

And, if they believe it is true because it is a revelation, but have no evidence that it is a revelation—other than they are persuaded that it is—then they believe it is a revelation solely because they strongly believe it. But this is very shaky ground upon which to base either beliefs or actions. Can you imagine an easier way to run into the most ridiculous errors and disasters than to set up desire as the supreme and sole guide for determining which beliefs are true and which actions are right?

The *strength of our belief* is no evidence that we are correct: something crooked can be just as stiff and inflexible as something straight. Men may *feel* just as positive about true beliefs as false ones. How else could we explain the intransigence we see in the zealots of opposing political parties? If the "light" which everyone thinks they have in their own mind—which in this case is nothing more than the strength of their persuasion—counts

as evidence that a belief is from God, then contrary opinions have an equal claim to be inspirations.

Thus, God will not only be the Father of lights, but of opposing and contradictory lights, giving people contradictory commands. If ungrounded strength of belief is evidence that a propositions is a divine revelation, then contradictory propositions will be divine truths.

12. Firmness of persuasion is no proof that a proposition is from God

This conclusion is unavoidable so long as we allow personal conviction and confidence that one is right to act as evidence for the truth. The Holy Seed Church believed himself to be doing good and on a mission from God as he persecuted the Christians whom he thought were heretics.[6] And yet, *he* was the one that was mistaken, not them. Even good people make mistakes, and sometimes eagerly entertain erroneous beliefs which they mistake for divine truth shining in their minds with the clearest "light".

13. What is light in the mind?

Light in the mind, *true* light, is and can be nothing other than *the evidence* of the truth of a proposition. If a belief is not self-evident, all the light it has, or can have, is from the strength and validity of the arguments that support it. To speak about any other light in the mind is to put one's self in the dark—or in the power of the Prince of Darkness—and to freely give one's self over to a delusion, to believe a lie. If strength of persuasion is the light that guides us, I would ask, "How can anyone distinguish between the delusions of Satan and the inspirations of the Holy Ghost?" After all, he can transform himself into an angel of light. And, those who are led by the Son of the Morning[7] are just as convinced of their "illumination", i.e., are just as strongly persuaded that they are enlightened by the Spirit of God, as anyone who truly is. They celebrate as they give in to belief and are motivated to action; no one can be more certain, no one can be more right than they are.

14. Revelation must be judged by reason

Therefore, anyone who does not wish to give in to delusion and error must submit this internal light to investigation. When God makes the prophet He does not *un*make the man. God leaves all the natural faculties in place so that she may evaluate her inspirations, to know if they are divinely inspired or not. When God illuminates the mind with supernatural light, He does not extinguish the *natural light of reason*. If He wants us to accept a belief as true He either demonstrates it through natural reason, or makes it known to be true by evidence one cannot mistake—that it comes from Him, and can be accepted on his authority.

Reason must be our final judge and guide in all things. I am not claiming that if reason fails to be able to justify a genuine revelation that we should reject it. Rather, we must consult reason to determine if the belief is from God. If it is rational to believe that it came from God, then reason certifies it as much as any other truth, and gives it legitimacy. If we have nothing more than the strength of our conviction to evaluate true propositions, then every belief that strikes our imagination will pass for a divine inspiration. If we fail to use reason as an objective guide to truth, inspiration and delusion, truth and falsehood, will appear equal and it will not be possible to distinguish one from the other.

15. Belief is not proof of revelation

If an internal sense of assurance (or any belief we take to be

Spiritual Gifts

The Holy Seed Church

APOSTLES

Apostles have some basic characteristics that are essential to the fulfillment of the call upon their lives. These characteristics enable them to do what The Lord has called them to accomplish.

Visioning capacity.

They need to be able to "see" what The Lord has called them to accomplish in the ministry they are currently undertaking. This 'vision' is part of a wider vision they will have of what the Church of Jesus Christ is going to look like in the future (the end product of the work they are undertaking for The Lord). So, they will have a vision of the local church they are working with or currently planting, a vision of the Church Jesus is building, as well as the bigger Kingdom picture.

They create ownership of the ministry.

They are able to share their vision and the work they are currently doing in such a way that others can "buy into" the vision and take ownership of the ministry that is on-going and that they are now a part of. An apostle can share their story and their ministry is such a way that others catch the vision, realize that this is what God is currently doing, and come to understand that God wants them to have a part in the fulfillment of this vision.

An apostle is able to relate to the unchurched.

He is comfortable relating to those who are not followers of The Lord and who may even be opposed to his work of planting the Gospel so The Lord can raise up and build His Church. An effective apostle is neither part of a Christian sub-culture that few can relate to nor has he bought into the culture that he is working to impact for the Kingdom. He does not stand out as odd and irrelevant and does not blend in so as not to be seen as someone offering an alternative lifestyle and a different set of values. As the Scriptures state, he will be "in the world but not of it."

An apostle is effective at building relationships.

He enjoys people and is a good listener. By listening he is showing others that he cares and that they are important to him and thus to Who he represents – Jesus. An effective apostle (and apostolic team member) can have hundreds of relationships in the community that he is reaching for Jesus. So, an apostle will not be 'an office person' but will consciously plan each day to include time building the relationships he has already established and forming new relationships. He will, as a result of this, be active in his community.

Apostles recognize

the giftedness and calling that is upon people and are constantly encouraging and releasing this giftedness within the church and ministry they are establishing. Apostles are able to prophetically see the giftedness of people, their role in the body, the supernatural gifts of the Spirit the person can flow in to successfully function within their role and calling. They understand where each person "fits" within the life of the local church and equips and enables the person to fit and function where they belong.

An apostle is flexible and adaptable.

In fact, one of their favourite non-biblical proverbs is: "Blessed are the flexible for they shall not be broken." Because apostles recognize that today's church needs to be fluid because of the rapid and constantly changing culture and society in which we live – they understand that change is a constant in the life of the church, especially in a church plant. Apostles and apostolic people find their stability in their

relationship with The Lord who never changes. They do not find their identity or sense of worth in the ministry that they have or in the on-going life of the church that is being planted. They are releasing the life of God among the people and anything that does not enable or help to release and grow this 'life' is removed. So they travel light on the 'organizational' and 'structure' side of the ministry and are very flexible thus enabling them to respond quickly and effectively to the community they are working in. Change is expected and experienced regularly.

As a result of the above there is no standard plan or approach to planting churches.
Because each and every location is different the apostle will seek The Lord as to the way a particular area can be reached and how the Gospel will be presented. The message never changes but the methods, approach, and the ways of planting the Gospel and thus birthing a church are constantly adjusting to the target community or people group being reached.
Once the work is established the apostle and his team remain very responsive to the community. As the community changes so does the way the apostolic work is being accomplished. The mission to reach the people for Christ and the Kingdom remains solid and firm; Christ remains the cornerstone of everything that is attempted in His Name. However, the way things are accomplished remain fluid and responsive to the community.

A true apostle knows how to build group cohesiveness.
They are never a one-man show. First, he must know how to gather a team and help them to become one – sharing one vision and one task, one hope and one plan. Withing this plan and the task at hand there are many variables and much room for creative thinking and planning, action and risk-taking. But, there is one goal, one vision, one direction, one desired end result.
This same group cohesiveness will eventually be seen in the local church that is raised up as the Gospel is planted in new territory. The leaders and members of the local church must share the same DNA and vision so as to moving together in one direction to become all that God has designed this local church to be and then do. In other words, like a city bus – this church will have a destination, a route, and a certain speed as it moves through the route making scheduled stops along the way. There will be a leader (the bus driver) and many active members but one common life being shared as they move towards a jointly shared and understood destination.

An apostle is committed to Church growth.
An apostle understands that healthy disciples are reproducing bringing new disciples into the Kingdom and the local church. He also understands that healthy churches reproduce healthy churches. Thus, true apostles are committed to Church growth and will be constantly sharing the vision of disciple-making and church planting with everyone and anyone who will listen. A true apostolic church will also have disciple making and church planting as a vital part of their DNA. It won't be a program that is added after the church is founded and established – it is a part of the very life and nature of the church right from the start. A church plant should be immediately planning to plant another church within a year or two of its own beginning. And, a new disciple should be taught immediately how to share their faith and influence others towards meeting Jesus and becoming one of His disciples.

If the apostle is married he must have spousal cooperation.

Because of the amount of time and attention planting the Gospel and raising up a local church takes the spouse of the apostle will need to be completely on board with the specific task at hand. The spouse must be an active and willing participant in the work that the apostle is called to accomplish and thus an active and involved member of the initial team and a willing worker in the spreading of the Gospel into new territory for the Kingdom. This role may be limited by many factors such as the need to work to help support the household, the care of young children if a family is involved, as well as other factors such as age and health. But, the spouse must be supportive and cooperative.

An apostle will exercise his faith.

Because of the work that an apostle is involved in by the nature of his calling, he will need to exercise strong faith. As he plants the Gospel with the hope of raising up a vibrant and dynamic reproducing local church body he will be apposed by the forces of darkness. The last thing the domaine of darkness wants is the light of the Gospel shining brightly in it's territory. Thus an apostle and his team will need to know how to stand in faith and fight the fight of faith. They will need to seriously understand the Lord's words; "Be it done unto you according to your faith" (Matthew 9:29).

The other main aspect of the apostle's work is working within already existing churches laying biblical foundations. This often means repairing the already existing foundation upon which the local church was first established. Change is never easy and the apostle will need to stand strong believing God that the local leadership will respond in a positive manner to his correction and direction. Often the apostle will be involved in times of conflict and confrontation during which he will need to stand in faith knowing that he has been called to this ministry and that the Church belongs to the Lord and He will have His way with the local church even if circumstances say otherwise.

An apostle needs to have resilience.

The dictionary definition of resilience is: the power or ability to return to the original form or position after being bent, compressed, or stretched; elasticity. The second definition is the ability to recover readily from illness, depression, adversity, or the like; buoyancy. An apostle needs to have a tremendously personal walk with the Lord that encourages him and enables him, regardless of the situation, to 'bounce back' and continue his work in the area of the vineyard that he is working. Because of the opposition (both spiritual and human) to his work and the intensity of the work that he is involved in – he will need to be strong and resilient. This needs to be an inner strength because he will often not receive encouragement from others or from any immediate results of the work that he is involved in.

An apostle needs to be intrinsically motivated.

As a result of #12 an apostle will need to be intrinsically motivated. He needs to be a self-encourager if there is such a thing. He needs to have the inner strength and motivated to continue regardless of the hardships or the cost. His calling from the Lord is the source of this motivation so he needs to be seriously assured of his call and the current work that he is attempting because of his call. He will need to have the inner assurance of being called and commissioned by the Lord and empowered for the work that he is doing in the geographical area that he is working in. He needs to be a self-started so as not to rely on external things to motivate his daily ministry in difficult situations.

Recently I heard a great prophetic teacher (Thamo Naidoo from South Africa) mention in his message that there is a difference between apostles of churches and apostles of Christ. He said that while there were many apostles of churches, there were only very few true apostles of Christ on the Earth today. That one statement exploded on the inside of me and gave me much illumination. I had never heard anyone make this delineation before, but it makes a lot of sense to me. The following is what I have unpacked in the scriptures since Thamo made this statement. Essentially, the word "apostle" means a person who is sent to represent another—whether a king, kingdom or entity like a church. First Corinthians 12:28 teaches that God places first in the church apostles, since they are sent by God to represent Him in a city to pioneer a beachhead (a church or ekklesia as shown in Matthew 16:18-19) for city transformation.

Apostles are the "sent ones" who represent the essence of what the church vision or mission is all about. In John 17, Jesus constantly referred to the fact that He was sent by the Father to the world, which is one reason Hebrews 3:1 refers to Jesus as our Apostle. Jesus was God's apostle sent into the world to redeem it. In Revelation 21:14, we see the term "the 12 apostles of the Lamb." There will never be another apostle added to that list since there were only 12. However, it seems evident (at least to me) that Paul was also an apostle of Christ, which means this general category was not limited to merely 12 in total. Paul qualified his apostleship not only by planting churches but also by seeing Jesus (1 Cor. 9:1), which means that apostles at this level must have experienced a dynamic encounter and intimate walk with the Lord.
Get Spirit-filled content delivered right to your inbox! Click here to subscribe to our newsletter. In the New Testament there were dozens of people identified as apostles. It is my view that since Paul was an apostle of Christ his apostleship transcended the churches he founded. Although Paul did not found the church in Rome, he was respected enough by the general body of Christ that he was able to write the letter to the Romans with apostolic weight and authority as if he was the one who planted it. Hence, apostles of Christ garner a high level of respect beyond the borders of their own church networks, even though they would never attempt to supplant the authority of an apostolic leader who is the founder and/or leader of another network (unless there was heresy or a gross violation of biblical ethics).

Also, Paul warned that there were some who were masquerading as apostles of Christ (2 Cor.11:13), which probably means that this term (apostle of Christ) was used to identify some significant apostles who were not among the original 12. Furthermore, in 2 Corinthians 8:23, Paul identified some as "apostles of the churches" (not "apostles of Christ"), which I believe refers to the fact that these leaders only had limited recognized apostolic authority related to representing a particular constellation of churches. Since apostles of Christ directly represent the Lord Jesus, they have a burden and calling for the whole body of Christ and/or a large expression of the global body of Christ. Apostles of Christ are also trans-cultural, trans-generational, and are more loyal to the kingdom of God than to a specific geopolitical affinity.
The following are 10 characteristics of apostles of Christ:

Apostles of Christ Build the Kingdom

Oftentimes, church apostles are just focused on their local church and/or their network or denomination. One of the reasons is because their assignment is limited to those works

they personally oversee or have founded. They do not have the grace or leadership capacity to go beyond their particular church system, doctrine and/or culture. On the other hand, apostles of Christ have an ambassadorial call that transcends any one church, movement or denomination. Hence, even if they try to focus on one group or movement, God will constantly pull them into other church communities and/or nations to build apostolic foundations related to doctrine or kingdom life.

Apostles of Christ Are Not Hierarchical

Generally speaking, church apostles can be caught up in titles, measures of influence within their movement, and/or church politics. Apostles of Christ do not personally crave titles (they will use them when appropriate) and do not need institutional church structures to validate their ministry or calling.

Apostles of Christ Don't Strive For Recognition

Philippians 2 teaches us that Jesus made Himself of no reputation. Apostles of Christ are often hidden and do not seek public attention, since they are already rooted strongly in their identity as sons of God and have no innate need for public acclaim.

Apostles of Christ Are Not Driven by Money

Apostles of Christ have so much faith in their assignment from God, they trust God will provide all their needs as long as they are in His will. They do not go to a place to minister only because the offerings are good but will go only where the Lord is leading. Paul said he did not peddle the word of God for money (2 Cor.2:17), and the apostle Peter warns shepherds not to minister for dishonest gain (1 Peter 5:2). Although I believe those who labor in the word full-time are worthy of double honor and should make a living from the gospel (1 Timothy 5:17; 1 Cor. 9:14), the bottom line for apostles of Christ is the will of God, not material gain.

"Ministers do the evangelism, not members"

Contrary to the example of Scripture o Assertion that the great commission in Matthew 28 and elsewhere is only for the ministry Is it said by ministers who do not do it themselves and forbid their members to do it either? Is it working? How many are they baptizing? How much are the spending? Our Job Is to Warn the World as a Witness, Not "Save Souls" Probably a fair description of what they are actually doing o It is a misrepresentation of the mission of the church ƒ "If God is calling someone, they will find us." Does happen on occasion Is it justification for the neglecting of other forms of evangelism are neglected or preached against at 2004 Management and Technology Consultants. All Rights Reserved 12 What the Bible REALLY Says About Evangelism Breaking Through Church Growth Myths and Excuses. Not the method of the New Testament Church of God Most churches today that practice this teaching to the exclusion of the New Testament methods of evangelism will not exist in their present form in 15 years. They will be much smaller, absorbed by others or cease to exist.

Church Growth Myths:

ƒ Evangelism is setting a growth goal "10% growth this year in attendance" Numerical growth is not in your control – God gives the growth o We can control quality of our congregation We can control the kind and frequency of our planting and watering activities ƒ Churches that grow are lowering the bar so much that anybody can be a Christian with them. An anecdotal statement that is unsupported by research or a validated study This is really a fools argument: If only one

congregation grows while having high standards, the myth is exploded What constitutes high standards?

Keeping the Sabbath and the commandments of God? An expectation to be a full-time Christian, not just a Sabbath Christian? Abstaining from immorality? Following the Biblical food laws? Dressing in a suit or nice clothes for church? Not smoking or "doing" drugs? Tithing? Being industrious and not slothful? Encouragement to marry within the faith? o Seventh Day Adventists expect these things of new disciples and more. What have they done? In 1984 – six times the revenue of WCG – 144 times the number of baptisms Today: 211 times the baptisms of WCG in 1984 SDA's are THE expert in evangelism among the Sabbath keeping communities of faith. Low standards attributed to other churches are not a justification for churches in decline, but rather an excuse "Evangelism is really just marketing yourself better" Good marketing of a bad product can kill a company at 2004 Management and Technology Consultants.

All Rights Reserved 13 What the Bible REALLY Says About Evangelism Breaking Through Church Growth Myths and Excuses o Growth that is a result of good marketing does not necessarily produce a quality congregation – or a quality Christian on Evangelism is not better marketing

It is following God's lead and guidance in planting and watering activities. It is improving the quality of our congregations so we reflect God's love and new people can see a difference It is improving the quality of our congregations so our members love it and are excited and passionate about church and their faith. "Our church is growing exactly as fast as God is calling people" Generally said by churches that are not growing very much – or are shrinking Self-justification mixed with fatalism: What is happening is what was destined to be and we have no control over it. "Jesus said His would be a "small flock" – large flocks are not Godly. Said recently by ministers who are pastoring congregations 1/10th the size they were 10 years earlier. o Said by those same pastors when they were pastoring congregations that were 10 times the size of their current congregations Little flock = a relative term justifying the lack of growth? Matt. 26:31 and Luke 12:32 "Little flock" of apostles – did they understand it to mean it would only be 12, or 120, or 3,000 or 10,000 or ? When did Paul think he had done enough evangelism? ƒ Is evangelism trying to talk someone into becoming a Christian?

New Testament Evangelism is giving people a reason for hope for now and in the future o New Testament Evangelism is planting and watering seed and looking for God to give the growth through His Holy Spirit o God calls best through people who are willing to follow the lead of the Holy Spirit Is evangelism talking someone into going to my church and not another? False value: My church is the only true church o True value: My job is to lead people to Christ. Where they attend church is not the concern. They should attend where they can make the best contribution to the work of the Church. Horrible Truth: Lack of growth = a lack of interest. The Christian truth is a wonderful truth and a great message o If there is a problem, it is with us Wrong emphasis in what we say Infertile seed = platitudes in speaking and in writing o A message that lacks relevance to the community at 2004 Management and Technology Consultants. All Rights Reserved 14 at 2004 Management and Technology Consultants. All Rights Reserved 15 What the Bible REALLY Says About

Evangelism Breaking Through Church Growth Myths and Excuses o Unhealthy congregations. Unhealthy examples "I wouldn't invite people to my church because it is boring and I would be likely be embarrassed by what they would hear." Question: "Will our congregation become a great place for me to invite people to come?"

PROPHETS

The office of the prophet is probably the least-understood and most-neglected ministry office in the Church today. If we refuse to receive an apostle, we refuse order. However, if we refuse to receive a prophet, we refuse destiny. Where there is no destiny there is no future. The Church then becomes relegated to the narrow existence of the here and now. The prophet is the key to the Church's destiny and power.

The Church today needs to recognize and receive the ministry of the prophet and to pray that God will raise those with the prophetic gifting into their proper prophetic office. Those who hold the office of prophet form a charismatic order to which a recognized position should be given in the Church. A special recognition and authoritative status should be conferred upon those who have manifested certain gifts in a prominent and/or continuing manner. The prophet is the Lord's instrument, one of several means by which Jesus Christ leads His Church. In the power of the Spirit, the prophet manifests the character of the Lord, who is the prophet of the end time.

The Authority of the Prophet

When a prophet is recognized and comes into his office, he brings with him an authority from God that accomplishes two things in the Church. First, it helps us to realize that God is a God of the now. A prophet is always reminding us that God is, not just that He was; he tells us what God is doing, not just what He has done. Knowing what God has done throughout history is important; it is a powerful legacy for us. However, we also need to know beyond doubt that the God of the Bible is the God of today; that the God who blessed Moses, helped David, and anointed Jesus will also bless, help, and anoint us. Our God is a now God, and the prophet helps us to remember that.

Prediction and fulfillment of prophecy. In other words, a prophet speaks something concerning the future, and God fulfills that prophecy. It could be a prophecy spoken into the life of an individual or an entire congregation. Whatever form it takes, such a prophecy will be specific in nature with clearly measurable fulfillment. Once the event comes to pass we know that God has raised that prophet into office.

Spiritual discernment in the lives of others. This one sometimes makes people nervous, particularly those who know that their lives are not what they should be in the Lord. A prophet has the ability in the Spirit to discern spiritual reality in the lives of others, good or bad, and speak concerning that reality. This prospect creates anxiety in some people who fear that the prophet will uncover all the mess they have allowed into their lives. Have no fear. A mature prophet will never publicly uncover mess because God does not embarrass people. The prophet may address the problem privately with the person, if the Lord leads that way. However, he is more likely to exhort the person to follow God's will and obey what God has told him to do.

Declaration of divine judgments when needed. This is another one that makes people nervous. Sometimes a situation is so bad or has gone on so long that the word of the Lord through the prophet is one of judgment. Prolonged rebellion or disobedience to God, or refusal to heed prophetic warnings or respond to calls for repentance, will ultimately bring about God's judgment. No one likes these kind of pronouncements, least of all the prophet, but sometimes they are necessary.

Willingness to suffer for speaking the truth without saving self. A mature prophet has long since committed his or her life totally into God's keeping and has recognized that suffering is an "occupational hazard." Speaking the truth for God is more important than personal comfort. Sometimes suffering comes as a result of declaring divine judgment. Jeremiah spoke the truth about God's coming judgment on the southern kingdom of Judah and was convicted of treason and imprisoned in a dry cistern. A true prophet is not afraid to suffer for the truth.

A message in harmony with the Word of God and the known will of God. A prophet's message will never, repeat never, contradict the Word of God. The Spirit and the Word always agree. Since a prophet is a "pneumatic" (Spirit-person), his word will also be in agreement with the Word of God. A message that goes against God's Word is a sure indicator of a false prophet.

Employment of symbolic actions. Prophets preach with pictures. Jesus used this method all the time in His teaching, painting pictures in people's minds through the stories and parables He told. Prophets use pictures because that's the way God reveals His will and His Word to them. A prophet sees how things are done in the natural and applies it to the spiritual.

Ability and authority to judge the manifestations of prophetic gifts. A prophet serving in a recognized and acknowledged prophetic office has the ability and authority to identify and judge the presence, display, and use of prophetic gifts in others. In other words, a prophet has the ability to recognize and identify other prophets (both true and false).

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EXSAMIN YOU BIBLE

Personal life during birth until death

I would like to share with you regarding personal life during birth until death as follows:-

40% stand for your mother's care we got that most of your time is being cared by your mother. So our background is laid by our mothers. Care whether is bad or good, depend on them.

20% stand for your father; father takes very little time to share with he or her child because of working respective duties. Father gives very little to bring up a child, that's why many children are brought up by their mothers.

20% stand for school payment and relatives most of the time after a child lives mother goes to school he or she take this opportunity from morning to sunset sharing with teachers, school mates and after school he or she depend on relatives, play around.

10% stand for church attendance. We find that very little time is being spent to worship God plus sharing with fellow believers we show that all the time we're so busy struggling to fulfill our own needs, rather worshipping our God.

10% stand for you and I most of the time we spend on different matters than planning our personal life. How we should live? I request each one of you that let us have enough time to plan programs before is too late. Your prosperity depends on your personal planning for your future not from others.

NOTE: We discover most of the time as we learn from our friends, as we exchange views. Every person has been given different skills from God. Besides being trained, let us unite together as we bring up different ideas from various people to make up a sensible story that will make us believe that God is in existent to really believe in Jesus Christ? The holy seed program good news to you that Jesus is coming soon. All of us we should strong and have good courage as we take faith toward Jesus Christ, surely is coming Romans 10:1-13.

What does the bible says about the nature of man?
How did human life begin on earth? God formed man of the dust of the ground? Genesis 2:7. How does the bible describe the dead? Them which are asleep? 1Thessalonians 4:13Where for the dead sleep? In the dust of the earth? Daniel 12:2 What happens to a person at death? The dust shall return to the earth as it was and the spirit shall return unto God? Ecclesiastes 12:7. What is this spirit that returns to God? The so the breath and the spirit are the same Job 13:12-14

What is the soul then? God formed man of the dust and breathed into his nostrils the breath of life and man became a living soul"? Genesis 2: therefore the body (dust) plus the breath (Spirit) a living soul Do souls die the soul that sinneth it shall die Ezekiel 18:20 "All have sinned Romans 3:23 but the gift of God is eternal life Romans 6;23. Is there anyone with immortality? 1 Timothy 6; 16 says that only God his immortality

What does the dead person know? "the dead know not anything "Ecclesiastes 9:5. Can the dead praise God? The dead praise not he Lord Psalm 115:17 How much can we know about god when we are dead? For in death there is no remembrance of thee? Psalm 6:5. Can we work or study after we die? "there is no work nor knowledge nor wisdom in the grave "Ecclesiastes. 9;10".

Where do we go after we die? All unto one place all are of the dust and all turn to dust again" Romans 6:23. But don't righteous go straight to heaven? David is not yet accented into the heavens Acts 2:34. When did David say he would be satisfied? I shall be satisfied when I wake with thy likeness "psalm 17:5 "And the dead shall be raised incorruptible and we shall be changed "1 Corinthians 15:52.

By whom is redemption form he grave? For since by man came death. Even so in Christ shall all be made alive? 1 Corinthians 15:21-22 What two distinct gums will be resurrected? "there shall be a resurrection of the dead both of the just and the unjust. Acts 24:15 When will the resurrection of the just take place? For the Lord himself shall descend from heaven, and the dead in Christi shall rise first "Thessalonians 4:16"

When will the resurrection of the unjust take place? "And they (the righteous) lived and reigned with Christ thousand years. But the rest of the dead lived to again until the thousand years were fmished "revelation 20:4-5. How long will the righteous

live? Neither can they die anymore for they are equal unto the angles and are the children of God being the children of the resurrection Luke 20:36 "There shall be no more death "Revelation 20:14.

Satan lied eve he said she wouldn't die this statement you will not surely die?" is the cornerstone of satans's kingdom satan has worked great miracles through the ages by people who claim to receive their power form the dead such as the magicians of Egypt (Exodus 7:1 1) the with of endor(1 Samuel 28) sorcerers (Daniel 2:2) a certain damsel (Acts 16:16- 18) Satan works powerfully today through religious leader to deceive if it were possible the very elect by saying the dead are alive."

How can God's people avoid being deceived? They received the word with all readiness of mind and searched the scriptures daily whether these things were so" Acts 17:11 To the law and to the testimony if they speak not according t this word it is because there is no light in them Isaiah 8:20. Listen my voice I stand at the door and knock if anyone hears my voice and open the door I will in and eat with them and they will eat with me to those win the victory I will give the right to sit beside me on throne just as I have been victorious and sow sit my father on his throne. Revelation 3:20-21.

Do you have Wisdom?

1. **I trust in God that all things is possible , where is bad or good. Learn and flexible for fast and effective decisions making. I trust in you that you have abilities to win and show your support. Learn what you want and ask more of it. Daniel :12**
2. **You can only convince others by their arguments, find out on what points your opinions are different and avoid those you find out on what parts your opinions are similar and emphasize those. Present your point of views based on the point upon which you agree then stick on that and appreciate Ephesians 4:8 Join us, we grow together in the spirit of God. Who has made us se these day. God bless you.**
3. **Do things at a pace that give you inner peace. Discover the pace at which you are most effective and stick to it. Package yourself effectively, speak, dress act like you are successful. Radiate personal magnetism personal magnetism is a result of all the following emotions simultaneously presented excitement, exhilaration , anticipation elation and confidence. James 4:7 Avoid resettlement, fear, worry, anxiety, anger and precipitations. These are negative emotions that will evade your vital strength and energies**
4. **Philippians 4:1-4 Have a high unnecessary plans. Don't' let anybody involve you in the plans unless their plans merge with your James 4:1-17.**
5. **Learn the act of public speaking speak coherently and effectively and strike a report with and audience Mathew 6:1-8. Learn the art of controlling conversation**

   A) Listen more, talk less

   B) How to converse and even ask sensitive questions without arousingresettlement. Deuteronomy 29:3-4.

   C) Exclude yourself as a subject of conversation. Let the other person talk about him self. Ephesians 3:18-21
6. **Establish the reputation of being punctual to the minute if possible react in the mature manner to every circumstance regardless o whether It is favourable or unfavorable to you. Hebrews 10:14-26Establish a record of having this done and**

a problem solver. Matthew 10. Good problem solvers are good thinkers. They have less drama and problems to begin with and don't get overly emotional when faced with a problem. They usually see problems as challenges and life experiences and try to stand above them, objectively.

Good problem solvers use a combination of intuition and logic to come up with their solutions. Intuition has more to do with the emotional and instinctive side of us and logic is more related to our cognition and thinking. Good problem solvers use both of these forces to get as much information as they can to come up with the best possible solution. In addition, they are reasonably open minded but logically skeptical.

Some of the general characteristics of good problem solvers are:
i. They don't need to be right all the time: They focus on finding the right solution rather than wanting to prove they are right at all costs.

ii. They go beyond their own conditioning: They go beyond a fixated mind set and open up to new ways of thinking and can explore options.

iii. They look for opportunity within the problem: They see problems as challenges and try to learn from them.

iv. They know the difference between complex and simple thinking: They know when to do a systematic and complex thinking and when to go through short cuts and find an easy solution.
v. They have clear definition of what the problem is: They can specifically identity the problem.
vi. They use the power of words to connect with people: They are socially well developed and find ways to connect with people and try to find happy-middle solutions.
vii. They don't create problems for others: They understand that to have their problem solved they can't create problems for others. Good problems solvers who create fair solutions make a conscious effort not to harm others for a self-interest intention. They know such acts will have long term consequences even if the problem is temporarily solved.

viii. They do prevention more than intervention: Good problem solvers have a number of skills to prevent problems from happening in the first place. They usually face less drama, conflict, and stressful situations since they have clear boundaries, don't let their rights violated and do not violate other people's rights. They are more of a positive thinker so naturally they are surrounded with more positivity and have more energy to be productive.

ix. They explore their options: They see more than one solution to a problem and find new and productive ways to deal with new problems as they arise. They also have a backup plan if the first solution does not work and can ask for support and advise when needed.

x. They have reasonable expectations: Good problem solvers have reasonable expectations as to what the solution would be. They understand that there are

many elements effecting a situation and that idealistic ways of thinking and going about solving a problem will be counterproductive.

At the end, good problem solvers do not have too many irrational fears when dealing with problems. They can visualize the worst case scenario, work their way out of it and let go of the fear attached to it. Fear can make your logic and intuition shady and your decisions unproductive.

7. Dress well, People's first assessment of you will be through your clothes Deuteronomy 22:17, 1peter 3:1-10
8. You should always be reaching act for now door to open revelation 3:18-20
9. Learn ten things can help you improve the kind of person you present to the public by creating in you a powerful and magnetic personality:-

1) Enthusiasm6) Socializing ability
2) Intensity of purpose7) Drinking enough
3) Sense of humour8) Cultural attainments
4) Image projection9) Good nutrition
5) Special skills10) Enough time always

10. In all your plans and projections always aim to achievement higher than our skills talent or competence currently. Take a course in concentration and memory training learn to control your thought out and gestures. Develop your will power to decide what you must do then do it without fail. Romans 10:8-13
11. Improve your power of observation and do not be like others who look without seeing or see without observing. 2 Corinthians 6:1-2.

PASTORS

The Qualities of an Effective Pastor

Integrity: Stephen L. Carter of the Yale Law School, in his book, Integrity, defines this characteristic as "discerning what is right and what is wrong; acting on what you have discerned, even at personal cost; and saying openly that you are acting on your understanding of right and wrong"

Humility: Leaders tend to be aggressive/assertive types ("type A"). But great leaders temper this with genuine humility. They have to work at this – and sometimes they struggle with it. But the best genuinely see themselves as servants for others, and strive to put the needs of others before their own.

Passion: Leaders truly believe in what they are doing; they have convictions. But leadership goes beyond mere convictions to the ability to inspire others with those convictions. Vision: Leaders see things that others do not see. They see opportunities others miss. They anticipate problems before the become problems. They know how to think strategically. They see potential others simply do not see.
Perseverance: Leaders never give up on anything critical without a fight. They know that there will always be opposition and roadblocks to accomplishing great things. They don't run over people, but they are also not deterred at the first sign of opposition and they don't allow temporary setbacks and defeats to determine their future.
Decisiveness and Risk Taking: Leaders make decisions. Effective pastors must always weigh the risks and rewards of their decisions, and they must also be wiling to fail. Being Purpose-Driven: Sometimes the word driven is used in a negative sense, but here I mean those leaders who hearts beat and whose deepest desires are to see the church faithfully pursuing God's purposes. Purpose-driven leaders align resources including staffing, facilities, and finances, as well as their own time, to accomplish the purpose or mission of their organizations, as they understand them.
Communication Skills: Effective pastors are nearly always effective communicators. Effective pastors have strong interpersonal skills, sometimes demonstrated by initiating conversations with parishioners rather than waiting for others to speak first. They demonstrate strong listening skills so that others feel heard by them.
Encouragement and Mentoring: Great leaders know how to encourage others. They constantly praise others and build them up. They love to help others succeed and be their best. They exercise restraint in criticism but pursue praise and encouragement with a passion. Successful leaders mentor others and help others hear God's call into ministry.

A Personal Relationship with Jesus Christ: It would be very difficult to lead a congregation of Christians to "grow in the grace and knowledge of our Lord Jesus Christ," if the pastor is not doing this herself. This is the most important characteristic of effective pastors and church leaders; it is the foundation upon which the rest of the ministry will be built. Effective church leaders pursue the spiritual disciplines, are involved with others in accountability groups, and earnestly seek to grow in their relationship with Christ. The Bible specifically speaks about the qualifications for those who will lead a congregation of people. These qualifications have been the same for almost 2,000 years. Jesus is the perfect fulfillment of these

qualifications as the "senior pastor" of the Church. Above Reproach (Titus 1:6, 7; 1 Tim 3:2)

This is the overarching, summarizing characteristic. You will find similar (but not identical) lists in First Timothy and Titus. Living a life above reproach is the first requirement in both lists and Titus repeats it. The other items on the list explain what "above reproach" means. If we peruse the two lists, as well as First Peter, we find 17 qualifications of an elder who is above reproach.

A pastor must be devoted to his wife; one-woman man (Titus 1:6; 1 Tim 3:2). The pastor's marriage illustrates Christ's love for His church—His bride (Eph. 5:22 .). A Pastor must love his wife exclusively with his mind, will and emotions and not just his body.

A pastor's children must be in submission, though not perfect (Titus 1:6; 1 Tim 3:4-5). If a man does not know how to manage his own family, he will not know how to take care of God's church. The first flock for a pastor is his own family as Pastor Francis Munyutu. A Pastor's qualification for the church starts in his home management as he leads them up in the discipline and admonition of the Lord (Eph. 6:4).

A pastor is a faithful steward (Titus 1:7). Here the term used is overseer (Greek episkopos). It is not another office, but a functional title of the elder. It is what he does. He is a steward, a manager of God's resources and Jesus' flock. He takes responsibility, but not ownership.
A pastor must be humble — not arrogant (Titus 1:7). A pastor must constantly demonstrate the gospel by admitting when he is wrong and assuming responsibility and restoring relationships.
A pastor must be gentle — not quick-tempered (Titus 1:7; 1 Tim 3:3). No man will be of any use in the kingdom that is quick-tempered. The difference between how Jesus demonstrated anger is that He was angry at the abuse of others in the name of religion and the dishonoring of God. We get angry at how it affects us.
A pastor must be sober — not a drunkard (Titus 1:7; 1 Tim 3:3). This is not just overindulgence in alcohol but is idiomatic for any behavior that fuels addictive responses.
A pastor must be peaceful — not violent (Titus 1:7; 1 Tim 3:3). A pastor is prone to inflict violence through his words. He is to be a peacemaker.
A pastor must have financial integrity — not greedy for gain (Titus 1:7; 1 Tim 3:3; 1 Peter 5:3). A pastor is to be upright in his financial dealings and not accused of pursuing money over the kingdom of God.
A pastor must be hospitable (Titus 1:8; 1 Tim 3:2). A pastor's home is to be open for others to enjoy. A pastor's home is not a heaven on earth, but rather a place of ministry.
A pastor must be a lover of good (Titus 1:8). A pastor genuinely loves what is good. He does not just think he should love it.
A pastor must be self-controlled (Titus 1:8; 1 Tim 3:2). Self-control is a characterization of every area of a pastor's life: diet, time, mouth, exercise, relationships, sex, and money.
A pastor must be upright (Titus 1:8). He has integrity in his relationships and in how he treats others.

A pastor must be holy (Titus 1:8). His life is devoted wholeheartedly to Jesus externally and internally.

A pastor must be able to teach (Titus 1:9; 1 Tim 3:2).
All of the other qualifications are character qualities. This is the only ability-based requirement. He is to be able to teach sound doctrine, not just be able to communicate in an excellent manner. His teaching can be to one or two, to twenty, to a hundred or to a thousand. Most of the churches in Crete were house churches. The elders were to defend the faith once delivered to the saints against the numerous false teachers that arose.

A pastor must be spiritually mature (1 Tim 3:6). Positions of authority without spiritual maturity lead to the trap of pride. When pride grows in a man, sin abounds.

A pastor must be respectable (1 Tim 3:7). That does not mean that everyone must like him or even appreciate him. It means that there is no credible witness to an ongoing sinful behavior.

A pastor must be an example to the flock (1 Peter 5:3). Elders are examples of biblical expressions sexually, time management, marriage, parenting, worship, relationships and any other way. A pastor should be someone your sons could pattern their life after and the kind of man your daughter should marry.

A World Of Encourament
What would you do if an elder violates one of these requirements? (1 Timothy 5:19-20) warns us not to accuse an elder flippantly. (Matthew 18:15-18) gives us the steps: 1) Go to the elder alone, 2) If still unsatisfied, go with another person, 3) If still unsatisfied, let the greater eldership know. If accusations are verified and the elder remains unrepentant, rebuking that elder before all is the next biblical step.

Evangelism

INTRODUCTION

Religion had always been an unwritten taboo subject for coffee pot conversation., but Sandra., who was a new employee., had not yet learned all of the office protocol. She happened to notice the Scripture plaque on George "s desk, so she broached the subject when a break came in George "s conversation with Bob. "'I see you have a plaque on your desk, George, with-is that a Bible quote or somethingT"

Sandra asked. Bob"s eyes rolled as George answered, ''Uh, yes it is. Why do you ask? Are you a Christian., too?'' "Me? Oh, no," Sandra replied. ''Oh, I suppose I believe in God or at least spiritual things. I really don't know what's out there, but I guess I'm kind of curious. My dad was diagnosed with terminal cancer last month, and I've been praying for the first time in my life. I just don't know what or who to pray to." "I'm sorry to hear that," George replied. "Have you been to church?" Sandra replied, "Actually I did a couple of times. I even went to one last week hoping to find some answers to my search, but it was hopelessly boring. The preacher was hard to follow. He never looked up from his notes and did not seem to say anything relevant to my life at all."

8 four analyses presented in chapters 2 -5. The author listened to actual sermons by audio., video., and in person and evaluated each according the criteria. Appendix B lists the compiled results of these evaluations. The results of this study accorded with the findings of the other analyses in this paper. Evangelistically effective pastors demonstrated significantly more relevance, better persuasive reasoning, more engaging illustrations., more dynamic delivery, and more authenticity. The vast majority of both target and comparison pastors preached biblical and Christ-centered sermons. As appendix B discusses, it is difficult to measure the empowering work of the Holy Spirit, so those scores are very subjective; however, the reviewer's scores show a greater sense of the Spirit's presence in effective churches. Definitions In order to be of benefit to pastors and educators who want to see an improvement in the quality and effectiveness of evangelism in the local church, the terms that constitute this paper's claims need to be defined and clarified: Evangelistically effective preaching-For the purpose of this paper, evangelistically effective preaching consists of oral presentations during regular weekly services at local churches by pastors that present the message of Jesus Christ in ways that are likely to lead unbelievers to lasting faith in Jesus Christ.

Biblical, Christ-centered content-Biblical content means that the primary source of authoritative evidence in sermon arguments is the Bible. Other sources may provide additional evidence and support for sermons, but the Bible is specifically quoted, treated as authoritative and used to support sermon conclusions. Christ-centered means that 9 sen11ons lift Jesus Christ as Lord and present him as the ultimate source of spiritual hope. The topics of sermons may or may not deal with Jesus' ministry or Christology directly., but sermons reference him in a decisive way at some point. Relevant to unbelieving listeners-Sermon topics, wording, and modes of address are within the understanding and life experience of non-Christian visitors from churches' target communities. Pastors avoid addressing only Christians. They avoid using terms and phrases that are likely to be understood only by ''insider" Christians. The topics may be spiritual in nature, but preachers effectively show how topics relate to the lives of unbelieving listeners.

Persuasive reasoning-Sermons have clear lines of thought that are easy to follow and well supported by appropriate evidence and well-warranted claims that would likely lead listeners to clear decisions for commitment to Christ. Engaging illustrations-Preachers use interesting stories, metaphors, testimonies and humor to keep the listeners' interest and explain spiritual truths. Dynamic delivery-Pastors use vocal variety, timing, and gestures to communicate authentic passion for the people and the message and keep the people focused throughout the sermon.

Authentic preacher-Pastors sincerely believe the messages they communicate, love the Lord they serve, love the people to whom they communicate, and live the principles they teach on a daily basis. Pastors are honest about their failings, and they possess enough credibility to be considered trustworthy.

10 Holy Spirit empowering-The Holy Spirit is at work in the preparation and delivery of sermons to convince unbelievers of the truth of the messages and their need to respond to them. Concessions This paper does not claim that better preaching alone will reach this generation of unbelievers. Preaching is only one of a large number of factors affecting the decline of church attendance and conversions in America today. It is beyond the scope of this paper to identify all the factors; however, preaching is an important element in evangelism. Rainier and Barna both have conducted recent studies that found preaching is one of the top two factors in people becoming Christians. 5 Barna also found the worship service is the preferred point of entry to faith and church.6 In another survey, Barna found that providing better and more interesting sermons was the number one thing churches could do to attract the unchurched to their services.
7 The Bible mandates preaching the Gospel of Jesus Christ. Jesus' last command to his disciples, often known as the Great Commission, had a clear objective. Though the exact wording varies in each account, perhaps Mark's least attested version says it clearest, "Preach the gospel to all creation" (Mark 16: 15 NAS). Peter said that God "ordered us to preach to the people" (Acts 10:42 5 Thom Rainier, .. Preaching that Connects, Part 1/' 14 Dec 2004, http://www.churchcentral.com/ nw/s/template/ Article.html/id/21666 (accessed 4 Jan 2005). Rainier reports his organization surveyed a large group of formerly unchurched people and asked them, "Did the pastor and his preaching play a part in your coming to the church?" More than 97 percent of the respondents said yes. Barna, 114, found the quality of sermons preached was the second most important factor in selecting a church to visit. The first was how much the people in the church seemed to care about each other. 6 Barna, 90. 7 Barna Research Group, Never on a Sunday (Glendale, CA: Barna Research.

1. The Importance of Preaching Definitions Concessions Effective Evangelism Preaching In The New Testament: A Study Of Jesus, Peter and Paul		2. Biblical, Christ-Centered Content Relevance Persuasive Appeal Engaging Illustrations Dynamic Delivery Authenticity Holy Spirit Empowered Conclusion Effective Evangelism Preaching In Church History
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5.How the Elaboration Likelihood Model Works Facilitating Central Processing Biblical, Christ-Centered Content Facilitating Peripheral Processing Authenticity Dynamic Delivery Holy Spirit Empowered Facilitating Both Central and Peripheral Processing RelevancePersuasive Appeal Engaging Illustrations Conclusion		6. Improving the Effectiveness of Preaching Today Biblical, Christ-Centered Content Relevance Persuasive Appeal Engaging Illustrations Dynamic Delivery Authenticity Holy Spirit Empowered Conclusion Appendix Research Of Current The Holy Seed Church
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1. **The Importance of Preaching Definitions Concessions Effective Evangelism Preaching In The New Testament: A Study Of Jesus, Peter and Paul**

The Apostle Paul declared., HI am under compulsion; for woe is me if I do not preach the gasper" (Mark 3: 14 NAS). Jesus tied his return to the completion of the mission of evangelistic preaching: This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come" (Matt. 24: 14 NAS). If evangelical Christians take seriously the Bible, their mission., and the findings of the experts, preaching will remain an important element of evangelism and warrants improvement wherever possible. One could argue that another set of characteristics might represent the enormous amount of data generated by these studies equally well if not better than the seven this paper identifies as characteristics of effective evangelistic preaching.

Although it might be possible to come up with a slightly different set of terms, the list this paper uses was developed after a thorough study of all the data generated by the five studies. The author of this paper sought a manageably small list of characteristics broad enough to include most of the findings that occurred regularly in all of the analyses and specific enough to be of practical use to pastors and educators who seek an improvement in evangelistic preaching. The terminology this paper uses comes largely from phrases that occurred often in the analysis of contemporary experts discussed in chapter 4. Although another researcher might choose to use slightly different terms or divide the results in this study into slightly different categories, the characteristics this paper uses represent the findings of all the analyses and are appropriate to improve evangelistic preaching in pulpits across America.

12 One final concession is that application of the principles identified by this paper wi II not guarantee a large increase in the number of people coming to faith in Christ. As mentioned above, preaching is only one of many factors related to

effective evangelism in the American church today. Several of these factors may mitigate any gains that might otherwise come to a particular church; however, there is a good likelihood churches will begin to see more conversions if pastors incorporate these elements, because throughout history and in a wide variety of settings effective evangelistic preaching usually consists of 1) biblical, Christ-centered content, dealing with issues 2) relevant to the lives of unbelievers, presented with clear 3) persuasive reasoning, using 4) engaging illustrations and 5) dynamic delivery, by an 6) authentic preacher, who is 7) empowered by the Holy Spirit.

CHAPTER2

EFFECTIVE EVANGELISTIC PREACHING IN THE NEW TEST AMENT:

A STUDY OF JESUS, PETER AND PAUL This chapter argues that the preaching of Jesus, Peter and Paul that effectively led people to faith in Christ as recorded in the New Testament was characterized by: I) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit. This chapter is the culmination of a systematic study of the recorded sermons of Jesus, Peter, and Paul; any instruction on preaching they gave; plus the observations and comments of eyewitnesses and the writers of Scripture. A large number of secondary sources provided additional insight on the historical and cultural setting of the New Testament and what that preaching was probably like. Jesus, Peter, and Paul serve as excellent models for effective evangelistic preaching today because the culture of the first century was more similar to that of the twenty-first century than any since.1 "Not only did [Jesus'] preaching move the unlettered multitudes of the first century, but ... His preaching methods and communication style I Ralph L. Lewis and Gregg Lewis, Learning to Preach like Jesus (Westchester, IL: Crossway Books, 1989), 19; Robert D. Dale, Seeds for the Future: Growing Organic Leaders for Growing Churches (Atlanta, GA: Lake Hickory Resources, 2005), 122-123. 13 14 seem especially well-suited for twenty-first-century listeners.'"1 These three figures also stand as authoritative examples. In Mark's account of the calling of the disciples he wrote., "He appointed twelve, so that they would be with Him and that He could send them out to preachn (Mark 3: 14 NAS). They were with him and watched him" and he sent them out to do what he had done. Jesus' preaching served as the prime example for his first followers as it should for those of the twenty-first century.

Jesus, Peter, and Paul are worthy of imitation because they were effective in their evangelistic ministries. Jesus saw enormous crowds respond to his preaching (Matt. 4:24-25, Mark 3:7-8., and Luke 6: 17-19). Because of Peter's Pentecost preaching., "The infant church was multiplied out of all recognition by a single sermon."2 Paul's evangelistic tours laid the foundations for numerous churches and won so many converts that his opponents said of him, ''Not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people" (Acts 19:26 NAS), and, "These men who have upset the world have come here also" (Acts 17:6 NAS). Finally, the Bible should be consulted for good preaching models because it has stood as the church's authority since its original writing. Eckhard Schnabel writes: Based on the conviction that the Bible, as sacred Scripture, is the authority not only for faith but also for practice, and not only for the private life of the individual Christian but also for the life of the church of Jesus Christ as a whole, both in its universal and local expressions, attempts to adopt 'lessons' from the missions of Jesus and the apostles are to be welcomed.3 I Lewis and Lewis, 13. 2 F.

D. Coggan, The Ministry of the Word: The New Testament Concept of Preaching and Its Relevance/or Today (London: Lutterworth Press, 1964), 11; Acts 2:41, 47, 3:4, 5:42-6:1. 3 Eckhard J. Schnabel, Early Christian Mission, vols I and II (Downers Grove, IL: Inter Varsity, 2004), 1569.

15 Some question whether any of the sermons recorded in the New Testament, and especially Acts, were preached by those claimed. 0. C. Edwards claims, ~~There are probably no sermons as such in the New Testament, no texts that had been delivered orally to an assembly for evangelization, instruction, or worship."4 C.H. Dodd, however, in his seminal work, The Apostolic Preaching and its Developments, argues that Luke was an eyewitness to Paul's later preaching and records it as he remembers it. As a case in point, he demonstrates the similarities between Paul's words to the Ephesian elders in Acts 20 and those in his epistles. The reason his sermons may seem different in some cases is that his letters lack examples of evangelistic preaching because he wrote them to people who were already Christians. Dodd also believes Luke probably had access to reliable sources for Peter and Stephen's speeches because none of them shows influences of Pauline theology nor addresses the issues of the late first century church. In addition, the sermons of Acts include many "Aramaisms. "5 Witherington and Schnabel independently point out that Luke's writing style and objectives in Acts are much like the school of Greek historians Polybius, Ephorus, and Thucydides who placed a high value on ascertaining the accuracy of speeches.6 Polybius, whose writing Luke's especially resembles, wrote: The whole genus of orations ... may be regarded as summaries of events and as the unifying element in historical writing.

It is the function of history in the first place to ascertain the exact words spoken, whatever they may be. A historian, who suppresses both the words spoken and their cause and replaces them by fictitious expressions and verbosities, destroys, in so doing, the characteristic quality of history. 7 16 Schnabel also points out that the speeches in Acts "reflect different historical and theological perspectives" and this greatly reduces the likelihood that Luke invented them.8 Underneath this argument is the even greater debate on the authenticity of the New Testament. It is beyond this paper's scope to discuss issues of textual criticism. Instead, this paper will proceed with "advance confidence"9 and assume the authenticity, reliability, and authority of the New Testament. Preaching in the New Testament Preaching and sermons form a major part of the New Testament.

The Synoptic Gospels record several extensive sermons of Jesus,'0 shorter conversations with 6 Schnabel, 398-400; Ben Witherington III, The Acts of the Apostles: A Socio-Rhetorical Commentary (Grand Rapids, MI: Eerdmans, 1998), 32-33. Witherington cites a TLG and computer aided comparison reported in D. Mealand, "The Phrase 'Many Proofs' in Acts 1,3 and in Hellenistic Writers," Zeitschrift fur die Neutestamentliche Wissenschaft 80 (1989): 134-45, which provides concrete evidence of the similarities between Luke and Polybius. 1 Witherington, 33, quotes Polybius with the reference 12.25a-b. 8 Schnabel, 400. 9Ibid., 20-34. Schnabel provides an excellent definition and defense for the reliability of the New Testament in such historical studies. 10 Those directed at general audiences that could be termed evangelistic include the Sermon on the Mount (Matt. 5:1-7:29), the Sermon on the Plain (Luke 6:20-49), the extended sermon of Luke 11:1-13:35, 17 individuals and groups of people, plus many

summary statements about Jesus' preaching ministry. 11 These latter summary statements show repeated use of certain words: preaching (kerusso), Gospel (euangellion), and Kingdom (basileia), and demonstrate the main intent of Jesus' preaching was to announce the "good news of the Kingdom." Some of these summary statements also describe the results Jesus sought in his hearers: repentance and faith.12 Blomberg says, "'The Kingdom' depicts the irruption of God's power into history in a new and dramatic way with the advent of Messiah Jesus.

Thus to declare that the kingdom is at hand 'means that the decisive establishment or manifestation of the divine sovereignty has drawn near to men so that they are now confronted with the possibility and the ineluctable necessity of repentance and conversion."13 The Synoptic Gospels also contain several summary statements of the uniqueness and effect of Jesus' preaching.14 parables (Matt. 13: 1-53 and 20: 1-16, Mark 4: 1-34, Luke 8:4-18, 14:5-17: 10 and 19: 11-27), and his teachings at the Temple (Matt. 21:28-46, Mark 12:1-40, Luke 21:1-47). II These include Matt. 4:17, 4:23, 9:35, 11:1, 11:5; Mark 1:14, 1:39; Luke 4:44, 8:1 and 20:1. 12 For example, Mark 1: 14-15 NAS says, "Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."' John D. Grassmick, "Mark" in The Bible Knowledge Commentary, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor, 1983), I 07-108, writes of this verse, "Repentance and faith (belief) are bound together in one piece (not temporally successive acts). To "repent" is to turn away from an existing object of trust (e.g., oneself). To "believe" is to commit oneself wholeheartedly to an object of faith. Thus to believe in the good news meant to believe in Jesus Himself as the Messiah, the Son of God. He is the 'content' of the good news. Only by this means can one enter into or receive (as a gift) the kingdom of God." 13 Craig L. Blomberg, New American Commentary: Matthew (Nashville, TN; Broadman, 1992), 73-74, quoting D. Hill, New Century Bible: The Gospel of Matthew (London: Oliphants, 1972), 90. 14 For example, Matt. 7:28-29, 13:34-35, 22:33 and 46; Mark 1 :22, 4:33-34, 10: 1 and 12:37; Luke 4:15, 22 and 31-32.

(Most of Jesus' speech in the Gospel of John is not set in typical sermons. Jesus speaks with individuals or groups of people in conversational and circumstantial settings that provided opportunities to explain his nature and ministry. 15 The words for preaching (kerusso) and preaching the gospel (euangalizo) never occur in John. Yet, evangelistic communication was at the heart of Jesus' message in John to the extent that John records the purpose of his book: "These have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." This concept of eternal life through faith in Christ is a recurrent theme in Jesus' words in John. The Book of Acts, as noted earlier, records several sermons in a manner that seems to convey both their salient authenticity and truncation.

Other than the Acts 7 sermon by Stephen, all the sermons in Acts were preached by the other two targets of this study: Peter16 and Paul. 17 The Acts sermons occurred in a variety of settings to a variety of audiences. 15 For example, Jesus speaks with the Pharisee Nicodemus in John 3:1-21, the Samaritan woman at the well in John 4: 1-29, Jewish leaders in Jerusalem in John 5: 17-47, Galilean Jews in John 6:25-65, Jerusalem Jews in John 7:16-42, 8:12-58, 10:1-38, Greeks in John 12:20-36, his

disciples in John 13:12-16:33, and Pilate in John 18:33-19: 12. 16 Peter's recorded sermons include the Pentecost sermon of Acts 2:14-40, the address at Solomon's Portico in Acts 3:12-29, his two defenses before the Sanhedrin in Acts 4:8-20 and 5:28-32, and his address at Cornelius' home in Acts 10:34-43. 17 Paul's sermons in Acts include the Psidian Antioch address in Acts 13: 16-41, the appeal to the people ofLystra in Acts 14:15-17, the Mars Hill address in Acts 17:22-31, the defense on the Temple steps in Acts 22: 1-21, his defense before Felix in Acts 24: 10-21, and his defense before Festus, Agrippa and Bernice in Acts 26:2-29. It is noteworthy that although his legal defenses did not take place in typically evangelistic settings, Paul used those opportunities to communicate evangelistic messages.

walked from town to town to be able to preach to as many people as possible. 30 The Galilean commissions of Matthew 10 and Luke 9 and IO plus the Great Commission entailed going to the people to communicate the message. Both Peter and Paul traveled extensively in their preaching ministries to reach as many as possible with the Good News. Schnabel decisively points out how this type of missionary endeavor was unprecedented among the Jews, or any other part of the Greco-Roman world of the first century.31 22 They also deliberately connected with their listeners' minds and hearts through their speaking in order to help them understand the message and the spiritual truth it brought. This connection started with a respect for the listeners.

Paul summarized his approach toward people, "Though I am free from all [men], I have made myself a slave to all, so that I may win more" (I Cor. 9: 19 NAS). He both identified with and respected his listeners. Jesus showed respect to those that no one else in his culture would: a woman caught in adultery, a cohabiting Samaritan woman shunned by her community and forced to draw water in the heat of the day, lepers, prostitutes, tax collectors, and officers of the occupying Roman army (John 4: 1-42, 8: 1-11; Matt. 8: 1-7, 9:9-13). Peter willingly broke the Jewish taboo against visiting Gentiles when he went to the Roman Centurion Cornelius' home in Acts IO to preach there. In each case, the preachers demonstrated an authentic respect for their listeners far beyond the normal expectations of their society 28 competition in I Corinthians 9, clay jars in 2 Corinthians 4, fruit in Galatians 5, and a nursing mother in I Thessalonians 2 for just a few examples.45 Peter also used word pictures in his letters to help his readers better understand who they were as Christians by equating them to aliens (1 Pet. I: 1), heirs (1 Pet. 1: 13 and 4: 1), soldiers (1 Pet. I: 13 and 4: 1), children (I Pet. I: 14 and 2:2), and sheep (I Pet 2:25 and 5 :2).

Some may observe a paucity of illustrations in the Acts sermons. As was noted earlier, Luke seems to have abbreviated most of these messages and focused on the primary message-that is the flow of argument and "proof' of the sermons-and did not take the time or space to record all of the illustrations. Since Paul and Peter filled their letters with metaphors to help illuminate the arguments of their writings, it is reasonable to expect their preaching would also have included such illumination. Dynamic Delivery The Scriptures record little about the actual vocal and physical delivery of the sermons they contain, but there are strong hints that the great New Testament preachers used dynamic styles of delivery.

For example in John 7:37, "Jesus stood and cried out, saying, 'If anyone is thirsty, let him come to me and drink."' The verb for "cry out," krazo, means "to make a vehement outcry" or "to communicate something in a loud voice, call, call out, cry. "46 This was a deeply passionate invitation from Jesus in the words he used and in how he said them. Morris says of this verse, "It is proclaimed 45 Braxton, 42. 46 Frederick William Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3d ed. (Chicago: The University of Chicago Press, 2000), 563.

2. Biblical, Christ-Centered Content Relevance Persuasive Appeal Engaging Illustrations Dynamic Delivery Authenticity Holy Spirit Empowered Conclusion Effective Evangelism Preaching In Church History

This chapter will demonstrate that the preaching of four outstanding and effective evangelistic preachers from different periods in church history was characterized by: I) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit. This chapter is the culmination of a systematic analysis of the recorded sermons of John Chrysostom, Girolamo Savonarola, George Whitefield, and Charles Haddon Spurgeon; any instruction on preaching they gave; plus the observations and comments of eyewitnesses and their early biographers.

A large number of secondary sources provided additional insight on the historical and cultural settings of each of these preachers and the nature of their preaching. This chapter looks at these four preachers because: I) they represent distinct eras and settings of preaching, 2) their preaching resulted in large numbers of conversions, 3) each lived and preached in a time of cultural turmoil, and 4) a good number of their recorded sermons and eyewitness accounts are extant today. This chapter will begin by briefly summarizing each of these preacher's careers and continue by showing how each preacher demonstrated the seven characteristics of effective evangelistic preaching 46 stylist of grace,'' said John Chrysostom had clarity of diction unequalled by any other he knew.

42 In Priesthood, Chrysostom complained that people came to his sermons more for pleasure than for profit,43 and his eloquence brought the enormous crowds who came to hear him much pleasure. He did not consider his verbal skills only a gift, however. He wrote, "Eloquence is not given by birth, but the preacher must cultivate its force by constant app 1cat1on an exercise. Savonarola's preaching was marked by passion and an unmatched eloquence. Eyewitness Pico della Mirandola describes himself in third person upon hearing the monk preach, "A cold shiver ran throughout his whole body, and his hair stood on end.

"45 Even his outspoken critic Niccolo Machiavelli had to acknowledge his eloquence, "If you had heard with what boldness he began preaching and with how much he continued it would be an object of no little admiration."46 Savonarola integrated play-acting and humor into his sermons to keep his listeners engaged. 47 He also used mock dialogue in his sermons-sometimes even mocking himself-as a way to add levity and increase his credibility by reaching out to all types of people.48 Yet, Savonarola's preaching ability was mostly 42 Kelly, 82. 43 Chrysostom, Priesthood, 127-128. 44 Ibid., 145. 45 Misciatelli, 84. 46 Machiavelli, 8. 47 Martines, 71. 48 Ibid., I 00.

47 learned and not a natural gift. His first preaching tour in Florence was unremarkable. It took several years of itinerant ministry farther north to prepare him to take on Florence. 49 Whitefield's passionate delivery was key to his success. Trained in theater as a young man, he used every trick of the dramatic trade to engage his audience in the biblical message. He spoke completely without notes, yet often preached the same sermons many times, which enabled him to perfect their delivery. In fact, his friend Benjamin Franklin noted, His delivery [of the often preached sermons] was so improved by frequent repetition that every accent, every emphasis, every modulation of voice, was so perfectly well turned and placed that without being interested in the subject, one could not help being pleased with the discourse. 50 His voice was powerful as well. Franklin estimated he could preach to at least 30,000 outdoors.

51 Contemporary accounts claimed he once preached to 80,000 in Hyde Park. 52 Yet in spite of the volume required, he was able to produce a remarkable variety of tone. "Tenderness and sternness, love and anger-the whole gamut of emotions could be communicated through what must have been one of the most remarkable voices in speech history."53 The actor David Garrick said Whitefield could "make his audience weep or tremble merely by varying his pronunciation of the word Mesopotamia. "54 Sarah 49 Eisenbichler, 4-5; Edwards, 256; Misciatelli, 49-50. Martines, 17, says his first preaching in Florence was "a disaster. Savonarola all but drove his listeners away by his funny Lombard speech, weak voice, ungainly gestures, and poor delivery." Before he returned to Florence in 1490, Martines, 23, says, ouring his years away from Florence, the militant knight of Christ had found the skill to tum himself into a superb orator and public personality." 5° Franklin, 134. 51 Ibid., 133. 52 Edwards, 433. 53 Demaray, 162. 54 Edwards, 435.

48 Edwards, the great theologian Jonathan's wife, saw his speaking gifts as God given. "He is a born orator," she said.55 Spurgeon 's voice and gestures also set him apart from his contemporaries. He easily filled the Metropolitan Tabernacle with volume and vocalizations that moved people to repentance. Like Chrysostom, he eschewed pulpits because they restrained his gestures. 56 Sheridan Knowles was a popular actor and playwright in London who heard Spurgeon 's first two sermons at New Park Street Chapel. He immediately recommended the students at Regent's Park College hear Spurgeon preach, "He is only a boy, but the most wonderful preacher in the world. He has nothing to learn from me or anyone else. He is simply perfect."57 Yet Spurgeon disagreed. He made it a lifelong pursuit to improve his preaching and study preachers, particularly the Puritans. 58 He even started a school for aspiring preachers next to the Metropolitan Tabernacle. The lectures he gave were published in three volumes, which provide specific instruction in preparation and delivery of sermons and the necessary character of the preacher. These men all used a great deal of vocal variety (volume, pitch, pace, etc.), strong gestures, and manifested overt emotions. One commonality they shared which no doubt aided their delivery was preaching without (or with very few) notes.

Similarly, Savonarola gave God credit for the effectiveness of his preaching.74 In many of his sennons., George Whitefield specifically identified the Holy Spirit as the only real power that could convict a person of sin through his preaching and bring someone to faith in Christ. For example he once preached, "I shall proceed to explain the general way whereby the Holy Ghost works upon every converted

sinner's heart; and I hope that the Lord, even whilst I am speaking, will be pleased to fulfill it in many of your hearts."75 Far above any skill of preparation of delivery, Spurgeon believed a reliance on the Holy Spirit was the most important trait of any preacher. He said, "His place as God is on the throne, and in all our enterprises he must be first, midst, and end. "76 His biographer, Lewis Drummond, credits the Holy Spirit for Spurgeon 's incredible success as a preacher.

77 Conclusion A study of the lives of the great people of history may strike readers as irrelevant because they might consider the people to be gifted prodigies who lived in rarified cultures; however, each of these outstanding preachers of history believed great preaching was more a matter of hard work and continual learning than innate gifts. Savonarola practiced preaching for years to gain the voice that revolutionized a city, 73 Ibid., 347, from "Homily II, Concerning the Statues." 74 Savonarola, 1 14-115. 75 George Whitefield, 40. The Holy Spirit Convincing the World of Sin, Righteousness, and Judgment," in Selected Sermons of George Whitefield, Christian Classics Ethereal Library.

http://www.ccel.org/ccel/whitefield/sermons.xlii.html (accessed 3 January 2007). Other sermons in this work that also referenced the Holy Spirit's work in drawing unbelievers to conviction and faith in his preaching include Numbers 8, 9, 12, 20, 23, 37, 38, 41, 42, 45, 49, 51, 54 and 56. 76 Spurgeon, Lectures to My Students, Second Series, 266. 77 Lewis A. Drummond, Spurgeon: Prince of Preachers (Grand Rapids, MI: K.regel, 1992), 258-274.

53 Spurgeon never stopped studying and learning from great preachers of history, and Chrysostom believed good preaching came only from hard work. If these, some of the greatest of preachers in all history, placed a priority on growing in homiletic skills, then today's preachers can learn from them and follow their examples. As this chapter has shown their examples are best summarized as sermons with 1) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit.

Biblical, Christ-Centered Content Relevance Persuasive Appeal Engaging Illustrations Dynamic Delivery Authenticity Holy Spirit Empowered Conclusion What Today's The Holy Seed Church Experts Say Works Best In Evangelism Preaching

This chapter argues that a majority of experts in the field of preaching today would say preaching most effectively brings unbelievers to faith in Christ when it is characterized by: I) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit. The data for this chapter come from relevant literature produced in recent years dealing with evangelistic preaching in the setting of local churches. Sources consulted include homiletics professors, successful pastors, and other authors who study preaching. The literature consulted reflects a variety of denominational and theological perspectives.

Most of the writers do not attempt to provide a comprehensive guide to effective evangelistic preaching, so complete agreement is unexpected. In many cases, experts choose to focus on one element of preaching they consider important. Sometimes the nature of the article or book directs writers to focus their comments on a specific aspect of preaching. Some of these individuals write from their personal experience. Others provide the results of studies they conducted. Several are theorists who attempt to grapple with the 54 55 realities of postmodemism and how to approach them. Many reflect their theological or ecclesiological biases in their suggestions. Some references specifically focus on evangelistic preaching. Others books are more general and apply to homiletics in congregational settings.

Although the latter writers do not speak to the issue of evangelistic preaching directly, other works reference these writers as today's leading experts in the subject of preaching. The table and annotated bibliography in appendix A identify the perspectives and objectives of each writer's work consulted for this paper. One recently published work, A Light unto My Path: Crafting Effective Homilies, by Catholic priest James Bacik and psychologist Kevin Anderson, reveals the results of a study that produced nearly the same findings as this paper. Bacik and Anderson conducted four studies between 1994 and 2002 to determine what made preachers effective.

Although their target population was primarily active The Holy Seed Church attenders, one of their studies integrates survey responses from people chosen randomly from the American public. Each of their top ten findings fits within one of the seven characteristics of effective evangelistic preaching claimed by this paper. These ten items identify most distinguished preachers who give "effective sermons" in the minds of the listeners from those who do not.1 I James Bacik and Kevin Anderson, A Light unto My Path: Crafting Effective Homilies (New York: Paulist Press, 2006), 148-169.

Table l. Bacik and Anderson Compared to Corresponding Characteristic Bacik/ Anderson Rank and Finding Corresponding Characteristic l. This preacher's style of delivering Dynamic Delivery the sermon helps keep my attention 2. This preacher's sermons make me Relevant feel like he or she knows what's in my heart 3. This preacher helped me get a new Biblical and Christ-Centered or deeper appreciation of the Scripture readings 4. This preacher's sermons usually Persuasive Appeal have a clear central message 5. This preacher's sermons are Relevant relevant to my daily life 6. This preacher makes creative use Engaging Illustrations of stories and examples to enhance the sermon 7. This preacher uses humor Engaging Illustrations effectively in sermons 8. This preacher usually presents Relevant ideas in the sermon very similar to my own 9. This preacher is a very likeable Authentic person 10. This preacher knows the real struggles of life Authentic/Relevant Note the eighth strongest variable identifying effectiveness in the Bacik and 56 Anderson study, "This preacher usually presents ideas in the sermon very similar to my own," may not apply in evangelistic preaching because an evangelist.

57 sermon's objective is to get individuals to change their faith. This entails a fundamental shift of views. The psychological information that forms the basis of chapter 5 of this paper, however, shows that "similarity" often improves a speaker's persuasive ability. 2 Preachers' identification with their listeners can occur in areas

other than faith and promote the kind of similarity the Bacik/ Anderson study reveals. Responses numbers two, nine, and ten in their study also promote this kind of similarity and identification. The only item from this dissertation lacking in the Bacik/ Anderson study is "Holy Spirit Empowered." The Bacik/Anderson study used a prescribed set of 36 possible responses in their survey.

None of these addressed the Holy Spirit or any type of supernatural or spiritual comments on sermons. The structure of their study, therefore, prevented respondents from identifying the role of the Holy Spirit as a distinguishing characteristic of effective preaching. The fact that the findings of the Bacik/ Anderson study closely match the findings of this dissertation, although their target population was active church attenders, may show that preaching that effectively connects with unbelievers and that which is seen as effective by church attenders is similar. 2 Robert B. Cialdini, Influence: The Psychology of Persuasion (Boston: Allyn and Bacon, 2000), 176; Daniel Goleman, Working with Emotional Intelligence (New York: Bantam, 1998), 170; Kevin Hogan, The Science of Influence: How to Get Anyone to Say "Yes" in Eight Minutes or Less, New York: Wiley and Sons, 2004, 29; Richard M. Perloff, The Dynamics of Persuasion: Communication and Attitudes in the 21st Centu,y (Mahwah, NJ: Erlbaum, 2003), 169.

58 The remainder of this chapter analyzes comments from homileticians to demonstrate how the seven characteristics distinguish effective evangelistic preaching. Biblical and Christ-Centered More writers call for sermons to be biblical than any other characteristic. Even the most liberal writers consulted plead for biblical sermons.3 Rainier's study shows that people investigating church actually prefer Bible teaching to watered-down messages. 4 As John Stott writes, "How dare we speak if God has not spoken? By ourselves we have nothing to say.

To address a congregation without the assurance that we are bearers of a divine message would be the height of arrogance and folly."5 "As important as it is to preach with relevance, it must never be thought that any style, approach, methodology, or creative instinct can substitute for the proclamation of God's Word."6 Warren Wiersbe says that biblical preaching by definition will be Christ-centered. "Faithful preaching of the Scriptures means 'preaching Christ.' I 3 Thomas H. Troeger, Preaching While the Church Is Under Reconstrnction: The Visionary Role of Preachers in a Fragmented World (Nashville, TN: Abingdon Press, 1999), 30-31. Troeger makes a distinction between being "biblical" and "biblicist," and on p. 96 argues against what he considers two dangerous forms of Biblicism: fundamentalist literalism and scholarly Biblicism that never risks boldness. 4 Rainier, p. 45. 5 John R.W. Stott, Between Two Worlds (Grand Rapids, MI: Eerdmans, 1982), 96. 6 Richard L. Dresselhaus, "Pentecostal Preaching and Exegesis," in Foundations for Pentecostal Preaching, James Bridges, ed. (Springfield, MO: Gospel Publishing House, 2005), 67.

59 suggest that preaching Christ means proclaiming the Word of God in such a way that Jesus Christ is clearly presented in all the fullness of his person and the greatness of his work." 7 In describing his own experience of building a church focused on leading unbelievers to faith in Christ, Mark Driscoll writes: I decided that being cool, having good music, understanding postmodern epistemology, and welcoming all kinds of strange people into the church is essentially worthless if at

the bedrock of the church anything other than a rigorous Jesus-centered biblical theology guides the mission of the church. And I needed to labor to continually improve as a Bible preacher because there is enough power in the preaching of God's Word alone to build a church from nothing.

Relevant A majority of the experts call for relevant sermons. Both those who advocate expositional sermons for evangelistic messages and those who prefer topical sermons agree that there must be something hearers can put into practice in their lives if the message will connect. 9 Miller says an effective preacher will work to learn "the interests, tastes, and desires of those outside the church and [show] how Christ is adequate to fill them."10 Steve Gaines agrees, "Although the 1 Warren Wiersbe, The Dynamics of Preaching (Grand Rapids, MI: Baker, 1999), 31-32. 8 Mark Driscoll, Confession of a Reformission Rev.: Hard Lessons.from an Emerging Church (Grand Rapids, MI: Zondervan, 2006), 78. 9 Graham Johnston, Preaching to a Postmodern World: A Guide to Reaching Twenty-First Century Listeners (Grand Rapids, MI: Baker, 2001), 70 and 85; Rainier, 218; George G. Hunter III, Church/or the Unchurched(Nashville, TN: Abingdon Press, 1996), 160-163; Ron Martoia, Morph: The Texture of Leadership for Tomorrow's Church (Loveland, CO: Group Publishing, 2003), 160; Barna, 81, 103 and 112; Craig Loscalzo, Apologetic Preaching: Proclaiming Christ to a Postmodern World (Downers Grove, IL: InterVarsity Press, 2000), 56. 10 Miller, 26 and 133.

60 message of the Gospel never changes, how it is presented should connect with the cultural persuasions and unique personalities of the people addressed."11 Part of being relevant to the unchurched is speaking to their felt needs. "Preaching that connects-preaching that changes lives-addresses the felt needs of people."12 It may seem obvious that a message must be understandable to be relevant, but many authors insist that preachers avoid insider church terms that are meaningless to unchurched people. In Hunter's landmark Church for the Unchurched, he prescribes ten principles of pioneering outreach, one of which is: "Use the language of the target population."13 As Sweet says, "Communication does not begin with being understood, but with understanding others.

"14 Ron Martoia speaks for many when he writes, When it comes to communicating that message in the context of our current culture, many of these messages entirely miss the mark. The problem is that they continue to "preach the Word of God" so they say, but the Word of God is miscommunicated and not faithfully rendered when the culture to which it is spoken doesn't understand the categories, Christian-ese language, and in-house slang we use in most of our churches.

A person in our culture today without any background in Bible stories or Christian language has no better chance of understanding the typical pastor than the audiences I speak to in Asia or Eastern Europe have 11 Steve Gaines, "The Setting of the Evangelistic Sermon," Al Fasol et al., Preaching Evange/istical/y (Grand Rapids, MI: Baker, 2006), 2. 12 Leroy Bartel, "Pentecostal Preaching and Homiletics," in Foundations/or Pentecostal Preaching, James Bridges, ed. (Springfield, MO: Gospel Publishing House, 2005), 125. 13 Hunter, 161. 14 Leonard Sweet, "And Glory Crowns the Mercy Seat: Towards an Abductive Homiletic," l, http://www.theholyseedchurch.com home; Internet; (accessed 20 April 2, 2012).

61 of understanding my English. Without careful biblical and cultural work, we'll never faithfully translate the message into the target culture we are attempting to reach.15 Persuasive Reasoning Nearly every writer consulted acknowledges a need for clear reasoning. Many writers speak of a need for one clear theme for each sermon. Several writers advocate developing a theme statement to provide focus for the sermon.16 Andy Stanley and Lane Jones urge limiting a sermon to a single main point.17 Postmodern cynicism, especially, demands "apologetic preaching" that deals with the doubts a seeker may wrestle with in coming to faith in Christ; 18 however, imperative preaching filled with "you musts" is out. In its place, the experts call for an inductive approach that "implies leadership without coercion." 19 Some writers propose anticipating objections and arguing both sides of an issue before drawing conclusions.

Hugh Mackay cautions, "If you attack someone else's point of view, the most likely outcome is that you will reinforce 15 Martoia, 160. 16 Bartel 124-125; Ronald Allen, Interpreting the Gospel: An Introduction to Preaching (St. Louis, MO: Chalice, 1998), 149-150. 17 Andy Stanley and Lane Jones, Communicating for a Change (Sisters, OR: Multnomah, 2006), 101-111. 18 Loscalzo, 11-28; Johnston, 82; Lee A. Wyatt," Preaching to Postmodern People." Confident Witness-Changing World: Rediscovering the Gospel in North America. Ed. Craig Van Gelder, (Grand Rapids, MI: Eerdmans, 1999), 157-163; Kenton C. Anderson, Preaching with Conviction: Connecting with Postmodern Listeners, (Grand Rapids, MI: Kregel, 2001), 144-148. 19 Calvin Miller, Marketplace Preaching (Grand Rapids, MI: Baker, 1995), 57 and 65; Michael Duduit, Preaching with Power: Dynamic Insights from Twenty Top Communicators (Grand Rapids, MI: Baker, 2006), 158.

62 the very view you wanted to change."20 Wiersbe writes, "Some people's minds are like medieval fortresses, with their fears and prejudices united to keep God's truth from getting in. "21 Addressing those fears and prejudices in a respectful and understanding way, showing how Christ's way is better, can help knock down the walls of those fortresses. Brian McLaren advocates dialogue with other faiths rather than fighting them. 22 writes, Such a dialogue, however, does not mean compromise. Bryan Chapell Proclaiming the message of eternal salvation in Christ alone unquestionably evidences undiluted arrogance, gross insensitivity, and religious bigotry-unless the message is true. Then, proclamation of the only true hope is the most important person can commumcate. Rainier reports that the unchurched who start attending church place a greater emphasis on doctrine than do long-term Christians. Of the recently churched, 91 percent stated that doctrine was an important factor in their decision to join a church.24 Although many people today embrace pluralism, biblical 20 Hugh Mackay, Why Don't People Listen? (Sydney, Australia: Pan Macmillan, 1994), 14-15. 21 Wiersbe, 49. 22 Brian McLaren, A Generous Orthodoxy (El Cajon, CA: Youth Specialties, 2004); and McLaren. Reinventing Your Church, p. 83. He suggests a threefold approach: I) Present the Christian faith as one of many religious armies at war fighting evil. 2) Call people to join an army. 3) Help them decide which army to join. 23 Bryan Chapell, "The Necessity of Preaching Christ in a World Hostile to Him," Preaching to a Shifting Culture: 12 Perspectives on Communicating that Connects. ed. by Scott Gibson, 66. 24 Rainier, 126-127.

63 Christianity is a legitimate option for them. Watering down the message to make it culturally acceptable does not make it more inviting.25 Although some writers advocate open-ended sermons to allow listeners to draw their own conclusions, the

majority of experts call for faith decisions to conclude each sermon. Miller writes, "Whether or not there needs to be an actual altar call the 'altar mystique' should characterize great preaching." He calls the altar the place of "eternal reckoning." 26 Billy Graham calls for preaching with urgency and decision: "Preach for a verdict like Jesus did."27 The goal of evangelistic preaching is to persuade people to come to faith in Christ; therefore, experts say sermons should be simple, direct, respectful, and uncompromising, with a clear call to commitment.

Engaging Illustrations A large number of writers advocate a liberal use of stories, word pictures, visual images, and other creative ways of communicating to reach unbelievers. This is a visual generation with stories in the form of movies, television, and novels flooding the senses daily. People unaccustomed to attending church that stumble in on a textual treatise will likely lose interest and not see the connection to their lives. As Sweet says, "The emerging culture is expressing its spirituality through images and metaphors, symbols and stories."28 He quotes Swedish filmmaker Ingmar Bergman, "Facts go straight to the head; stories go straight to the heart. "29 Loscalzo calls for the use of "image-rich narratives and stories" to make the Gospel clear.

30 Unbelieving listeners may have trouble grasping a spiritual concept until a sermon illustration becomes "a doorway into a larger room of understanding and experience. "31 In particular, real world examples and stories that apply the biblical principles to preachers' own lives may carry more credibility with postmodern listeners than Scripture itself. 32 John A. Huffman Jr. writes, "'My use of personal experience, illustration, and selfhood as a person in preaching does considerably enhance my communication of biblical truth. "33 64 These illustrations can have a powerful effect on listeners. Fred Craddock writes.

In good preaching what is referred to as illustrations are, in fact, stories or anecdotes, which do not illustrate the point; rather they are the point. In other words, a story may carry in its bosom the whole message rather than the illumination of a message, which had already been related in another but less clear way.34 28 S weet, And Glory Crowns the Mercy Seat, 1. 29 Ibid., 21. 30 Loscalzo, 22. 31 Thomas Long, The Witness of Preaching (Louisville, KY: Westminster I John Knox Press, 1989), 175. 32 Johnston, 73 and 11 O; Miller, 69; Gaines, "Preparing the

Evangelistic Sermon," Fasol et al, 55. 33 John A. Huffman Jr., nThe Role of Preaching in Ministry," The Pastor's Guide to Effective Preaching (Kansas City, MO: Beacon Hill Press, 2003), 40. 34 Fred Craddock, Preaching (Nashville, TN; Abingdon, 1985), 204.

65 Preachers are encouraged to be as imaginative as possible in developing ways to communicate eternal truth. As Troeger puts it, the role of today's preacher is "to give witness to God with an imaginative power that vitalizes the faith and ministry of the congregation."35 Brian McLaren seeks to live by the words of the Christian novelist Walker Percy who considered writing fiction as a way to preach: "[A preacher must call on] every ounce of cunning, craft, and guile he [sic] can muster from the darker regions of his soul."36 Sweet and several others advocate building each sermon around a single metaphor. 37 One newer form of sermon that many

advocate is the "narrative sermon." Preachers communicate their messages through stories, much as Christ did through His parables.

The goal of illustrations in messages according to these authors is two-fold: 1) to engage the listeners by holding their interest and motivating their assent to the Gospel and 2) to explain spiritual truth in an understandable and memorable way. 35 Traeger, 16-17. 36 Walker Pearcy quoted from a personal Jetter in Brian McLaren, Reinventing Your Church (Grand Rapids, MI: Zondervan, 1998), 93. 37 Sweet, And Glory Crowns the Mercy Seat, 19, "The genuine sign of greatness in a sermon is one image-a deep metaphor, not superficial analogy." Rob Ronglien, "Experiential Preaching," and Alan Nelson, "Creating Messages that Connect," seminars presented at the Emergent YS Convention, San Diego, February 1-5, 2005, both advocated the use of a thematic metaphor for each sermon and visual images to reinforce it.

rehearsing a message several times and speaking without notes to improve e 1very. -Sweet urges an energetic humorous sty e to capture t e attention. Miller calls for passion in preaching.44 Michael Frost encourages the use of rhythm and aural signals: The use of pitch, tone, and rhythm actually says something more to a postmodern listener than just making it easy to listen .... In this regard, start thinking of sermons as if they were movies. What 'soundtrack' does a sermon need to enhance the narrative line? At what speed should the sermon be preached? This is about more than mere enhancements. Some listeners will learn by the very use of voice, rhythm, language, and body movement. 67 Frost also encourages preachers to "go for the emotion" because emotion carries so much more weight in the postmodern world than it did in the modem.

Postmodems tend to evaluate the validity of something on the basis of how they feel about it. 45 The importance of preachers' authenticity, though, tends to temper how preachers should deliver their passion. Kenton Anderson summarizes well the goal of sermon delivery for many of these writers: "An inviting physical style coupled with conversational passion and a minimum of obstacles will enhance the possibility that the listeners will be drawn into the presence of God. "46 42 Michael Duduit, "Preaching Truth in a Whatever World" (seminar, Preaching Magazine. Northwest Baptist Seminary, Tacoma, WA. October 6, 2004). 43 Leonard I. Sweet, AquaChurch (Loveland, CO: Group Publishing, 1999), 178-179. 44 Miller, 47. 45 Michael Frost, "Preaching in a Post-Literate Age," http://www.cegm.org.au/articles (accessed 20 November 2004). 46 Anderson, 149-150.

68 Authenticity A wide span of authors notes that authenticity (including integrity and character) is critical in effective preaching. One survey of 100,000 Pentecostal preachers reports the majority of them considered pastors' character more important than their preaching skills.47 Many of the writers note how today's listeners tend not to accept the authority of pastors by their titles alone. Many experts believe unchurched people respond better to preachers who are transparent in their weaknesses, use loving tone, and focus more on grace than judgment.48 Stanley and Jones say, "An audience has to buy into the messenger before they buy into the message. A lack of genuineness makes it difficult to trust a speaker. "49 Rainier's study of unbelievers who came to faith found that pastors' authenticity was a major factor in their decision to trust Christ. Their own phrases to describe

these pastors included: down-to-earth, friendly, willing to admit mistakes, not holier-than-thou, real, enthusiastic, walks the talk, relates well, and a regular guy [sic].50 Part of preachers' authenticity is their ability to "embody" their sermons. Ronald Allen says, "The sermon becomes a sermon only when it comes to life 47 Aldwin Ragoonath, Preach the Word: A Pentecostal Approach (Winnipeg, MB: Agape Teaching Ministry of Canada, 2004), 16-17. 48 Johnston, 105, 129, and 144; Rainier, 60; Frank G. Honeycutt, Preaching/or Adult Conversion and Commitment: Invitation to a Life Transformed (Nashville, TN: Abingdon Press, 2003), 95; McLaren, Reinventing Your Church, 179. 49 Stanley and Jones, 121-122. 50 Rainier, 60.

69 through the self of the preacher in living conversation with the congregation." In other words, preachers incarnate their sermons. This happens when the delivery and content of sermons are consistent with the characters and personalities of the preachers. 51 Another aspect of authenticity in preaching is preachers' sincere faith in what they are preaching. 52 Miller says the most important question to ask about preachers is, "Are the preacher[s] and Christ walking as one through daily life? ... [The] pastor[s] must know God."53 Robert Farrar Capon calls this, "A passion for the Passion. A passion of the preacher's heart for Jesus himself--a wild romance with the Person for the incarnate Word who reigns in death at the roots of the being of every creature, bar none.

"54 Preachers are far more likely to win the lost if they are humble, transparent, sincere, loving, and passionate about the Lord they preach. Holy Spirit Empowered Several writers identify the Holy Spirit's work as the most important element of a sermon. As Jerry Vines tells Michael Duduit, "The preacher who is walking with God has a communicative tool that is unavailable to any other 51 Ronald Allen, 223-225. 52 Al Fasol "Preaching Evangelistically with Biblical Authority," Al Fasol et al; Rainier, 62. 53 Miller, 7. 54 Robert Farrar Capon, The Foolishness of Preaching (Grand Rapids, MI: Eerdmans, 1998), 9.

70 communicator on earth-and that is the power of the Holy Spirit. The Holy Spirit can take a stumbling, stammering preacher's message and uses it to bring about miraculous change. "55 Even revisionary theologian and homiletician Ronald Allen acknowledges, HThe Holy Spirit is a partner in the preaching conversation."56 Martoia reports that churches that are effective in bringing postmodems to faith deliberately mediate a connection with God through deeply moving spiritual experiences. 57 Several postmodern preachers focus on creating spiritual environments through visual images, creative experiences, physical objects, and ancient liturgical practices.58 Johnston says, "Preachers must help listeners re grasp the spiritual that is all around us.

"59 Randy Hurst points out the Apostle Paul urged his readers to pray for his preaching because he understood that preaching is a spiritual event, that God can affect its effectiveness, and prayer moves him to make it more effective. 60 Gaines says that worship services should not be designed to attract people but "the manifest presence of God. When He 55 Duduit, Preaching with Power, 204. 56 Ronald Allen, 121. 57 Martoia, 135. 58 For examples of this see Martoia 130-143; Dan Kimball, "Preaching in the Emerging Church: An Interview with Dan Kimball," Preaching 20 (Nov-Dec 2004): 9; Eric Landstrom, .. Postmodern Worship Needs," http://www.ovrlnd.com/GeneralInformation/ Postmodern_ Worship.html (accessed

23 October 2004). 59 Johnston, 45. 60 Randy Hurst, "Cross Culture: Communicating Christ Clearly to a Secular World," Enrichment 4 (Summer 1999): 56.

71 ~shows up' He will attract the people.''61 Honeycutt advocates providing room for the Holy Spirit to work in every sermon. 62 Will Willimon goes so far as to say, "If there is no Holy Spirit, if Jesus has not been raised from the dead, then our preaching is doomed to fall on deaf ears. "63 Conclusion More than a dozen major books and hundreds of articles on preaching are published every year. Although a complete review of all of these writings in the last decade was impossible, the major works on preaching, especially those targeting evangelistic preaching, reveal harmony in some specific areas. Current preaching experts tend to call for evangelistic sermons to include: I) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit. 61 G. ames, 4. 62 Honeycutt, 152. 63 William H. Willimon, The Intmsive Word (Grand Rapids, MI: Eerdmans, 1994), 22.

4. Biblical, Christ-Centered Content Relevance Persuasive Appeal Engaging Illustrations Dynamic Delivery Authenticity Holy Spirit Empowered Conclusion 5. Preaching Lessons From Psychology's Elaboration Likelihood Model Of Persuasion

This chapter will show how the Elaboration Likelihood Model (ELM) of persuasion developed and tested by academic psychologists supports a model of evangelistic preaching characterized by: I) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit. This chapter will begin by briefly explaining the theory and concepts of ELM and their relevance to evangelistic preaching. It will then describe how ELM supports each of the seven characteristics of effective preaching to reach unbelievers. It is important to clarify that ELM is a secular theory of academic psychology used to understand how persuasion happens in a variety of settings. While valuable for a study on evangelistic preaching, ELM does not expressly advocate some of the major findings from the other studies reported by this paper. In particular, ELM literature rarely refers to biblical, Christ-centered content and the work of the Holy Spirit, nor does it promote a theistic worldview. However, there are aspects of ELM that correspond to each of the seven characteristics of effective evangelistic preaching. 72

How the Elaboration Likelihood Model Works Academic social psychologists have been researching effective means of persuasion for more than half a century. Carl I. Hovland led a team of researchers in World War II seeking to find ways to better motivate large numbers of people through indoctrinational films. His ground-breaking research't published after the war in Experiments in Mass Communication, 1 launched a new field of psychological research into what persuades people. The Elaboration Likelihood Model (ELM) of persuasion was developed by Richard Petty and J. T. Cacioppo in 1984.The ELM, and the similar Heuristic Systems Method (HSM) developed by Shelly Chaiken and A. H. Eagly, have been the basis of the majority of persuasion studies over the past two decades. 2 Both theories assume that people make decisions by two routes. The central (ELM) or systematic (HSM) route is deliberate, cognitive, and based on a careful evaluation of the merits of an

argument. The peripheral (ELM) or heuristic (HSM) route is taken when a person lacks the ability or motivation to process an argument cognitively and instead depends on simple "cues" to make a quick decision on the message's validity. Many studies since the development of these ideas have illuminated which routes are taken by different kinds of people under various circumstances and how to present persuasive 1 Carl I. Hovland, Arthur A. Lumsdaine, and Fred D. Sheffield, Experiments on Mass Communication (Princeton, NJ: Princeton University Press, 1949). 2 James B. Stiff, and Paul A. Mongeau, Persuasive Communication (New York: Guilford, 2003), 233.

messages in a variety of situations. 3 Since evangelistic preaching is, by its nature, persuasive communication, the results of these studies are relevant to an ongoing effort to determine how to persuade people to come to Christ through the pulpit. Although ELM and HSM are similar theories, this chapter will use the tenninology of ELM for the sake of simplicity. According to ELM, a certain number of unbelievers in church services are likely to weigh carefully the arguments preachers include in their sermons, while the remainder will seek peripheral cues to determine whether the Gospel is true and something to which the listeners are willing to commit. These peripheral cues can be anything other than the direct arguments of the speakers.

For example, these cues can come from speakers' mannerisms or listeners' emotions. By definition, ELM functions as a continuum. In a room with hundreds of people, listeners will be at slightly different points in how likely they are to use central cognitive processing to analyze the message instead of seeking peripheral cues.4 Two factors must be present for listeners to process messages through the central route using deliberate, thoughtful evaluation of the arguments. First, they must have the ability. Listeners must fully comprehend the subject matter and the words and phrases speakers use to communicate. Listeners must have the intellectual ability to follow trains 3 Perloff, 128-142; Stiff and Mongeau, 217-235; Penny S. Visser and Joel Cooper, "Attitude Change," in The SAGE Handbook of Social Psychology, ed. Michael A. Hogg and Joel Cooper (London: SAGE Publications, 2003), 211-231. 4 Visser and Cooper, 213; Stiff and Mongeau, 218; Richard E. Petty, Pablo Brinol, and Zakary L. Tormala, "Thought Confidence as a Determinant of Persuasion: The Self-Validation Hypothesis," Journal of Personality and Social Psychology 82, no. 5 (2002): 722-741.

of thought and consider their implications. Next, they must have the motivation. Ambivalent, tired, or distracted listeners are unlikely to follow arguments but will instead look for simple peripheral cues to determine the veracity of messages. The majority of research shows that attitudes fonned as a result of central, cognitive processing are more likely to be durable than those formed through the peripheral route; however, peripheral strategies that enable listeners to access their attitudes and increase their confidence in the validity of their experiences and the message also lead to increased attitude durability. 5 The best preachers will use methods that reach those who are able and willing to receive through the central route as well as those who will depend on peripheral cues. Daniel Goleman implies this when he says, People adept at influence are able to sense or even anticipate their audience's reaction to their message and can effectively carry everyone along toward an intended goal. ... Critical in these skills is being able to notice when logical arguments are falling flat and when appeals that are more emotional may

add impact. 6 Ideally, preachers speak in ways that reach as many people as possible who want and are able to take a central route to process and be persuaded by their messages, and the preachers employ peripheral cues to reach those who are unable or unwilling to process centrally. The remainder of this paper will demonstrate how the seven elements this paper claims as the characteristics of effective evangelistic preaching are in line with the concepts of ELM. One of the characteristics (biblical, Christ-centered content) aids in 5 Visser and Cooper, 215. 6 Goleman, 169.

central processing. Three of the characteristics (preachers' authenticity, dynamic delivery, and Holy Spirit empowering) increase the likelihood that those who use peripheral processing will accept preachers' messages. Three of the characteristics (persuasive appeal, relevance, and engaging illustrations) serve a dual purpose by increasing both the likelihood of central processing and the acceptance of messages through peripheral processing. Because of this grouping, this chapter will list these seven characteristics in the above order in this section rather than the order presented in the rest of the paper. Christian faith. It naturally follows that evangelistic sermons must contain Christ-centered content. If sermons are other than Christ-centered, they cannot contain reasonable arguments to lead people to faith in Christ.

77 Several types of information can be effective in helping unbelievers centrally process the message of an evangelistic sermon. Many of these have been included in the category of "Persuasive Reasoning" in this paper, including scientific data, historical evidence, personal testimonies, metaphors and appeals to common sense. As will be shown below, all of these can help meet the standard of "infonnation with central merits relevant to the object." However, one type of information has taken precedence as a source of information about Jesus: the Bible. The New Testament contains the only recorded statements of the eyewitnesses of Jesus Christ.

It has strong documentary and historical evidence dating to the first century, and therefore meets the basic definition of evidence in a persuasive argument: "factual statements originating from a source other than the speaker, objects not created by the speaker, and opinions of persons other than the speaker that are offered in support of the speaker's claims."8 The Bible has remained the authoritative work for messages about Christ throughout Christian history. Therefore, although ELM is a secular psychological theory that does not directly address issues of faith, the application of ELM to evangelistic preaching supports the use of biblical, Christ-centered content for those who will centrally process sermons and carefully evaluate the arguments' merits before deciding for or against Christ. 8 Stiff and Mongeau, 129.

Facilitating Peripheral Processing Peripheral cues can often play a role in the decisions people make, and choosing to believe or reject the Gospel of Jesus Christ is no exception. Salesmen have been using various techniques to try to produce a nearly automatic "Yes" to their requests for generations. Robert Cialdini calls this the "Click! Whirr!" phenomenon, parodying machines that simply do what they are told without thinking about it. 9 With their association with crooked salespeople, we may be tempted to dismiss these peripheral tools in preaching altogether. Unfortunately, many charlatan evangelists have earned reputations for insincerely

conning people into the faith using some of these heuristic devices. However, Bennett and Bennett point out that religious conversion often happens through a peripheral process: "Rational apologetics can be useful in effecting conversion. But it will be useful only with someone whose rational arguments express his true motivations."1° For the others, peripheral routes, when used with integrity by preachers, are essential in faith decisions for Christ. Authenticity The literature of academic psychology identifies authenticity as essential to messages' success with peripheral processors. Aristotle held that ethos (the character of the speaker) was the most potent of all means of persuasion.11 If their audiences do not 9 Cialdini, 9-10. 10 Art and Laraine Bennett, "Conversion and the Psychology of Change," The New Oxford Review 66, no. 10 (November 1999): 33-38. 11 Stiff and Mongeau, 104.

consider preachers trustworthy, neither will they trust preachers' messages. 12 If preachers do not live in line with the Gospel, both in and out of the pulpit, peripheral processors are unlikely to take their messages seriously. Social psychologists refer to authenticity as "credibility." Credibility is "the attitude toward a source of communication held at a given time by a receiver. "13 Although credibility is receiver-based, consistent character is essential for speakers to be credible in the eyes of their listeners. A related aspect of authenticity is the listeners' sense of speakers' authority. Decades of psychological studies, going back to Stanley Milgram in the 1960s, show that many people respond to authority without considering the message at all. 14 Preachers' authenticity and credibility in the minds of their listeners can be enhanced by preachers' expertise on the subject.

15 Sometimes, speakers undermine their own authenticity by powerless speech, for example: hedging their statements (e.g. "I'm not really sure''), using tag questions (e.g. "Don't you think?"), rising intonation, and hesitation. These habits of speech imply speakers are uncertain in their convictions and lack authentic faith in what they preach. Studies have shown that speakers who use powerful, confident speech bolster their authenticity and persuade their audiences more effectively. 16 12 Perloff, 164. 13 Ibid., 159. 14 Ibid., 153-158; Cialdini, 20 I. 15 Perloff, 162; Hogan, 54 and 64. 16 Kimberly A. Noels, Howard Giles, and Beth Le Poire, "Language and Communication Processes," in The SAGE Handbook of Social Psychology, ed. Michael A. Hogg and Joel Cooper (London: SAGE Publications, 2003), 241-242.

Authenticity is a hallmark of biblical preaching, and secular psychologists acknowledge the value of authenticity in persuasive communication. Dynamic Delivery The way preachers deliver their sermons may determine whether peripheral processors will accept the message, and dynamic delivery is more effective than passionless presentation. Those who are emotionally expressive are more emotionally contagious than other speakers and can influence the emotions of those around them.17 "An audience must be emotionally engaged, but mediocre presenters rarely go beyond the same dry litany of facts, however flashily displayed, and never take into account the emotional temperature of the audience."

18 Malcolm Gladwell says effective salespeople "seem to have some kind of indefinable trait, something powerful and contagious and irresistible that goes beyond what comes out of his [sic] mouth that makes people who meet him want to agree with him. It's energy. It's enthusiasm. It's charm. It's likeability. It's all those things and yet something more."19 Part of that emotional expressiveness is the rate

at which preachers talk. Studies have shown that a moderately fast or fast speech rate enhances speakers' credibility and makes a strong heuristic cue for low-involvement listeners. When the moods of messages change to sensitive or intimate issues, though, a 17 Malcolm Gladwell, The Tipping Point:

How Little Things Can Make a Big Difference (Boston: Back Bay Books, 2002), 85; Goleman, 164. 18 Goleman, 173. 19 Gladwell, 73. slower rate is usually more effective as it can show concern and empathy.20 Another important aspect of delivery is smiling. A study of network news anchors' influence on voters' actions in the 1984 Reagan/Mondale election showed that Peter Jennings' subtle smiles while talking about Reagan tipped the scales for ABC viewers.21 Pastors who are emotionally expressive and smile often during their messages are likely to be more persuasive. Holy Spirit Empowering The final type of peripheral cue is perhaps the most powerful in an evangelistic setting. Howard Gardner calls it "resonance."

22 Other writers use the terms "affect" and "feeling right. "23 A growing number of researchers have been investigating the role of non-cognitive factors in persuasion and decision making, a concept integral to the ELM and HSM persuasion theories.24 Most secular psychologists focus on the message 20 Perloff, 198-199; Hogan, 64. 21 Gladwell, 74-77. 22 Howard Gardner, Changing Minds: The Science of Changing Our Own and Other People's Minds (Boston: Harvard Business School Press, 2004), 15. 23 Dolores Albaraccin and G. Tarcan Kumkale, "Affect as Information in Persuasion: A Model of Affect Identification and Discounting," Journal of Personality and Social Psychology 84, no. 3 (2003): 453-469; Joseph Cesario, Heidi Grant, and E.

Tory Higgins, "Regulatory Fit and Persuasion: Transfer from .. Feeling Right," Journal of Personality and Social Psychology 86, no. 3 (2004): 388-404. 24 Albaraccin and Kumkale, 453-454, found that people use emotions in making decisions if they believe their feelings are a sound basis for judgment. They found that people tend to use emotional affect as evidence most often when their ability and motivation to process are moderate rather than high or low. High motivation processors tend to use direct evaluation of arguments. Low motivation processors tend to dismiss emotions altogether. Cesario, Grant, and Higgins, 401, discovered this state of feeling right is more likely to occur when messages are framed in ways compatible with the regulatory fit of receivers.

They postulate some people are promotion-focused-i.e. more concerned about what can be gained-while others are prevention-focused-i.e. more fearful about what is at risk of being lost. When messages are framed in an eager (as opposed to a vigilant) way to promotion-focused people, regulatory fit occurs and recipient's mood or emotion when discussing affect, but this concept extends to other experiential ways people seek to determine the validity of an argument. 25 Gardner explains resonance this way: A view, idea, or perspective resonates to the extent that it feels right to an individual, seems to fit the current situation, and convinces the person that further considerations are superfluous. It is possible, of course, that resonance follows on the use of reason and/or research; but it is equally possible that the fit occurs at an unconscious level, and that the resonant intuition is in conflict with the more sober considerations of Rational Man or Woman.26 82 This definition matches closely with the description of religious conversion given by Kahn and Greene, Religious writers from Augustine to Eldridge Cleaver have

maintained that an essential, and perhaps the essential, element in the experience of surrender [commitment to the new faith in the conversion process] comes from outside the individual, that is, from God or the transcendent dimension of experience. This dramatic inbreaking of the transcendent, or "transforming moment," is often at the heart of surrender. 27 In other words, the most decisive element in religious conversion is not usually a cognitive evaluation of the facts or even the speaker himself, but something transcendent proposals are more likely to feel right to listeners. Chana Ullman, The Transformed Self: The Psychology of Religious Conversion (New York: Plenum, 1989), 139-147, attempted to define transcendent religious conversion experiences as "narcissistic mergers with the perfect object." Wegener and Petty, 177-210, describe how the mood or emotional state affects a message recipient at all levels of motivation and cognitive ability. Other major recent works exploring the roel of affect in persuasion include: Handbook of Affect and Social Cognition, ed. J.P. Forgas (Mahwah, NJ: Erlbaum, 2001) and Handbook of Affective Sciences, ed. R. J. Davidson, K. R. Scherer, & H. H. Goldsmith (Oxford: Oxford University Press, 2003). 25 Cesario, Grant, and Higgins, 388. 26 Gardner, 15-16. Though Gardner does not explicitly cite ELM or HSM, his concepts are completely in line with and use the same terminology as ELM. On page 162, he asks persuaders to consider whether to use "central or peripheral routes"- the exact terminology of the core concept of ELM. 27 Peter J. Kahn and A.L. Greene, "Seeing Conversion Whole: Testing a Model of Religious Conversion," Pastoral Psychology, 53, no. 3 (January 2004): 223-258.

and experiential. Bennett and Bennett similarly point out that religious conversion can happen through "first order change" - that is central processing and cognitive evaluation of the message - but more frequently occurs as the result of the peripheral process of second order (dramatic, seemingly illogical, but life-transforming) change. 28 In the arena of spiritual decisions, affective and transcendent experience can be powerful. It goes beyond the realm of psychology to show whether such experiences are internal emotional processes or authentic spiritual encounters. Yet in the Gospels, Jesus Christ describes the role of the Holy Spirit in effecting conversion in a way not incompatible with ELM's concept of an affective, transcendent, peripheral route of persuasion.

In John 3:5-8 (NAS), Jesus compares the Spirit's super-cognitive role in conversion to the blowing of the wind: Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, 'You must be born again.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit." Later in John's Gospel Christ again describes how the Holy Spirit works in the conversion process: "And He, when He comes, will convict the world concerning sin and righteousness and judgment. ... But when He, the Spirit of truth, comes, He will guide you into all the truth" (John 16:8 and 13 NAS). The Holy Sprit's role in the conversion process clearly goes beyond a central-type evaluation of the sermon's merits. ''He breaks 2s B ennett and Bennett, 33-34.

through our defenses and rationalizations and confronts us with at least a glimpse of our true selves in relation to God's standards."29 In describing his own

evangelistic ministry, Paul claimed that the Holy Spirit plays a vital role in enabling peripheral processors to come to faith in Christ: My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God. Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away. (1 Cor. 2:4-6 NAS) Wisdom, as Paul describes it, requires a deliberate cognitive evaluation of the message, but the "demonstrations of the Spirit and power" would not be direct parts of the message argument according to ELM. Instead, they would serve as powerful peripheral evidence of the credibility of communicators and the validity of their messages. 30 Although the New Testament does not precisely describe how the Holy Spirit works in the conversion process, it clearly states the Spirit provides an essential and affective role in the process. ELM also does not attempt to explain spiritual experiences, yet there remains much in common with these two arenas: An affective, transcendent encounter with something beyond a listener's own central cognitive processing can lead to major attitude change such as that experienced during religious conversion. The 29 Bruce B. Barton, Philip Comfort, David R. Veerman, and Neil Wilson, Life Application Bible Commentary: John, STEP Electronic Edition, ed. Philip Comfort (Wheaton, IL: Tyndale, 1993). 30 Perloff, 129.

empowerment of the Holy Spirit in preaching events can produce this kind of resonance and be a powerful way to persuade peripheral processors to come to faith. Appealing to both Central and Peripheral Processors As was pointed out earlier, a person who carefully reasons through the Gospel message before making a commitment to Christ is more likely to retain that commitment. An effective preacher can increase the likelihood his congregation will cognitively evaluate his message by integrating relevance, persuasive appeal, and engaging illustrations. Even if these three things do not fully equip or motivate a listener to process a sermon centrally, they can help persuade peripheral processors if used in the right way.

Relevance Relevance of sermons helps listeners centrally process the arguments in two ways: First, preachers speak in language understood by their audiences. People can cognitively process messages only in language they understand. Next, preachers demonstrate how messages apply and can benefit listeners' lives. Claypool and colleagues discovered that the personal relevance of a message greatly increases the likelihood of central processing. 31 Gladwell confirms that listeners are more likely to consider seriously relevant messages than those lacking application in their lives. 32 Darke 31 Heather M. Claypool, Diane M. Mackie, Teresa Garcia-Marques, Ashley Mcintosh, and Ashton Udall, '"The Effects of Personal Relevance and Repetition on Persuasive Processing," Social Cognition 22, no. 3 (2004): 310-335. 32 Gladwell, 98.

and Chaiken demonstrates that listener consider more seriously messages benefiting their self-interests. 33 Peripheral processors are more likely to consider preachers and their messages relevant if they find preachers likeable. If audiences like speakers, they are more apt to like their messages even if they fail to consider all of its implications. Likeable speakers make I isteners feel good, and those good feelings usually transfer to speakers' messages. 34 Speakers can increase their

likeability factor by demonstrating authentic concern for their listeners through the relevance of their messages.

35 Speakers who are similar to listeners also demonstrate their relevance to their listeners. Similarity builds rapport and promotes positive responses to persuasion, especially when the similarity directly relates to the message and deals with personal and emotional decisions. 36 This certainly includes most spiritual commitments. Preachers who can tell their personal stories in ways to which their listeners can relate may be more effective at leading listeners to Christ. Persuasive Appeal Central processors, by definition, evaluate arguments presented by preachers. The argument forms the basis of the persuasive appeal in any kind of persuasive 33 Peter R. Darke, and Shelly Chaiken, "The Pursuit of Self-Interest: Self-Interest Bias in Attitude Judgment and Persuasion." Journal of Personality and Social Psychology 89, no. 6 (2005): 864. 34 Perloff, 168. 35 Hogan, 26. 36 Cialdini, 176; Goleman, 170; Hogan, 29; Perloff, 169.

communication. In their most common and basic form effective arguments consist of claims connected by good warrants to solid evidence.37 The claims are the conclusions of the arguments and the primary points preachers want their listeners to accept. The warrants make logical connections between the evidence and the claims and explain how the evidence helps prove the claims.38 For sermons to meet these criteria, preachers must be clear and focused in their presentations, with as little extraneous material as possible. Every claim in effective arguments must be tied to quality evidence with good warrants. Although, as noted above, biblical material is often the best evidence, other types of evidence can also strengthen the persuasive appeal of sermons.

Statistics can serve as good evidence if used properly.39 Vivid testimonies and real-life stories can also be effective, when properly warranted to the claims of messages. 40 As will be demonstrated below, engaging illustrations can also serve as this kind of narrative evidence. A combination of well-used statistics and narrative evidence is recommended for evangelistic sermons. Some types of persuasive appeal are more effective with peripheral processors than central processors. Some peripherally-processing listeners use the number of arguments or the amount of evidence in favor of a claim as a peripheral cue for speakers' 37 Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, The Craft of Research, 2d ed. (Chicago: The University of Chicago Press, 2003), 114. 38 Gardner, 15. 39 Perloff, 184; Gardner, 16. 40 Perloff, 182.

credibility and messages' validity.41 Too many arguments, especially weak ones, however., can be counterproductive for the central processors in the crowd and may undermine the credibility and authenticity of the speakers in the eyes of central processors. 42 Since any Sunday service will likely have both central and peripheral processors present, preachers should use a reasonable number of solid arguments to reach both groups. In some cases, evangelistic preachers may find emotional appeals effective at persuading peripherally processing people to come to faith. Effective speakers can provoke powerful feelings of fear or guilt that can motivate listeners to take action. Cialdini calls the most common form of fear appeal "scarcity." When people perceive a limited availability of something, their desire for it is often increased. One application of the scarcity principle is the deadline tactic.

Salesmen high pressure their customers with warnings like, "This deal is only good today."43 Some evangelistic crusades incorporate the deadline tactic to motivate people to respond to altar calls, "You don't know whether you' II die on your way home tonight and you may not have time to get right with God. So, come forward now!" Fear appeals work only if they nudge people into danger control and motivate them to change their at-risk attitudes or behaviors. Often, however, people move into fear control mode. In this case, listeners try only to eliminate the emotion of 41 Ibid., 180; Gladwell, 70. 42 Perloff, 180. 43 Cialdini, 207-209.

fear without taking action on its cause.44 For example, unbelievers frightened at the thought of eternity in hell during evangelistic services, may leave services as quickly as possible and swear never to return to church because of the negative feelings they felt. Such people might never respond to the message that provoked the fear. Fear appeals also may fail completely because they never arouse the desired emotion nor motivate the desired result.45 Persuasive speakers may try to arouse guilt in an attempt to motivate changes in attitudes and behaviors. Cognitive Dissonance, a theory of persuasion popular in the 1950s, incorporates guilt appeals.46 In essence, it states, "Once we make a choice or take a stand we will encounter personal and interpersonal pressures to behave consistently with that commitment. "47 Many salespeople try to use cognitive dissonance to change peoples' minds through the "Low Ball Technique." Persuaders get their targets to make public commitments to something with which targets may disagree.

Persuaders point out the hypocrisy if targets fail to act in accordance with their newly stated views.48 Preachers can incorporate cognitive dissonance in preaching if they get their audience to agree that certain behaviors are bad or good and then point out how the audience fails to live up to that standard. Preachers can then point out how Christ died to forgive such sin and ask the people to repent and believe. 44 Perloff, 185. 45 Stiff and Mongeau, 147. 46 Perloff, 223; Stiff and Mongeau, 80; Visser and Cooper, 219. 47 Cialdini, 53. 48 Ibid., 88-89; Hogan, 91.

Reciprocity is another tool salespeople use to generate feelings of guilt and obligation to make a sale. Salespeople give items of perceived value to their customers without charge in the hope that a strong sense of obligation will motivate the receivers to purchase the items the salesperson wants to sell. 49 If evangelists seek to use reciprocity, perhaps they could point out how Jesus has already died for the listeners' sins. The gift has already been given. If they reject Christ's gracious offer of salvation, they are ungracious people and Christ's efforts for them will have been wasted. More recent studies, however, found that guilt appeals, like fear appeals, arouse a diversity of emotions and rarely lead to desired attitude or behavior changes among people today. 50 Another peripheral cue that could lead some people to convert to Christianity is social proof.

Social proof exists in the presence of several others who embrace the message communicated and can wield powerful influence.51 In a study of what psychological factors led people to convert religions, Chana Ullman found the presence of a group of believers played a significant role for nearly half of the converts she studied. 52 Billy Graham and other evangelists often ask their altar workers to leave their seats and come to the front when they give salvation invitations. The movement of the altar workers gives the impression of an enormous response and can influence

listeners who are wrestling with making a faith commitment.53 Some churches encourage the power of social proof through "call and response." The congregation becomes verbally involved in the sermon with responses like, "Amen!" and "Preach it!" To newcomers this may be evidence that the rest of the congregation embraces the message the preacher is speaking. This can be a strong peripheral cue that the message is valid. In more restrained churches, pastors can still point to the number of people involved in the church or Christianity in general as social proof.

Testimonies shared by congregants can wield this kind of influence. Group involvement may solidify the commitment of converts and increase the likelihood their faith commitments will last. Gladwell presents John Wesley as an effective example of leading lasting religious change this way: "Wesley realized that if you wanted to bring about a fundamental change in people's belief and behavior, a change that would persist and serve as an example to others, you needed to create a community around them, where those new beliefs could be practiced and expressed and nurtured. "

54 Emotional appeals have been shown to have some effect on peripheral processors in the past, but often produce negative results on central processors because of 52 Ullman, 78. 53 Cialdini, 100. 54 Gladwell. 172-173.

Their perceived manipulative nature. Preachers should use these emotional appeals sparingly and with care; however, studies have shown both central and peripheral processors are more likely to accept the message of persuasive communication when it is has a definite conclusion and call for a specific commitment.55 Rather than letting listeners determine their own ending to a sennon, preachers may be more effective when they invite their listeners to respond to sermons through altar calls, raised hands, or faith commitments to Christ. Engaging Illustrations Perhaps the most powerful tool in helping potential converts centrally process the Gospel message is the use of engaging illustrations. Scientific studies have shown that metaphors and illustrations help people who otherwise would rely on peripheral cues to process cognitively a persuasive message for two different reasons: First, metaphors or stories dealing with subjects of interest to listeners greatly increase the probability of systematically processing messages even if the metaphors are irrelevant to the arguments.

A study that used random sports metaphors completely unrelated to the message found listeners interested in sports seriously considered the same message they would have used peripheral cues to evaluate without the athletic imagery.56 Secondly, well-used illustrations enable some people to process cognitively where they otherwise would have 55 D.J. O'Keefe, "Standpoint Explicitness and Persuasive Effect: A Meta-analytic Review of the Effects of Varying Conclusion Articulation in Persuasive Messages," Argumentation and Advocacy 34 (1997): 1-12. 56 Victor Ottati, Susan Rhoads, and Arthur C. Graesser, "The Effect of Metaphor on Processing Style in a Persuasion Task: A Motivational Resonance Model," Joumal of Personality and Social Psychology 77, no. 4 (1999): 688 and 695.

No choice but to depend on peripheral cues. One study showed that when metaphors accurately demonstrated principles of the argument they increased listeners' ability to understand and remember the messages. 57 Emotionally-moving

stories and illustrations can lead peripheral processors to accept Christ even when they have been unable to follow the complete argument of a message. Many studies have shown that persuasive messages using metaphors are more effective at changing attitudes than those without. 58 Gardner found that a story that is "simple, easy to identify with, emotionally resonant, and evocative of positive experiences" can be a positive tool to persuade a diverse group.

59 Preachers who integrate relevance, emotional appeal, and engaging illustrations may increase the likelihood people wiil use their central cognitive skills to evaluate their messages positively. Simultaneously, those who are unable or unwilling to weigh the merits of their arguments will be more likely to accept Christ because of peripheral cues. 57 S. 1. Read, I. L. Cesa, D. K. Jones, and N. L. Collins, "When is the Federal Budget Like a Baby? Metaphor in Political Rhetoric," Metaphor and Symbolic Activity 5 (1990): 125-149. As a case in point, one Sunday I preached on the life of Josiah but used the metaphor of"finishing the race well." I used stories and examples from my own life and others in the real world related to races to show that how people finish depends on how well they run throughout the race. The next day a young moms' study was meeting at the church. The leader has a son named Josiah but she was unable to attend the service on Sunday. Another lady in the study came up to me and expressed how much she appreciated the message the day before. The leader asked what it was about and I remarked how it was about her son's namesake. However, the lady who was in the service looked uncomprehending the relevance of the name Josiah and said, "No, it was about finishing the race." She did not remember the name of the main character in the sermon, but she had not forgotten the metaphor and its relevance to her life. 58 Perloff, 203. 59 Gardner, 82.

Conclusion Although this author is not aware of a single previous study or work that seeks to apply the findings of the Elaboration Likelihood Model or Heuristic Systems Method of persuasion psychology to preaching directly, the principles of these two theories support the claim of this paper: preaching is more likely to persuade unbelievers to come to faith in Christ when it is characterized by: 1) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit.

CONCLUSION

This paper has shown how evangelistically effective preaching tends to be characterized by: 1) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit. This conclusion summarizes the results of the analyses that led to these seven characteristics and describe how preachers might implement these principles in their preaching.

Chapter 1 served as the paper's introduction.

It provided a story to show anecdotally how much of a difference the effectiveness of preaching makes on the likelihood of an unbelieving listener coming to faith in Christ and returning to church. The first chapter laid out the problem of preaching in America today and presented the methodology for the five analyses that produced the findings of this paper. It also defined relevant terms for the paper. Chapter 2

analyzed the preaching of Jesus, Peter, and Paul as recorded in the New Testament. used New Testament accounts and the conclusions of Bible scholars and historical researchers to demonstrate how the preaching of the three demonstrated the seven characteristics of effective evangelistic preaching. Chapter 3 demonstrated how the preaching of John Chrysostom, Girolamo Savonarola, George 95

Whitefield, and Charles Spurgeon also demonstrated the seven characteristics of effective evangelistic preaching. Chapter 4 examined the writings of a large number of today's preaching experts, and showed how the seven characteristics of effective evangelistic preaching harmonize their theories. Chapter 5 showed how the Elaboration Likelihood Method of persuasion as developed by academic psychology supports a model of evangelistic preaching consisting of the seven characteristics of effective evangelistic preaching. Appendix B analyzed the results of an empirical study of evangelistically effective and ineffective pastors, and their preaching illustrated the seven characteristics that tend to distinguish effective preaching to reaching unbelievers. Improving the Evangelistic Effectiveness of Preaching Today Nearly every preacher can apply these seven characteristics.

This section will give some specific suggestions for pastors who want to see more people reached through their preaching to actualize the characteristics. The characteristics must be tailored to the unique cultural issues of different communities by pastors who know their communities and listeners; however, the principles behind the characteristics can be applied in any church. Biblical, Christ Centered Content For a sermon to be biblical and Christ-centered, the main principles the sermon communicates should be drawn from the Bible and seek to direct the listeners to Christ. Long says, Preaching is biblical whenever the preacher allows a text from the Bible to serve as the leading force in shaping the content and purpose of the sermon. More dynamically, biblical preaching involves telling the truth about-bearing witness to-what happens when a biblical text intersects some aspect of our life and exerts a claim upon us.

1 This means that some Scripture should be included in every message and specifically support any conclusions preachers try to make. The Bible should be interpreted and applied in harmony with good exegesis of the original intent of the passage. Trask says that when preachers seek to persuade people to come to faith, they should ''allow 97 integrity with impartiality to guide the use of the text."

2 This means doing adequate study to ensure preachers are not reading incorrect messages into the text. The Bible text(s) can interact with the structure of sennons in a variety of ways. Among today's preaching experts, the starting place for the message showed more disagreement and emotion than any other issue. Many seminary professors and several pastors urged the use of expositional sermons at all times. They express concern that sermons that begin at the point of felt needs of the audience with Scripture as an after thought are like "cotton candy that appeals to people's hungers but possesses no value as food. "

3 Bartel explains how ex positional sermons work: "Expository preaching proclaims the message of a passage of Scripture to a contemporary audience in such a way that I Long, 48. 2 Trask, 175. 3 Haddon W. Robinson, "The Relevance of Expository Preaching," Preaching to a Shifting Culture: 12 Perspectives on Communicating that

Connects, ed. Scott Gibson (Grand Rapids, MI: Baker Books, 2004), 82. People hear what a passage of Scripture says, identify with the situation it addresses, become aware of how it applies to their lives, and are led to a decision."

4 On the other hand, several pastors whose ministries have led thousands to faith in Christ in recent years lean more heavily on topical sermons than exegetical ones. Rick Warren, Joel Osteen, Andy Stanley, Ed Young Jr., and Craig Groeschel do topical series and deliver them when unchurched guests are most likely to attend.

5 These preachers argue their sermons are no less biblical because their outlines are created to fit topics rather than from the text.

6 Topical sermons can provide a broader view of the whole Bible's teaching on a topic and often work better in teaching practical life skills. Hunter supports this approach on a list of "Ten ways that apostolic churches communicate the Gospel;" the first item is, "They begin where people are-their felt needs and wants."

7 The study of actual preachers discussed in appendix B supports this view. Nearly 60 percent of evangelistically effective preachers used topical sermons while 70 percent of the comparison group used exegetical sermons. Barna' s research also supports the use of topical messages rather than book series.

8 The people Rainier interviewed disagreed, and he advocates using exegetical series.

9 The strong disagreement by these two researchers is indicative of the broader 99 disagreement among preaching experts. Some experts advocate a variety of approaches. Nearly all of the New Testament sermons analyzed quoted from several Old Testament texts. Although Peter, in Acts 2, does some exegesis work on Psalm 16 and 110 and Joel 2, his Pentecost sermon's outline was not driven by any one of these texts. His exegesis simply supported the topical claim that Old Testament prophesied the outpouring of the Holy Spirit and the resurrection of Christ. The historical preachers analyzed used a variety of approaches to the text. Chrysostom nearly always preached exegetically, Savonarola used a systematic series approach to determine his preaching texts, but more often than not interpreted his texts allegorically. Spurgeon and Whitefield preferred textual sermons but did not preach systematically through books of the Bible.

10 Contemporary preachers who want to reach unbelievers will do well to consider the education level and spiritual experiences of their listeners in deciding how to approach the biblical content of their sermons. To ensure their sermons remain Christ-centered, pastors should make sure they points their listeners to Jesus in every sermon. Dresselhaus writes, "The preaching of 8 Barna, 103. Unchurched people in Barna's survey much preferred sermons dealing with issues and concerns people face in their lives (44% strongly, 19% somewhat) over book studies with verse by verse explanations (15% strongly, 6% somewhat). 9 Rainier, 45 and 58. 100 Jesus Christ and him crucified must form the nucleus o aut enttc proc amat1on.

Ven an exegetical study of the Old Testament can point to Jesus as the fulfillment of the passages pastors use. Pastors should avoid the temptation of preaching

sermons solely providing psychological solutions to common problems without directing people to Jesus. Preachers should communicate the hope and grace Jesus offers in every message if they want to see unbelieving listeners respond to the Gospel. Relevance Though the principle of relevance is timeless, its very nature means that its application is constantly changing.

Chris Altrock uses the metaphor of boarding an airplane in the US-a land where he speaks the language, eats the food, and knows some of the history-and landing in Amsterdam where he finds himself surrounded by people speaking a language he does not understand, eating food he cannot pronounce, holding values he does not share, and having a history foreign from his own. This, he says, is what has happened in the postmodern revolution of thought.

11 The non-Christian world has changed radically in the last few decades. Relevant preaching in 2007 is very different from relevant preaching in 1977. Pastors who want to see the unchurched in their communities come to faith need to understand how this cultural change has affected the lives and understandings of those outside the church. Spending time with unbelievers, 10 Dresselhaus, 79. 11 Chris Altrock, Preaching to Pluralists (St. Louis, MO: Chalice, 2004), 7. Listening to their concerns, understanding their ways of viewing the world, and even learning their ways of communicating is essential to communicating relevantly.12 101 Altrock gives pastors a head start on this process for those whose context includes preaching to postmoderns by identifying seven characteristics of postmodemism and prescribing two ways preachers can address each:

l) Postmodems are uninformed about Christianity, so preachers should not use words and stories that presume knowledge of the Bible but instead teach them the basics of the Gospel.

2) Postmodems are interested in spiritual things, so preachers should connect their listeners with God and equip them to experience God's presence on a daily basis.

3) Postmodems have an anti-institutional bias, so preachers should point out the benefits of a faith community and help them experience those benefits first hand.

4) Postmoderns tend to be pluralistic, so preachers should reveal the inclusive nature of the Gospel, while revealing the uniqueness of Jesus and the Gospel and pointing out the fallacies of pluralism.
5) Postmodems are usually pragmatic, so preachers should show how the Gospel relates to everyday concerns and offers a better life before death, not just after.
6) Postmoderns are relational, so sermons should reveal the community the church offers, bring practical help for relationships, and connect the listeners in meaningful relationships with other Christians.
7) Postmodems are experiential, so sermons should enable postmodern listeners to experience the Gospel 12 Bacik and Anderson, 110.

Through inductive and narrative preaching, testimonies, multi-sensory methods and experience. It is important for preachers to address issues their listeners face and clearly show how their messages are relevant to their listeners' lives. Warren writes, By beginning with people's needs when you preach, you immediately gain the

attention of your audience .... Three things always make it past your reticular activating system: things you value; things that are unique; and things that threaten you .... While sharing the Good News in a unique or threatening way can get attention of unbelievers, I believe showing its value to people is most consistent with how Christ taught. While most unbelievers aren't looking for truth, they are looking for relief. This gives us the opportunity to interest them in truth.

14 Even spiritual issues such as salvation, eternity, and spiritual growth can be connected to peoples' experience of peace and well-being in this life. Bacik and Anderson list several "great questions" that people, including unbelievers, often ask that, when addressed in sermons, connect with their hearts and lives: Who am I? What am I meant to do with my life? How can I experience deep, loving relationships? What should I do for meaningful work in the world? How do I support my family financially, yet not make money too important? How do I create a beautiful marriage? How do I raise my children in the best manner possible? Why do evil and suffering exist? How do I handle conflict, forgiveness, failure, sin, and other shadow sides of being human? How do I get through life's difficult crises?

How do I create a healthy relationship with time? Is it wrong to be wealthy or want to be wealthy? How can I celebrate a responsible and enjoyable sexuality? 13 Altrock, 11-12. These seven characteristics and Altrock's suggested responses form the outline for his book. 14 Rick Warren, "A Primer on Preaching like Jesus," Rick Warren's Ministry Toolbox (Online Resource), (#47), April 10, 2012, What is happiness and how does one find it? Why is it often so fleeting?

Who or what is God? How can I be more aware of or connected to God? What happens when we die?15 103 Preachers should clearly demonstrate how the messages they preach relate to the lives of their listeners (normally both pre-Christian and Christian) early in the messages to engage the attention and interest of their listeners. Jud Wilhite pastors Central Christian Church in Las Vegas. In June 2006, he preached a message series with the title ''Lost" derived from the popular television series. One of these messages was entitled "Secrets." To demonstrate the relevance of his message early on, Wilhite described the postsecrets.com phenomenon.

Tens of thousands of people have sent in post cards containing secrets they have never shared, and the anonymous postcards are published on a popular website. Wilhite showed a video of the cards early in his message to encourage his listeners to think about their own secrets. He followed the video with the statement, "We all have secrets." This is a good lead into the message's theme of forgiveness, and it hit people at a place of deeply felt needs. It spoke to both Christians and the uncommitted. Finally, he identified himself as needing forgiveness. That increased his humility and credibility and his identification with unbelieving listeners. After explaining sin and Christ's forgiveness, he concluded the message by giving several examples of common secret sins people by introducing each with the statement, "In a room this size, there is a man who. " After sharing many examples that were specific enough to be engaging, and general enough to apply to his listeners, Wilhite invited people to fill out 15 Bacik and Anderson, 61.

Their own secret cards and drop them in trashcans on the way out as a visual reminder of Jesus' forgiveness of their sins.16 One way preachers can demonstrate their messages' relevance to unbelievers is to identify with and specifically address their unbelieving audiences. Mark Driscoll pastors Mars Hill Church in Seattle. This church has been exceptionally effective at reaching postmodems in a culture typically hostile to what it sees as an intolerant evangelical Christianity. Mars Hill has not compromised the message of Christ to reach this group; however, Driscoll deliberately identifies with his unchurched listeners. In a message on 1 Corinthians 2, Driscoll began, "If you are like me ... before I became a Christian, I thought Christians were some of the weirdest, freakiest, nut jobs on the planet-social outcasts and just the weirdest people I had ever met.

Some of you who are still non-Christians are, like, 'I know!"' Driscoll went on in detail and with humor to describe his negative early impressions and experiences with Christians. Many unbelievers in his congregation that day likely shared these impressions. As Driscoll shared his journey from skepticism to faith in Christ, he established a common road that motivated and equipped unbelieving listeners to make the same journey. 17 Some basic principles of relevant communication are easy to overlook but essential for effective preaching to unchurched people. Preachers need to avoid churchy jargon and terms that those without church experience are unlikely to understand. They 16 Jud Wilhite, .. Lost: Secrets," (sermon, Central Christian Church, Las Vegas, NV, June 11, 2012), http://www.theholyseedchurch.com (accessed 15 June 2012). 17 Mark Driscoll, "Boasting about Jesus," (sermon, Mars Hill Church, Seattle, January 29, 2006), http://www.theholyseedchurch.com (accessed 5 September 2012).

Should avoid using words that imply everyone in the room should already be familiar with the Bible. For example, pastors who say something like, "Of course you know the story of Joseph" insults those who have never read Genesis. Pastors should be careful to be inclusive in their address and avoid insulting unbelievers unnecessarily. One comparison preacher in the empirical study actually began his sermon with disparaging remarks about non-Christians in America. All of the analyses showed relevant sermons are more effective than irrelevant ones. Preachers' efforts at understanding the unchurched and learning to communicate in a relevant way will likely bear much fruit in reaching unbelievers for Christ. Persuasive Appeal To make sermons persuasive in leading unbelievers to faith, preachers should find simple~ clear approaches and structure their sermons accordingly. They should use a wide variety of good quality evidence to support their points and, in most cases, call their listeners to specific commitments.

The majority of the experts said sermons targeting unbelievers should stay simple, to the point, and easy to understand. Even many who advocate exegesis do not recommend deep teaching in weekend sermons. Duduit, editor of Preaching journal, Miller, and Stanley and Jones strongly suggest having one simple idea in every message.18 Miller points out that nearly all other public events use one-point kind of listener participation in sermons to connect with postmodern listeners. He suggests [M]onitoring the reaction and resistance of your congregation with feed-back loops like "I see some smiles" or "I feel some scowls out there. " Non-threatening interactivity includes call-backs like "Will you repeat after me?" or "Tum to your neighbor and say, " or safe karaoke sermons like Hletters from home,"

pageants, or dramatic monologues and dialogues ("duet sermons"). Or it can include risky karaoke sermons like "brown bag sermons," mediated sermons, talk-back sessions, sermon seminars, or ... "roundtabling" where the dynamics of roundtable conversation actually midwife the sennon.22 107 Several of the target preachers evaluated for the empirical study described in appendix B integrated these kinds of interactive elements-especially the call-backs.

The writers consulted for chapter 4 called for a variety of logical approaches to help preachers convince the unconvinced. Several writers advocated Socratic dialogue. Jeffrey Arthurs calls this a "two-sided argument." To bring listeners along in the process and help their faith development, preachers explore other explanations of reality and spiritual issues. Preachers present and analyze multiple perspectives on an issue, and anticipate listeners' objections.23 Honeycutt encourage preachers to raise doubts in cynical listeners about the listeners' own doubts. If skeptics can begin to doubt their skepticism as much as they doubt the Christian faith, they are near to the Kingdom of God.24 22 S weet, And Glory Crowns the Mercy Seat, 13. 23 Jeffrey D. Arthurs. The Postmodern Mind and Preaching." Preaching to a Shifting Culture: I 2 Perspectives on Communicating that Connects. Scott Gibson, ed., 191-192; Johnston, 150-151. 24 Honeycutt, 94-95.

Loscalzo and Johnston suggest structuring sermons inductively. In past centuries, when most people accepted the veracity of the Scriptures and the authority of pastors, deductive approaches worked. Today's listeners, however, often accept their own experience and ideas as the ultimate authority. If preachers can connect with their I isteners at the point of their experience, they can then lead listeners to the bigger story of Scriptural truth their messages seek to convey. The inductive process naturally provides a suspense that postmoderns are accustomed to in the entertainment world and develops a greater desire to hear the conclusion.25 Loscalzo, however, cautions against protracted arguments because postmodems tend to think mosaically-always aware of the whole while looking at the component parts-rather than linearly.26 Sweet says Postmodemism demands going a step beyond inductive sermons to abductive sermons. "Abduction is 'a feeling kind of knowing' not sufficient in and of itself but indispensable in the knowledge of truth. It is a more basic form of reasoning than deduction or induction because it is the function of induction and deduction to test abductions and because it is sensory knowing."27 He urges preachers to make their sermons as "EPIC" (Experiential, Participatory, Image-rich, Connective) as possible.28 Preachers should strive to integrate a wide variety of good quality evidence. In addition to the Bible, preachers can use statistical and scientific data, quotes from experts, 25 Loscalzo, 39-40; Johnston, 151-155. 26 Loscalzo, 118. 27 Sweet, And Gl01y Crowns the Mercy Seat, 3. 28 Ibid., 5-25.

testimonies from real people, and real world examples of sermons' principles to help convince listeners of the messages' truth. A majority of the preachers evaluated for appendix B used common sense and everyday experiences most listeners could understand to prove their points. Mike Hosueholder pastors the Lutheran Church of Hope in Des Moines, Iowa. His church has experienced explosive growth in recent years-most of it from previously unchurched people. For their Easter 2006 message, the church rented the largest arena in the city. Householder presented a variety of types of evidence in that message. He did some biblical exegesis on the resurrection

texts and added some historical insight. He used archaeological and scientific data to refute some common arguments against the resurrection of Christ. He had a doctor from the congregation share what a crucifixion victim goes through physically and how the Gospel of John's account of Jesus' crucifixion accurately describes that medical condition.

A couple from the church shared testimony of how their lives had changed since they came to faith in Christ. Householder explained the relevance of the resurrection to the lives of his listeners, and he concluded the message with a specific and passionate call to faith in Christ. Householder's faith in Jesus and love for all the people was evident through an emotional breaking in his voice.29 It is important to call listeners to a spiritual commitment at the end of the message. On some occasions, a sermon's topic may not lend itself to a specific call to faith or action, but in most cases, people are far more likely to experience life change if 29 Mike Householder, "Rolling Stones," (sermon, Lutheran Church of Hope, Des Moines, IA, April 16, 2012), http://www.theholyseedchurch.com (accessed 20 April 2012).

Experiences" in their sermons improved preachers' effectiveness.31 Having other people share their stories can move unbelievers' emotions and encourage them to respond to sermons. When testimonies are live, pastors should coach those who share to make sure their stories are short yet effective. Many churches use video to share these kinds of testimonies to enhance the experience and control timing. Sometimes pastors may hear stories of real people in their congregations that involve important issues, yet are far too personal or embarrassing to be shared by name. In some cases, it may be appropriate to build composite stories that deal with real issues in a natural way while protecting the anonymity of the sources.32 Whether a story is personal or not, it is important that it relate directly to the main point of the sermon. 33 Metaphors and verbal images can help listeners understand and remember a sermon. Allen says, "An image is a word-picture. When it is spoken, it evokes or creates a scene in the mind, heart, and will of the listeners. An image can be very short, or it can be developed in several sentences, even paragraphs." An entire sermon can be built around a metaphor. The Bible texts often use metaphors and images to communicate spiritual truths. Preachers can adapt biblical metaphors and images. For example, Bob Marvel preached a message using water as a metaphor for sex derived from Proverbs 5: 15. After explaining God's standard for purity, Marvel took a bottle of water with some dirt and cat litter added. It provided a tangible illustration for how damaging a little bit of 31 Bacik and Anderson, 17. 32 Ibid., 64. 33 Ibid., 127.

Mpurity can be. He closed with an invitation for everyone to take a bottle of pure water on the way out. He even addressed those who did not accept his message specifically and ask them to take a bottle anyway and read the label. For those who accepted the challenge of his message, the bottle was to represent a lifelong commitment to sexual purity. 34 Pastors can also look for non-biblical metaphors and images to help their listeners understand and implement the truths of their messages. For example, Wayne Cordeiro preached an entire sermon around a metaphor derived from a harbor in Italy with one narrow safe access from the sea that required the harbormaster to place three separate lights on the hillside above the harbor. Only when a ship's captain could see all three lights in one line did he know it was safe to entire the harbor.

Cordeiro went on to equate those three lights to three attitudes his listeners need to have aligned in their hearts to be able to enter with Jesus.35 Humor can be a very effective way to keep listeners engaged. The Bacik and Anderson study identified humor as the seventh most important factor in distinguishing effective preachers. The effective preachers in this paper's empirical study used humor more effectively than the ineffective preachers. Some of the experts consulted for chapter 4 caution against certain types of humor, however. Miller warns against jokes, and instead advocates light-hearted humor from real Iife.36 Pastors should avoid humor that 34 Bob Marvel, .. Let's Talk about Sex I," (sermon, Cornwall Church, Bellingham, WA, March 26, 2006), http://www.comwallonline.com (accessed 20 April 2006). 35 Wayne Cordeiro, .. Palm Sunday," (sermon, New Hope Christian Fellowship, Honolulu, April 9, 2012), http://www.theholyseedchurch.com (accessed 20 April 2012). 36 Miller, 105-106 and 183.

Insults groups of people or individuals; however, it may be beneficial for preachers to make fun of themselves. 37 As long as self-depreciating humor does not undermine their credibility, well-told personal stories of pastors' mistakes and difficulties can help on many fronts: People more readily identify with the pastors. Laughter makes listeners feel better about the church experience. Pastors seem more humble and authentic. People understand the grace of Christ can apply to them. This kind of humor may move listeners emotionally to be more ready to respond to the Gospel. Another kind of humor used by the majority of effective preachers in the empirical study is off-the-cuff comments, usually one or two sentences thrown out at various times during messages. Stand up comedians, television situation comedies, and humorous movies use off-the-cuff comments to keep people laughing. Off-the-cuff comments include: plays on words (for example, Mark Driscoll's, "We put the fun back into /undamentalism"38), use of irony and appropriate exaggeration (for example, David McDonald describing his baptism,

"It was my dad who was able to baptize me, holding me under for eight or ten minutes before letting me up for air"39), and preachers making fun of their own verbal mistakes. Timing and use of vocal tone can enhance the delivery of all humor and especially these one-liners. Some people are naturally gifted at this kind 37 Earl Creps, "Text Meets Text: Preaching with Real-Time Feedback," (article on-line), http://mondaymorninginsight.com/index. php/site/comments/text_ meets_ text_preaching_ with_real_time_feedback/ (accessed 19 February 2007), promotes the value of self-deprecating humor and says, "Humor can have no victim but me." 38 Mark Driscoll, "Under Authority like Christ," (sermon, Mars Hill Church, Seattle, July 19, 2006, 9 AM service). 39 David McDonald, "Insurresurection," (sermon, Westwinds, Jackson, MI, April 16, 2012), http://www.theholyseedchurch.com (accessed 20 April 2012), of humor, but if pastors study other effective preachers and comedians, they can develop comedic timing and sensitivity to the opportunities for off-the-cuff comments. 40 Mark Driscoll specifically studied stand up comedians to improve his humor delivery.41 An example of the good use of comedic timing is Bob Marvel who completed the introduction of his sermon on sex by saying, "So we're going to talk about sex" as ifhe. were going to continue the sentence. Instead, he paused for about two seconds then said, "So, I think we ought to pray." His tone of voice communicated that he understood this would be a tough subject for everyone and that they needed God's help.

The suspense his brief pause brought was resolved with humor through his light-hearted request for prayer. Later in the same message, he quoted from Genesis 2, "Adam said, 'You are bone of my bone and flesh of my flesh."' Then he said, "That's Hebrew for, 'Hubba-hubba, ding-ding, she's got everything! "'42 Although these one-liners sound off-the-cuff, preachers can write them into their messages in advance to keep their listeners engaged throughout their sermons. Creativity and variety in illustrations and the means of presentation can help engage listeners and maintain their interest and attention. Sweet says such creative variety is essential in this postmodern world: "To embrace participation is to embrace imperfection over control; to leave lots of breathing room for God's Spirit to work. It is worship that's more slot machine than gumball machine: worship where you never know 4° Creps says, "The optimal large-group communication genre is stand-up comedy." 41 Driscoll, Confessions, 70. 42 Marvel.

What's coming up next versus putting a quarter in and the same thing comes out except in different colors. "43 Well-illustrated messages are far more memorable and far more likely to lead to life change than those without illustrations. Dynamic Delivery Preachers who want to see people come to faith through their preaching need to ensure their deliveries are a good as possible. Natural, passionate delivery with lots of vocal variety and a positive tone using good gestures and few notes can increase the effectiveness of pastors' preaching. Preachers need to fight the urge to put on a "preaching voice." Even Holden Caulfield, the anti-hero of J. D. Salinger's classic Catcher in the Rye, hated inauthenticity: "If you want to know the truth, I can't stand ministers.

The ones I've had at every school I've gone to, they all have these Holy Joe voices when they start giving their sermons. God, I hate that. I don't see why ... they can't talk in their natural voice. They sound so phony when they talk."44 Bacik and Anderson say., "You will be more effective as a homilist when your style matches your personality, when you can be yourself in the act of sharing the good news with others. ,,4s While maintaining an authentic style, preachers should also be energetic and passionate in their delivery. Miller encourages preachers to draw energy from three sources: 1) personal interest in the subject, 2) a conscious push, and 3) the Holy Spirit's 43 Sweet, And Glory Crowns the Mercy Seat, 14. 44 J. D. Salinger, Catcher in the Rye (Boston: Little, Brown, 1951), 100. 45 Bacik and Anderson, 138.

Empowering work. 46 As the psychology analysis in chapter 5 revealed, a slightly faster than normal rate of speech helps communicate energy, passion, conviction, and expertise.47 Good vocal variety in tone, rate, and volume with good use of pauses keep a sermon interesting; however, in many American churches speakers overdo the volume and energy and rob themselves of authenticity. Significant exceptions are African American and Latin American churches that may respond well culturally to enthusiastic preaching. Preachers should also use a positive, loving tone of voice on most occasions to prevent alienating spiritual seekers. Avoid sharp and falling tones at the end of words, and instead use varying pitch. Many of the effective preachers analyzed for appendix B used vocalizations and characterizations that introduced humor and maintained interest.

The variation ranged from using different voices for different characters-including retellings of the Bible stories-to using sound effects to enhance illustrations.

Preachers should develop a natural physical presence in sermon delivery. Childers asks, "Want your sermons to sail out into the listener's minds and hearts and not just dribble down the front of the pulpit? Let your body have its say."48 She suggests maximizing visual interest by moving in triangles. Preachers should save the middle front of a platform for peak moments and move in 45-degree angles on either side of that 46 Miller, 83-86. 47 See page 807. 48 Childers, 135. point. 49 One simple way preachers can improve their delivery is to smile as they speak. This can increase speakers' likeability and credibility.

50 Several experts advocate memorizing a sermon and delivering it without notes. Stanley and Jones ask why preachers would expect their congregations to remember their sermons if preachers cannot. "Constantly referring to notes communicates, 'I have not internalized this message. I want everybody else to internalize it, but I haven't. "'51 Many of the target preachers evaluated spoke from memory or used few notes. Authenticity Because preachers are major parts of their messages, their authenticity is vital to their effectiveness. Sermons must communicate pastors' humility, integrity, conviction, and love for their Lord and listeners. Several of the other six characteristics intersect here.

The content, structure, illustrations, delivery, work of the Holy Spirit, and relevance of messages cue listeners to preachers' authenticity. Huffman explains how these all cooperate: I discovered that people sense our desperate desire to apply the biblical message to ourselves and our problems prior to sharing that word with them. This builds a personal identification factor. They want to identify with the preacher who is a real person dealing with the real world in his or her own life. The hearers of the Word want to sense "believability," "credibility," and "integrity" in their preacher. Nonverbal gestures, physical bearing, eye contact, vocal variety, and the use of comic relief, all with one's normal communication style, are important to the hearer.52 49 Ibid., 142. 50 See page 78. 51 Stanley and Jones, 135. 52 Huffman, 40.

Probably the most important thing preachers can do to maintain this kind of authenticity is to stay deeply in love with Jesus Christ. It is also important to love the people who hear the sermon-both those in church every Sunday and those there for the first time. Preachers should convey a sincere love for their Lord and their listeners through their words and delivery. Preachers should also be authentically transparent about their own struggles when appropriate. Anderson says, "A preacher who can communicate a genuine sense of having wrestled with the difficulty of keeping spiritually centered in a materialistic, work-centered, time-starved culture will have listeners' full attention."53 Creps says authenticity: Seems to require a high level of spontaneity, is helped by using either no notes or a manuscript (for word control), and feels like a roller coaster ride when you 're in the middle of it. What it lacks in polish is made up for in energy, sincerity, and personal commitment. 54 Preachers should never compromise their convictions in the messages they preach. Authentic humility and conviction are powerful forces in the effort to encourage listeners to respond to gospel messages. Holy Spirit Empowering The final characteristic of effective preaching may be outside preachers' control; however, all the analyses in this paper indicate the importance of the Holy Spirit's role in 53 Bacik and Anderson, 60. 54 Creps.

Preaching. The most important thing pastors can do to increase the empowering work of the Spirit is to pray. Capon says, "You must pray if you're to be of any use to God as a preacher-or as anything else. "55 Bacik and Anderson write, "Prayer reminds us of our absolute dependence on God in carrying out the crucial preaching ministry, and it makes us more receptive to the wealth of meaning found in the Scripture passages. "56 Preachers should begin their preparation with prayer and pray throughout the process, allowing time for the Spirit to give guidance on what and how to deliver a message. Most of the experts from chapter 4 who dealt with preparation encouraged a week-long preparation process saturated in prayer to give God plenty of opportunities to speak through the process. Prayer before delivering the sermon is important, too. Adam Hamilton, pastor of one of America's largest United Methodist churches, tells of a time he spent so much time in sermon preparation, he neglected to pray.

He sensed God convict him of that as he was on his way to the first of six Christmas Eve services. He took what little time he had left to pray for those who were about to come. An hour later I got up to preach and the sermon was fine. It was well written. My presentation was okay. Yet I knew there was something missing .... So it went for the first three services .... Just before I got up to preach the fourth service I felt God speaking to me again. This time I heard the Lord say, "I let you do the first three on your own power. Now I will show you what happens when you preach with the power of my Spirit." As I began to preach at that service, I felt the heaviness in my heart dissipate. I felt a power in my preaching. In the midst of the congregation something palpable happened to the congregation. You could hear a pin drop. The service was almost overwhelming. This continued through the rest of the evening's sermons. At the end of one of 55 Capon, 69. 56 Bacik and Anderson, 109. the last services my wife came to me-she had been present for the first service and now for one of these last three. She said, "What did you do to your sermon? It was so different from before."

The truth is, it was exactly the same manuscript, exactly the same sermon-only this time it was preached with the power of the Holy Spirit. 57 120 Finally, the message and the entire worship service should be structured to allow people to experience the working of the Holy Spirit. How this happens will vary depending on the denominational and cultural leanings of the individual church. In some cases, God speaks in shared silence. Sometimes an appropriate song at the end of a message allows the Holy Spirit to bring the message home. Altar calls are effective in many settings. In many churches, the Eucharist can be a powerful, participatory experience with God at the conclusion of a message. Jesus said the Holy Spirit would be the convicting and empowering force in the church's ministry of communicating the gospel (John 16:8-11, Acts 1 :6-8).

Preachers who want to reach people with that message must be empowered by the Holy Spirit and give the Spirit an opportunity to work on the minds and hearts of the listeners. Conclusion This chapter has provided some guidelines preachers can follow to incorporate the seven characteristics of effective evangelistic preaching advocated by this paper. Pastors can measure the effectiveness of their efforts in three ways. The first is to measure their own performance based on the seven characteristics. Some writers advocate self-57 Adam Hamilton, Unleashing the Word(Nashville, TN; Abingdon, 2003), 147-148.

Evaluation through video or audio recordings. 58 Preachers can begin by listening to their messages before they implement these suggestions. As they incorporate the seven characteristics, they could listen to their messages on a weekly basis, periodically going back to the earlier sermons to ensure they are making progress. Pastors could also enlist the help of their congregations or unbelieving acquaintances. They could develop an evaluation sheet based on the seven characteristics and ask people to evaluate their messages on the seven criteria. As their average scores increase, pastors can be encouraged that their preaching is improving. Finally, pastors can measure the outcome of their efforts.

The ultimate objective of this paper is to see increasing numbers of people come to faith in Christ. As more people become Christians through their preaching, pastors will obtain their real objective. Preaching alone will not solve all the evangelistic problems of the twenty-first century church in the United States.59 God has chosen throughout history, however, to use preaching to bring people to faith in his Son, Jesus Christ. If this generation of preachers can learn their lessons from the New Testament, history, homiletic experts, and those who are doing it right, with God's help evangelistic preachers can see many more come to know Jesus in the years ahead. May the Lord enable them to make that happen. 58 Stanley and Jones, 179-180. 59 See page I 0.

5. How the Elaboration Likelihood Model Works Facilitating Central Processing Biblical, Christ-Centered Content Facilitating Peripheral Processing Authenticity Dynamic Delivery Holy Spirit Empowered Facilitating Both Central and Peripheral Processing Relevance Persuasive Appeal Engaging Illustrations Conclusion

The attached spreadsheet is a summary compilation of the different approaches advocated for evangelistic sermons by homiletic experts analyzed. In some cases, the writers used the exact words found in the headings, in other cases, they implied agreement with the concepts. There is some subjectivity in the placement of comments, but use of this spreadsheet greatly helped to simplify and evaluate a wide variety of information. The "Aspect of Preaching" column has been sorted to correspond to the categories listed in this essay. This paper did not address every item listed. Where comments and aspects were similar, they were combined to provide a simpler overview for analysis. Some of these authors did not specifically address evangelistic preaching. Many of the works consulted were parts of larger volumes and/or narrowly focused on a certain aspect of preaching. The annotated bibliography notes the theological perspective of the writers and the focus of their works consulted. In the following tables, a "1" indicates the writer advocates this trait either explicitly or implicitly. An "O" indicates the writer explicitly opposed the use of this trait in evangelistic preaching. An "S" indicates the writer allowed judicious use of this trait on some occasions.

preachers. Although their goal was not the unchurched, the results nearly matched the findings of this paper. Bagby, Dustin. "God is in the Pub." In The Relevant Church: A New Vision for Communities of Faith. ed. Jennifer Ashley. Lake Mary, FL: Relevant Books, 2004. This is one essay from a book compiling essays from emergent church leaders around the world. Bagby pastors Mosaic Manhattan. Barna, George. Grow Your Church from the Outside In. Ventura, CA: Regal, 2002.

130 George Barna is arguably the evangelical church's leading researcher. In this book, Barna presents the results of a study of the unchurched revealing what keeps them away from church, what would bring them back, and what would effectively connect them to Christ. Preaching is one of many factors addressed. Bartel, Leroy. "Pentecostal Preaching and Homiletics." In Foundations for Pentecostal Preaching. ed. James Bridges. Springfield, MO: Gospel Publishing House, 2005. This book was prepared for a Pentecostal preacher's conference and presents articles from Assemblies of God professors and leaders. Bartel is dean of Southwestern Assemblies of God University. Bridges, James. "Introduction." In Foundations for Pentecostal Preaching. ed. James Bridges.

Springfield, MO: Gospel Publishing House, 2005. This book was prepared for a Pentecostal preacher's conference and presents articles from Assemblies of God professors and leaders. Bridges is the denomination's General Treasurer. Capon, Robert Farrar. The Foolishness of Preaching: Proclaiming the Gospel against the Wisdom of the World. Grand Rapids, MI: Eerdmans, 1998. Capon is an Episcopalian priest. This book does not describe preaching to the unchurched per se, but it does provide a unique approach and a mix of practical and theoretical suggestions. Chapell, Bryan. "The Necessity of Preaching Christ in a World Hostile to Him." In Preaching to a Shifting Culture: 12 Perspectives on Communicating that Connects, ed. Scott Gibson, 59-77. Grand Rapids, MI: Baker, 2004. This work consists of twelve separate essays written by theologically conservative homiletics professors and two pastors on how to preach effectively to postmoderns. Chapell teaches at Covenant Theological Seminary.

The Future of Expository Preaching." Preaching 20 (Nov-Dec 2004): 28-32. This is article by Chapell argues the merits of expositional preaching over topical preaching. Dresselhaus, Richard. "Pentecostal Preaching and Exegesis." Foundations for Pentecostal Preaching. ed. James Bridges. Springfield, MO: Gospel Publishing House, 2005. This book was prepared for a Pentecostal preacher's conference and presents articles from Assemblies of God professors and leaders. Recently retired, Dresselhaus was one of the movement's leading pastors. Duduit, Michael. "Preaching Truth in a Whatever World." Seminar. Preaching Magazine. Northwest Baptist Seminary, Tacoma, WA, October 6, 2004. This conference was designed to help pastors preach more effectively in the postmodern world. Duduit is editor of Preaching Magazine. Fasol, Al. "Preaching Evangelistically with Biblical Authority," and "Hiding Behind the Cross As You Preach." In Preaching Evangelistically: Proclaiming the Saving Message of Jesus, Al Fasol, Roy Fish, Steve Gaines and Ralph Douglas West, 63-7 4 and 91-106. Nashville, TN: Broadman and Holman, 2006. Four Baptist homiletics professors and pastors wrote this book offering specific recommendations on how best to preach to unbelievers. Each author wrote one or more chapters. Fasol teaches at Southwestern Baptist Theological Seminary. Frost, Michael. "Preaching in a Post-Literate Age." http://www.cegm.org.au/articles (accessed November 10, 2004). This article features the author's ideas on how best to preach to postmodems. Frost is a professor at Morling Theological College in Sydney, Australia. Gaines, Steve.

"The Setting of the Evangelistic Sermon" and "Preparing the Evangelistic Sermon." In Preaching Evangelistical/y: Proclaiming the Saving Message of Jesus, Al Fasol, Roy Fish, Steve Gaines and Ralph Douglas West, 1-16 and 43-62. Nashville, TN:

Broadman and Holman, 2006. Four Baptist homiletics professors and pastors wrote this book offering specific recommendations on how best to preach to unbelievers. Each author wrote one or more chapters. Gaines pastors Bellevue Baptist Church in suburban Memphis.

Gibson, Scott. "Biblical Preaching in an Anti-Authority Age." In Preaching to a Shifting Culture: 12 Perspectives on Communicating that Connects, ed. Scott Gibson, 215-227. Grand Rapids, MI: Baker, 2004. This book consists of twelve separate essays written by theologically conservative homiletics professors and two pastors on how to preach effectively to postmodems. Gibson teaches at Gordon-Conwell Theological Seminary. Graham, Billy. "Evangels of Grace." In The Pastor's Guide to Effective Preaching. Kansas City, MO: Beacon Hill, 2003. This book reprints articles on preaching from a wide variety of experts. World-renowned evangelist Billy Graham first shared the words of his article with a gathering of evangelists in Amsterdam in 1983. Hamilton, Adam. Unleashing the Word. Nashville, TN: Abingdon, 2003. Hamilton, one of the United Methodist Church's leading pastors, provides a description of his approach to preaching. He focuses much of his material on bringing the unchurched to faith. Hansen, David.

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Improving the Effectiveness of Preaching Today Biblical, Christ-Centered Content Relevance Persuasive Appeal Engaging Illustrations Dynamic Delivery Authenticity Holy Spirit Empowered Conclusion Appendix Research Of Current The Holy Seed Church

The attached spreadsheet is a summary compilation of the different approaches advocated for evangelistic sermons by homiletic experts analyzed. In some cases, the writers used the exact words found in the headings, in other cases, they implied agreement with the concepts. There is some subjectivity in the placement of comments, but use of this spreadsheet greatly helped to simplify and evaluate a wide variety of information. The "Aspect of Preaching" column has been sorted to correspond to the categories listed in this essay. This paper did not address every item listed. Where comments and aspects were similar, they were combined to provide a simpler overview for analysis. Some of these authors did not specifically address evangelistic preaching. Many of the works consulted were parts of larger volumes and/or narrowly focused on a certain aspect of preaching. The annotated bibliography notes the theological perspective of the writers and the focus of their works consulted. In the following tables, a "1" indicates the writer advocates this trait either explicitly or implicitly. An "O" indicates the writer explicitly opposed the use of this trait in evangelistic preaching. An "S" indicates the writer allowed judicious use of this trait on some occasions.

preachers. Although their goal was not the unchurched, the results nearly matched the findings of this paper. Bagby, Dustin. "God is in the Pub." In The Relevant Church: A New Vision for Communities of Faith. ed. Jennifer Ashley. Lake Mary, FL: Relevant Books, 2004. This is one essay from a book compiling essays from emergent church leaders around the world. Bagby pastors Mosaic Manhattan. Barna, George. Grow Your Church from the Outside In. Ventura, CA: Regal, 2002.

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The Empirical Study of Evangelistically Effective And Ineffective Preachers

This appendix provides and analyzes the results of an empirical study by the author of actual preachers. This study provides anecdotal evidence that supports and illustrates the claim of this paper: preaching can become more effective at leading unbelievers to lasting faith in Christ if it consists of: I) biblical, Christ-centered content, 2) relevant to unbelieving listeners, with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit. Chapters 2 and 3 demonstrated that these seven characteristics typified effective evangelistic preaching in the New Testament and at various times in church history.

Chapter 4 showed how today's preaching experts recommend these seven characteristics, and chapter 5 demonstrated how the principles of contemporary persuasion psychology are compatible with these characteristics. In order to see how these elements of preaching impact actual preaching settings, the author of this paper developed a list of target churches of various sizes, locations, settings, and denominations that have seen significant conversion growth since the arrival of the current senior pastor. Data from the first group were compared to a group of churches that have seen a significant decline in conversions since the arrival of the current senior pastor. These lists went through several iterations as some churches that appeared to have significant growth did not see many conversions, experienced pastoral change, or had large fluctuations in attendance.

The final list consisted of 32 target preachers and ten comparison preachers. The author of this paper developed an evaluation grid including 184 elements of each message to evaluate. These included all of the factors suggested in the four previous studies plus other elements often recommended by experts in public speaking. Specific criteria for the churches are provided, but the pastors and churches are anonymous to protect the self-esteem of the comparison pastors. Whenever possible, three sermons from each preacher were reviewed and scores were averaged and placed into the grid. Each preacher was scored on each element. Table 3 lists these scorings.

The numerically scored elements were rated between 0.0 and 5.0. The mean and standard deviation of each item for target preachers and comparison preachers were calculated on the grid to determine which elements were not significant (N-Less than ~ standard deviation between the target and comparison preacher means), possibly significant (P-between and 1 standard deviation difference between the targets and comparison preachers), significant (S-between 1 and 2 standard deviation difference) and very significant (VS - more than 2 standard deviation difference between the target and comparison means). Table 3 lists the evaluated pastors by a letter (T for target preachers and C for comparison preachers) and a number. The key for church characteristics (noted on pages 159-160) is found on pages 183-184. Several items were scored quantitatively. These categories were compared on a percentage basis to determine significance. Other items were scored verbally. A visual comparison was used to determine significance.

There is admittedly a large subjective element in this study. One evaluator conducted all of the reviews. Many of these categories are subjective by nature. A different series of churches or a different evaluator might lead to slightly different results. On the other hand, the scope of preachers studied, the clear definition of each criterion, and the enormous number of sermons evaluated offers objective and consistent summary results to this study.

churches are more likely to see a large number of conversions. However, what the results of this section do show is that preachers holding to the authority of Scripture and Christ as the only way to God can be ineffective. In other words, the view that the Bible alone leads people to faith in a sermon is simply not true. The truth of Scripture must be effectively communicated. This leads to the significance of the other factors. Relevance Relevance to Unbelievers All earlier studies showed that a message relevant to the life of the listener was far more likely to be accepted.

A large number of preachers today, however, preach sermons directed specifically to members of their churches or Christians in general. This element determined how relevant the topics of the sermons by a given preacher were to a non-Christian listener. Several preachers' sermons varied in their relevance from week to week depending on the topic for any given week. There was a wide variety of scoring in this category for both groups. However, target preachers' sermons overall were significantly more relevant to unbelievers than those of comparison preachers. Issues Listeners Deal With This question probes the practicality of a sermon's topic and material.

The other studies showed preaching is more effective when it addresses an issue the listener deals with in her everyday life. A sermon that was theoretical or theological in nature or addressed a topic only relevant to church-going Christians was scored low. Effective churches were much more likely to tackle issues that unbelievers deal with in their everyday lives. Felt Needs and Wants 168 Some experts said a sermon should address the felt needs and wants of unbelieving listeners. Although highly subjective, evaluation of this element considered the likelihood of the topic being an emotional issue for an unbelieving listener. If the sermon addressed common concerns such as family, money, happiness, fear or overall well-being it was scored high. Once again, target preachers were more likely to address these types of issues in their preaching.

Demonstration of Relevance Part way through the evaluations it became clear that although two preachers may both address equally relevant issues for an unbeliever, one preacher might be far more effective at motivating the listener to consider the message by demonstrating its relevance. Although this category has much in common with the evidence categories discussed later, rather than persuading the listener of the message's truth, this element draws the reader in by showing him how the topic applies to his life. The use of rhetorical questions, personal stories, and even jokes can help a listener understand that a message is relevant. In this case, there was a very significant difference between the target and comparison preachers.

Language a11d Style oftl,e Target Audience 169 All studies showed that listeners are far more likely to respond to a message communicated in their everyday language. This is a function of the elements of verbosity (a high number of long words and sentences), unfamiliar words (Christianese is a slang term referring to words used only among Christians and not likely to be understood by an unbeliever), and the use of slang or vernacular. Though this element did not show as much significance as other elements of relevance, target churches are less likely to use Christianese and verbosity, and more likely to use slang and vernacular and speak the way unbelievers do. Intended Audience One way a preacher shows the relevance of his message is by specifically identifying an intended audience. When a preacher specifically speaks directly or indirectly to unbelievers, he is more likely to gain their attention than by specifically addressing only Christians.

In this study target preachers specifically addressed unbelievers or both believers and unbelievers far more often than the comparison pastors did. They also avoided negative remarks about unbelievers (except in jest in a few cases) and readily identified themselves with unbelievers. The preacher and his unchurched listeners were also more culturally similar. All of these illustrate how an evangelistically effective preacher works to make his message relevant to unbelievers and skeptics.

Category Summary Target pastors in the study tended to be more relevant to unbelieving listeners. They usually chose topics to which unbelievers could relate and addressed the felt needs of unbelievers. They were also much more effective at demonstrating the relevance of their topics to the lives of unbelieving listeners through stories, examples, and statistics. Target preachers tended to identify more with unchurched people and speak to them directly to help demonstrate the relevance of the message to their lives. The vast majority of comparison preachers addressed only believers.
Target preachers were more likely to speak in the same way unbelievers do by using common vernacular and slang and avoiding church-specific terms and interjections. In every evaluated element related to the relevance of sermons, target preachers were more effective on average than the comparison preachers were. Persuasive Appeal I ntrod11ction Preachers introduced their sermons in a wide variety of ways.

Although no one approach stood out, the effective preachers were more likely to engage the audience and the topic in a compelling way from the beginning of the message. Two of the comparison pastors would likely have offended an unbelieving listener from the very beginning. Structure of tl,e Sermon Some contemporary

experts advocate using nothing but expository preaching, in which a sermon's structure and content is drawn directly from one passage of Scripture.

Although more than 30% of effective preachers used this approach, more than twice that number preferred a topical outline drawing from many passages. Evangelistically ineffective preachers were more than twice as likely to use an expositional approach as effective preachers were. Length Although the comparison pastors studied preached an average of 8 minutes less than the target preachers, a larger portion of the comparison preachers come from mainline denominations that typically allocate less time for the preaching portion of the service than fundamentalist or Pentecostal churches. There was a great variety of sermon lengths in both categories leading this item to be insignificant in the results of the study. Complexity of Argument This item attempted to measure the intelligence ability and effort required to follow the argument through to its completion. A higher score means a more complex structure was used.

A high score could also indicate a sermon with multiple unrelated thoughts. In general, arguments of effective preachers were simpler and easier to follow. Appropriate for the People? A church with a high percentage of well-educated people in its community can do well with a complex, but well structured sermon argument. However, most of the population prefers a simpler structure. Again, target churches are better at communicating at a level the unchurched in their community can understand.

Structure Clear and Obvious? Some preachers do not clearly tie in the data, stories and biblical texts in their sermons. Others clearly identify their thesis and the relationship of all the material. Target preachers were significantly more likely to use clear and obvious structures in their sermons. Amount of Random Content or Str11ct11re This item measured the amount of material in the sennon not directly related to the thesis, if there was one. When a sermon had a large amount of random or irrelevant material, it was scored high.

Effective pastors had far less random content than ineffective ones. Use of Claims and Warrants This item sought to measure how well a pastor argued the main points of his 172 sermons. Comparison pastors were significantly more likely to make claims that were not well connected to good evidence than the target preachers were. Quantity of Evidence The Elaboration Likelihood Method (ELM) of persuasion theory suggests that people who do not have the time, energy, or ability to evaluate the quality of an argument will often do so on the basis of the number of arguments used.1 This empirical study supported ELM as preachers who are more effective at leading people to make faith I Perloff, 180; Gladwell, 70.

commitments tend to use significantly more evidence in their sermons than the comparison preachers. Type of Evidence 173 This study looked for both substantive (Bible, data, statistics, examples) and affective (common sense and experience, narrative evidence, appeal to authority, explaining both sides of the argument, fear appeal, guilt appeal and social proof) evidence in sermons. The results for each item are listed on the table. In general, effective preachers use a wider variety of evidence and are more likely to use evidence that appeals to the affective (ELM's peripherally processing approach) listener.

Comparison pastors tend to stick more with substantive (direct approach) evidence plus fear and guilt appeals. Quality of Evidence This item was a measure of the objective quality of the evidence presented. In other words, how well would it stand up in a court of law or in an advanced academic paper? Although the target preachers used more peripheral-type evidence than the comparison preachers, the data they presented was significantly better quality than the comparison preachers' data. Powerful Speech Many psychologists have found that "powerful speech" (confident, unqualified assertions) is far more effective at persuasion than weak speech. This study supported that theory with target preachers speaking significantly more powerfully than the comparison preachers did.

Cal/for Commitment A few preaching experts call for open-ended sermons in which listeners draw their own conclusions. 2 More comparison preachers than target preachers followed this recommendation. Target preachers were also more likely to call for a faith response of some kind, while comparison pastors were more likely to call for some kind of action after they left the worship service. Were Core Doctrines Addressed? Some preaching experts advocate teaching on core doctrinal themes. A large minority of target preachers did address core doctrines periodically but not necessarily on a weekly basis. Approach to Words Preachers go to varying degrees of effort in the verbal preparation of their sermons. Certain clues in word choice and verbal precision can indicate if a sermon was scripted word for word, written with a detailed outline, based on a loose outline or spoken extemporaneously. Ineffective preachers were far more likely to use a verbatim script not from memory and effective preachers tended to use a tight outline not written out word for word message.

More comparison preachers used exegetical sermons in which one passage of Scripture determined the structure of the sermon. There was also not a significant difference in the lengths of the sermons of both groups of preachers. Target preachers were better at clearly demonstrating the arguments and making them easy to follow. They included much less random content including stories and comments unrelated to the main theme of the message. They were more likely to repeat the theme and/or key words throughout the message to reinforce the central theme and help the congregation remember it.

Target preachers used significantly more and better evidence in their sermons and did a better job of demonstrating how the evidence supported their conclusions. Finally, target preachers were more likely to call for a specific, personal, spiritual response from their listeners than comparison pastors. Although target pastors chose a variety of types of evidence, they were better at delivering sermons with clear, concise, compelling persuasive arguments and calling for a specific response from the listeners than the comparison preachers. This study illustrated well the claim that sermons with simple, clear, well supported and structured arguments and a specific call to faith are far more likely to lead people to lasting conversion than poorly supported, complicated or confusing arguments. Engaging Illustrations Stories Both target and comparison preachers used stories, but target preachers used more stories and told them much better. The ability to hold an audience's attention with a good.

177 use of vocal variety, concise yet graphic description without verbosity, suspense and plot twists and the effective use of pauses made a sermon more engaging. Narrative Preaching None of the over 150 sermons sampled for this study were done in a strictly narrative format. Object Lessons A small portion of the target preachers

used physical objects for teaching. None of the comparison pastors used object lessons. Metaphors All of the earlier academic studies revealed the importance of metaphor in public speaking and preaching. This item was scored either "few," "some," or "lots" in terms of the quantity of metaphors used in two ways: 1) Were the metaphors used likely to be interesting to unbelieving listeners? 2) Did the metaphors aid understanding of the argument?

There was an enormous difference in the quantity and quality of metaphor use between the two groups. Type of H11mor Target preachers used more humor of nearly every kind: Published jokes include those circulating the Internet or obtained from a book. Off the cuff comments include one-liners, spontaneous comments to the crowd, or funny jests at a person, incident or topic. Self-deprecation occurs when a speaker pokes fun at himself in a way that shows humility without undermining his credibility as a preacher of the Gospel. Some preachers 178 teased other people, used puns or told funny stories. Some made light of common experiences to which most people can relate. Others used funny physical gestures to add levity to their sermons.

Quantity of Humor Target preachers used nearly twice as much humor as comparison preachers. Pop Culture References A similar number of target and comparison churches referred to popular movies, television shows, music, personalities or cultural phenomenon. Interactive Exercises Several target preachers asked the congregation to participate in a brief activity of some kind to reinforce the teaching of the sermon. None of the comparison churches did this. Quantity of Illustrations There was a very significant difference between the quantity of illustrations used by target preachers and those by the comparison group. Category Summary Target preachers used significantly more illustrations and told them more effectively than comparison preachers did.

The study showed that target preachers were more likely to tell personal stories, emotional stories, and the testimonies of other people. These stories both served as evidence for the claims of the sermons and examples of how 179 to live the principles of the sennons in everyday life. Target preachers tended to tell the illustrations in a more engaging way without letting them get too long. Target preachers used more humor and used it more effectively than comparison preachers. In particular, target preachers told more funny stories, especially personal stories in which they were the object of their own joke. This self-deprecating humor tended to reinforce their humility and authenticity, another major factor this paper identifies as a characteristic of evangelistically effective preachers. Nearly all target preachers used off-the-cuff comments for humor.

In most cases, these appeared to be spontaneous remarks or one-liners typical of stand-up comedians. Target preachers used metaphors more often to aid the understanding of abstract concepts, reinforce their argument, or maintain interest of their listeners. This study clearly reinforced the claim that evangelistically effective pastors preach sermons with more and better illustrations. Delivery Passion Though passion is difficult to measure objectively, several components can give a speaker a sense of passion: the amount of energy the preacher puts into his delivery, the rate of speech, the intensity of vocal tone and body language, the variety of rate and intensity and the use of pauses and rhythm and other vocal

signals. Effective preachers used significantly more of all of these items on average than evangelistically ineffective preachers with the possible exception of rate of speech.

Tone of Voice 180 The study looked for the following types of vocal tones in the preachers studied: shouting, anger, positive tone, whispers, chanting, and voice characterizations. There was only a significant difference between effective and ineffective preachers in two areas. Effective preachers were far more likely to have a positive tone of voice and to use a variety of voice characterizations in their preaching. Style This section includes a brief phrase characterizing the vocal style of each preacher studied. It provides more of a point of reference than an effective tool to detennine commonalities among effective preachers. Gestures Only a small number of comparison preachers were evaluated live or by video, but those that were seen all stayed behind the pulpit, while the majority of target preachers walked around the platform or into the seating area. Most preachers in both categories made effective gestures with their hands. Quantity of Note Use/Eye Contact Comparison preachers were much more tied to their notes and thus had much less eye contact than the target preachers had. A large number of target preachers used no notes at all except for their Bibles .

181 Vocal Pitch This study found no significant difference between the pitch or variety of pitch of effective preachers and ineffective preachers. However, target preachers' voices were slightly more resonant (containing multiple audio frequencies and overtones in the voice's normal range). Diction Three items were used to determine if a preacher's speaking was similar to everyday speech patterns: how understandable the preacher was, how much he overemphasized certain words and phrases and how natural his diction was. Although target preachers were more likely to use natural diction, no other real difference was noted in the area of diction. Category Summary This study illustrates the claim that evangelistically effective preachers tend to use a more dynamic delivery style and helps illustrate the range of effective delivery styles.

There was not a significant difference between the target and comparison groups in many of the elements of delivery evaluated in this section; however, several key features of delivery characterized the effective preachers in this study. Target preachers used more energy, intensity, and vocal variety in preaching, but they did not sacrifice a natural tone as comparison preachers often did. Target preachers were significantly more likely to use a positive tone of voice than comparison preachers. Target preachers had more eye contact and referred to their notes less often. In summary, the style of delivery that best represents the target group combined an authentically • natural and positive tone of voice with lots of energy and eye contact to convey authenticity, passion, and conviction. Authenticity A 11the11ticity 182 Authenticity came up repeatedly as a key component of effective evangelistic preaching in the academic studies.

Although authenticity in preaching is easily defined as a congregation's sense that the preacher believes and lives what he is talking about and is what he claims to be, it can be difficult to verbalize what that really consists of in preaching. Some suggestions are that humility, transparency with one's own weakness, a sense through voice and words that the preacher holds a sincere conviction in what he

preaches, and a real passion for the message he preaches. Effective preachers tended to demonstrate more of all of these characteristics in their preaching. Likeability The persuasion psychology study revealed that one factor peripheral processors use to evaluate a message is the likeability of the speaker.

3 Some studies showed things like a speaker's apparent love for his audience, similarity with the listeners, and identification with the listeners improves likeability. 4 There was a significant or very significant difference in each of these areas. Evangelistically effective preachers met all the criteria of being more likeable to an unbelieving crowd than the comparison preachers 3 Hogan, 26; Perloff, 168. 4 Cialdini, 176; Goleman, 170; Hogan, 29; Perloff, 169 .

.. 183 were. Some psychology studies suggested the physical appearance of a speaker could increase or decrease acceptance of a message. Effective preachers were more attractive on the average and less likely to be overweight. They also smiled slightly more. Loving Tone A majority of current day preaching experts advocate a loving tone in preaching. This study evaluated a combination of tone of voice and word choice to determine if a preacher's tone was loving or adversarial. There was a wide variety of scores in both categories regarding the adversarial tone of the preaching, but effective preachers' sermons were significantly more loving. Expertise The psychology study showed a speaker's perceived expertise increased his credibility. This study looked for any reference to training or expertise in a preacher's speaking as a clue for this. The biblical study showed how Jesus, Peter and Paul used miracles to add credibility to their message. Reference to any kind of miracle including a dramatic testimony of a changed life resulted in a check in this item. The initial biblical study also showed that divine calling was a key element of effective preachers. If a preacher referenced his or her personal call, a check was placed here. Few preachers studied used any of these elements in their sermons Category Summary As chapter 5 pointed out, individual listeners determine speakers' credibility. 5 Individual listeners could let tone of voice, action, or encounters with preachers reduce the preachers' credibility in their minds.

Although listeners likely use a slightly different set of criteria to determine preachers' levels of authenticity, the elements evaluated in this section primarily were items the psychology study showed affect listeners' attitudes toward speakers.

The evaluation of these elements shows that target preachers are more likely to use characteristics that tend to convey authenticity to listeners. As seen in the previous section, target preachers demonstrated more authenticity through natural, yet passionate, vocal styles. They used words that conveyed an authentic love for Jesus Christ and the people they spoke to as well as conviction in the truth of the message they spoke. The target preachers used more self-deprecating humor and openly and seriously confessed their own failings and weaknesses to communicate humility.

Preachers in the southern United States were less likely to demonstrate humility in their preaching than those in other regions, however. This could be a cultural phenomenon. In some places, the expertise or perceived holiness of preachers may be more important in establishing credibility and persuading unbelievers to come to Christ than preachers' frailties. As mentioned earlier, target preachers were less

likely to use notes than comparison preachers. This could also increase listeners' sense of preachers' authenticity by conveying that preachers speak from their hearts. 5 See page 76.
185 Though perceived credibility is very personal and subjective, effective preachers demonstrated some common indicators significantly more often: particularly authenticity and likeability. This supports the findings of the other studies in this paper. Holy Spirit Empowered The biblical and homiletical studies clearly demonstrated the importance of the role of the Holy Spirit in bringing unbelievers to faith in Christ. The analysis of historical preachers supported this claim, and chapter 5 demonstrated that secular psychologists acknowledge the role of affect-which may be a good description of the Holy Spirit's work during an evangelistic sermon-in peoples' decisions. 6 This is the most subjective element of this empirical study. The author of this paper debated about attempting to measure the level of Holy Spirit anointing in worship services for several reasons: I) he could not be physically present at most of the sermons evaluated, 2) he has found his level of sensitivity to the Spirit varied depending on a number of factors, and, most of all, 3) it seemed presumptuous to try and claim where and when God's Spirit was and was not at work. This dissertation would be incomplete or inaccurate, however, without "empowered by the Holy Spirit" as a characteristic of evangelistic preaching. The author has experienced powerful worship services with a sense of the Holy Spirit's presence verified by the testimony of many participants. The author is accustomed to this sense of the presence of the Spirit in his church's services and has been aware of the presence or absence of the Holy Spirit in gatherings of 6 See pages 78-82.186 believers.

Though it may be subjective and presumptuous, the author evaluated the perceived Holy Spirit anointing of the sermons based on verbal cues and the evaluator's sense of the Holy Spirit's presence in the message and posted the scorings on the results in Table 3. Target preachers had a significantly higher level of perceived anointing than the comparison preachers. Other Tools A final part of the study looked to see if the use of extra tools such as video, objects, image projectors, etc. had any significant impact on a preacher's success. No significance was found in any of these. Other Trends The data was also evaluated to see if there were general trends in preaching depending on I) the denominational/theological affiliation of the church, 2) the size of the church, 3) the setting of the church, and 4) the geographical region of the church.

The denomination/theological (D/T) affiliation was divided into three major categories: Pentecostal/Charismatic, Fundamentalist, and Mainline. Although many churches would not necessarily identify themselves by these categories, these labels generalize churches by their historical identification. Pentecostal/Charismatic churches are those that believe in supernatural experiences today, often including speaking in tongues as evidence of the Baptism of the Holy Spirit. This larger group includes two subgroups: 1) Assemblies of God churches (A), and 2) all other Pentecostal/Charismatic churches (P). Fundamentalist churches (F) place a high value on the authority (and usually inerrancy) of Scripture and 187 the need for individuals to make a personal faith commitment to receive salvation through Jesus Christ but do not traditionally seek supernatural experiences.

There is a huge breadth of theology on other issues within these churches. Baptist churches (B) are evaluated as a separate category within this group because of the large numbers of Baptist churches represented in America's fastest growing churches. The final group includes the historical mainline churches (M). The majority of these churches studied embrace evangelical theology. Church sizes were broken down into three categories: small (S), large (L) and megachurch (M). Small churches average less than 400 in Sunday morning attendance, large churches range from 400 to 3,000, and megachurches run more than 3,000 in attendance each week.

Although these size categories are not proportionally representative of American churches in general, there are limited resources available for research of much smaller churches. Settings for the churches studied included: 1) Urban (U), located within the city limits of the primary city of a metropolitan area of more than 500,000 population; 2) Suburban (S), located outside the city proper but within a metropolitan area of 500,000 or more; 3) City (C), located in or near a city with a population of between 50,000 and 500,000; and 4) Town (T), located in or near a community ofless than 50,000 people. Regions were divided into Northwest (NW), Southwest (SW), South (S), Midwest (MW) and Northeast (NE).

188 Summary scores of the preachers divided into these different categories are published below. Although of limited value for the study as a whole, this data does show where trends vary between categories. Conclusion The results of this empirical study illustrate the paper's thesis and are consistent with the findings of the four other analyses. Each of the seven characteristics that typify evangelistic preaching-I) biblical, Christ-centered content, 2) relevant to unbelieving listeners, 3) persuasive reasoning, 4) engaging illustrations, 5) dynamic delivery, 6) authentic preachers, and 7) Holy Spirit empowerment-were more prevalent in evangelistically effective churches than in evangelistically ineffective churches.

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6. Pray!

I was in an hour-and-fifteen minute worship service recently which had two minutes of prayer. A friend told me of attending a well-known, evangelistic church which had two prayers totaling less than thirty seconds. Prayerless worship may be an oxymoron, but it is increasingly common in the contemporary evangelical church. True, unbelievers present will find prayer boring, but why should we let the spiritually dead dictate the prayer life of the body of Christ? Can you imagine the apostles and the first century church having worship without prayer? If prayer isn't worship, what is? As you think of rebuilding the public prayer life of the church, keep in mind that the worship experience of everyone in the congregation probably could be improved by one short session of training on praying publicly.

7. Transition smoothly between elements of worship. This is an application of the inspired words of the Apostle Paul, "But all things must be done properly and in an orderly manner" (1 Corinthians 14:40), which is a command in a passage on worship. Without a smooth and orderly transition between them, too many worship elements are often left to stand alone, unconnected to anything else in the service. A hymn is sung, then we're told, "And now turn to page 325." Following that selection we hear nothing more than, "And now turn to page 227." A good transition between those two hymns explaining why we are singing the hymn on page 227 would help us worship God better as we sing. When making transitions, remember that briefer is usually better.

When planning them, think sentence or paragraph-length at most. Above all think "purpose and flow." In other words, as concisely as possible, help the movement of worship flow from one element to the next, and do so by giving a reason for the next element. For example, having just sung Amazing Grace, you could transition with, "Let's continue worshiping our gracious God by singing number 329, Grace Greater Than Our Sin." In that one sentence the congregation has been instructed what to do next (prepare to sing the hymn on page 329) and why we will be singing it (we've chosen this hymn because we want to continue praising God for His grace), and in a way that helps people's thoughts flow from one element to another without losing their Godward focus.

Not every element needs a transition into it (the sermon, for instance). Some transitions need not mention the previous activity. After singing a hymn, it would be appropriate to say, "Take your Bible and turn to Matthew 10. The Bible tells us to 'give attention to the public reading of Scripture,' and so we read God's Word publicly each Lord's Day. In our consecutive reading of the book of Matthew we have come to chapter ten. Please listen as I begin reading at verse one." Thus good

transitions can also remind us that there are reasons for doing what we do in worship. You do want to improve the worship services at your church, don't you? Then consider these next recommendations:

8. Do as much as possible congregationally.

Our entertainment saturated culture has soaked into the church. In growing numbers of churches, the congregational worship of God has been degraded into a parade of individual religious performances to be applauded. I've attended services where the congregation sang but twice yet listened to more than half-a-dozen musical presentations. Do not let the sound of solo, small group, and/or choral music characterize your church's worship more than the voice of all your people lifted together in the worship of God. Biblical worship involves the whole congregation, prompted by worship leaders, focusing on and responding to God. Every believer present should engage in worship, not observe it. So sing God's praises together, read Scripture together sometimes (as in responsive readings), and pray together (recite the Lord's Prayer, pray in small groups, or place microphones throughout the worship space for all those willing to pray publicly). Never let worship decompose into a vicarious experience where the many in the congregation merely watch the few on the platform who at best are worshiping, and at worst are performing.

Empirical Evaluation of Target and Comparison Preachers

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TEACHERS

A great teacher is one a student remembers and cherishes forever. Teachers have long-lasting impacts on the lives of their students, and the greatest teachers inspire students toward greatness. To be successful, a great teacher must have:

1. **An Engaging Personality and Teaching Style**
   A great teacher is very engaging and holds the attention of students in all discussions.
2. **Clear Objectives for Lessons**
   A great teacher establishes clear objectives for each lesson and works to meet those specific objectives during each class.
3. **Effective Discipline Skills**
   A great teacher has effective discipline skills and can promote positive behaviors and change in the classroom.
4. **Good Classroom Management Skills**
   A great teacher has good classroom management skills and can ensure good student behavior, effective study and work habits, and an overall sense of respect in the classroom.
5. **Good Communication with Parents**
   A great teacher maintains open communication with parents and keeps them informed of what is going on in the classroom as far as curriculum, discipline, and other issues. They make themselves available for phone calls, meetings, and email.
6. **High Expectations**
   A great teacher has high expectations of their students and encourages everyone to always work at their best level.
7. **Knowledge of Curriculum and Standards**
   A great teacher has thorough knowledge of the school's curriculum and other standards they must uphold in the classroom. They ensure their teaching meets those standards.
8. **Knowledge of Subject Matter**
   This may seem obvious, but is sometimes overlooked. A great teacher has incredible knowledge of and enthusiasm for the subject matter they are teaching. They are prepared to answer questions and keep the material interesting for the students.
9. **Passion for Children and Teaching**
   A great teacher is passionate about teaching and working with

children. They are excited about influencing students' lives and understand the impact they have.

10. **Strong Rapport with Students**
    A great teacher develops a strong rapport with students and establishes trusting relationships.

Educational studies suggest that the essential qualities of good teachers include the ability to be self-aware of one's biases; to perceive, understand and accept differences in others; to analyze and diagnose student understanding and adapt as required; to negotiate and take risks in their teaching; and to have a strong conceptual understanding of their subject matter.

Measurable and Measuring

Most teachers are paid according to their experience and educational attainment, but as educator Thomas Luschei has demonstrated, there is little evidence that more than 3-5 years of experience boost teachers' ability to increase student test scores or grades. Other measurable attributes such as how well the teachers did on their qualifying examinations, or what level of education a teacher has attained also do not significantly impact the student's performance in classrooms. So although there is little consensus in the education profession about which measurable features make a good teacher, several studies have identified inherent traits and practices which assist teachers in reaching their students.

To Be Self-Aware

American teacher-educator Stephanie Kay Sachs believes that an effective teacher needs to have a basic sociocultural awareness of and acceptance of their own and other's cultural identity. Teachers need to be able to facilitate the development of a positive self-ethnic identity and be aware their own personal biases and prejudices. They should use self-inquiry to examine the relationship between their fundamental values, attitudes, and beliefs, particularly with regard to their teaching. This inner bias affects all interactions with students but does not prohibit teachers from learning from their students or vice versa. Educator Catherine Carter adds that an effective way for teachers to understand their processes and motivation is to define an apt metaphor for the role they perform. For example, she says, some teachers think of themselves as gardeners, potters shaping clay, mechanics working on engines, business managers, or workshop artists, supervising other artists in their growth. To Perceive, Understand and Value Differences

Teachers who understand their own biases says Sachs, are in a better position to view their students' experiences as valuable and meaningful and integrate the realities of the students' lives, experiences, and cultures into the classroom and subject matter. The effective teacher builds perceptions of her own personal influence and power over factors that contribute to student learning. In addition, she must build conceptual interpersonal skills to respond to the complexities of the school environment. The experiences of both teachers and students with individuals of differing social, ethnic, cultural, and geographic backgrounds can serve as a lens through which future interactions can be viewed.

To Analyze and Diagnose Student Learning.

Teacher Christine Achieng'i suggests that teachers must be able to pay close attention to student's learning processes, to analyze how students are learning and diagnose issues that prevent understanding. Assessments must be undertaken not on tests per se, but rather as the teachers engage students in active learning, allowing debate, discussion, research, writing, evaluation, and experimentation. Compiling results from a report of the Committee on Teacher Education for the National Academy of Education, Linda Darling-Hammond and Joan Baratz-Snowden suggest teachers must make their expectations for high-quality work known, and provide constant feedback as they revise their work towards these standards. In the end, the goal is to create a well-functioning, respectful classroom that allows students to work productively.

To Negotiate and Take Risks in Teaching

Sachs suggests that building on the ability to perceive where students are failing to fully understand, an effective teacher must not be afraid to seek out tasks for herself and the students that are optimal for their skills and abilities, recognizing that those efforts may not be successful. These teachers are the pioneers and trailblazers, she says, individuals who are challenge-oriented. Negotiation involves moving students in a certain direction, towards a view of reality which is shared by those in the disciplinary community.

At the same time, teachers must recognize when some obstacles to such learning are misconceptions or faulty reasoning which need to be highlighted, or when a child is simply using her own informal ways of knowing which should be encouraged. This, says Prawat, is the essential paradox of teaching: to challenge the child with new ways of thinking, but negotiate a way for that student to not dismiss alternate ideas. Overcoming these obstacles must be a collaborative enterprise between student and teacher, where uncertainty and conflict are important, growth-producing commodities.

To Have a Depth of Subject Matter Knowledge

Particularly in the maths and sciences, educator Prawat stresses that teachers need to have rich networks of knowledge in their subject matter, organized around key ideas that could provide a conceptual basis for understanding. Teachers obtain that by bringing focus and coherence to the subject matter and allowing themselves to be more conceptual in their approach to learning. In this manner, they transform it into something meaningful for students.

Church's Worship Services

The enthusiastic response to *Ten Ways to Improve Your Church's Worship Service* has encouraged me to write a sequel. If you are unfamiliar with the *Ten Ways* article, you should read it first. While there are some exceptions here, the suggestions in that article, as a whole, are more important than these. You can link to it by clicking here or by pointing your browser to www.SpiritualDisciplines.org/10ways.html.

1. **Plan worship only for people who *can* worship.**

Many churches plan their worship services as though unbelievers can worship. But the Apostle Paul makes plain in 1 Corinthians 12:3 that "no one can say, 'Jesus is Lord,' except by the Holy Spirit." Anyone can utter the words, of course, but unless the Holy Spirit indwells a person they cannot say such things as a sincere expression of true worship. In other words, those who do not know Jesus as Lord (and thus do not have the Holy Spirit) cannot worship God, so why design the worship of God for those incapable of worship? We plan evangelistic services and events for unbelievers; worship services are for believers.

In this same letter to the church at Corinth, the apostle criticized some of their worship practices and asked, "Therefore if unbelievers enter, will they not say that you are mad?" (1 Corinthians 14:23). Whatever may be said about this passage, since Paul considered the entrance of unbelievers into the worship service only a possibility, he clearly expected worship to be a gathering for believers. And when Paul instructed these Corinthian believers further about the elements of worship, he concluded, "All of these must be done for the strengthening of *the church*" (1 Corinthians 14:26, NIV, emphasis added). Thus the worship of God is an event to be planned primarily for the church of God. While it's good to be sensitive to the presence of unbelievers when we worship, we shouldn't design the service for them.

2. **Keep technology on a leash.**

I'm referring primarily to the use of computerized audio-visual technology in worship. Be wary of its beguiling power. While technology can be useful and effective, the limitless possibilities of experimentation with it can siphon off time better spent preparing the content the technology will present. It's often more fun to prepare a PowerPoint presentation than a sermon. But the result can be a dazzling presentation of drivel.

Make sure the technology calls attention to the message, not to itself. You don't want the computer savvy people in your congregation wondering how you developed that clever PowerPoint slide instead of absorbing what it says. Also take care that the tools do not distract from the messenger. The Spirit of God falls upon people, not technology. So be certain that the hardware and software serve and enhance the human relationship between the

messenger and hearers instead of depersonalizing it. Also beware that a spirit of professionalism does not accompany the growing use of technology and foster a performance mentality on the part of those who use it.

It's easy to become overly dependent on audio-visual technology. As the influence of technology grows in our culture, so its use in the church can demand increasing amounts of time and resources (human and financial). It's true that poorly used technology can be just as distracting as that which is overdone. With even a state-of-the-art audio-visual system, worship is impossible when there's ear-piercing feedback or a frantic flipping through the PowerPoint slides to find the right one. The technicians need to be as skillful as the musicians and other worship leaders. But as the latter can call too much attention to their role in worship, so can the former. Don't get into a position where a software glitch, hard disk failure, or unexpected absence by a technician would cripple the worship of God in your church.

P.S. If your worship service is on TV or webcast, keep all cameras to the rear of the congregation (and stationary if possible), *even if* this significantly reduces the quality of your "production." Your responsibility for the worship experience of those present should never succumb to the seduction of "excellence" in packaging the experience for viewers elsewhere. Nothing can divert focus from God more than a roving cameraman in the worship service. And nothing so conveys the impression that people are watching a performance instead of participating in worship than the presence of cameras between the worshipers and worship leaders.

3. **Move the announcements, welcome, and time of greeting to the beginning or the end of the service.**

The first two ways to improve your church's worship service that I suggested in the initial article were "Focus on God in Every Element of Worship" and "Have Clear Biblical Support for Every Element in Worship." How can the announcements stand either test? Historic confessions of faith as far back as the Westminster (1647) and the Second London Baptist Confession (1689) have recognized that there are "actions common to human societies" which are permissible in worship under the guidance of "the general rules" of Scripture. All "human societies," including the church, must have announcements. It is not always possible to print every announcement, and even then some are so important as to require verbal emphasis. And usually the best time to announce important matters is when the greatest number of people in the society are present. In the church, that time is the worship service. It is also "common to human societies"—including churches—to welcome guests to the gathering of the society. In addition, many churches have a practice of greeting one another during the course of the service, and some find biblical support for this in texts like Romans 16:16, "Greet one another with a holy kiss."

At any rate, it would be hard to argue that these activities are as God-focused as elements of worship such as Scripture reading, prayer, and singing praise to the Lord. Therefore, in order to make way for as much time of unbroken focus on the Lord as possible, move the announcements, the welcome of guests, and the greeting of one another to either the very beginning or the very end of the service. Some will say that announcements, etc., before the service distracts them from worship preparation. Others will protest that having these things at the end diminishes the impact of the sermon. But some announcements are inevitably necessary, and interrupting the flow of worship for them is worse than opening or closing the service with them.

4. Prepare the congregation for worship.

Just before the worship service begins, does your congregation sound like the crowd at a basketball game? That used to trouble me a great deal, especially after a visit to a Korean church where worshipers entered silently and prayed individually until the start of the service. Although I desired the same for our own church, I came to realize that the noise before the service was the sound of a family reunion. I like that too. It's a good sign when church members are glad to see each other. And it's spiritually healthy for them to want to speak with each other, particularly in a church where the members are so widely dispersed that they never see each other between Sundays.

Our solution was to enjoy the family reunion before the service, but then to transition into a time of silent and thoughtful preparation. In summary I said something like this: "Welcome to the worship of the risen Lord Jesus Christ. This is the Lord's Day. And our great privilege and responsibility on this day is to worship Him with His people. Let's spend the next few moments in a time of silence as we prepare our hearts and minds to worship Him."

Without guidance, most worshipers won't prepare for worship. Remind them what they are about to do, and give them some time to prepare themselves for it.

5. Construct a call to worship.

Worship begins too abruptly in many churches, even in some that observe a time of silence beforehand. "Welcome to our church. We're glad that you're here this morning, especially if you are visiting with us. Please take a hymnal and turn to .)

A clear commencement of the worship service with what is known as "the call to worship" helps people transition from preparation into actual worship. It goes beyond the welcome and the announcement of the first song. Instead it explicitly notifies the people that worship has begun and focuses their attention on the person of God, not merely the next thing they are supposed to do ("Please take a hymnal and turn to.").

Examples of calls to worship abound in the Psalms, as in Psalm 95:6-7:

Come, let us worship and bow down,
Let us kneel before the Lord our Maker.
For He is our God,
And we are the people of His pasture and the sheep of His hand.

Texts like these are sufficient to stand alone as a call to worship. But they can also serve as patterns of calls to worship that you compose. Notice in this text both a *call* to worship the Lord and a *reason* to worship Him. These are the simple, essential elements in a call to worship.

This passage also shows how the introduction of worship can be very brief. While this one epitomizes economy, sometimes a good call to worship extends into two or three short paragraphs which begin with the events of the world or the season and translates them into a call and reasons to worship God.

6. Introduce new music wisely.

Because congregations occasionally discover good hymns previously unknown to them and because new music will always be written, the worship repertoire of every church must always be expanding. So while a healthy church is often learning new music, new music should be introduced wisely. Too much new music too quickly is overwhelming and distracting. Even one new song each month is more than many churches can joyfully bear.

But *when* you introduce new music is as important as *how often*. Sunday morning worship is rarely the best time for it. People usually find it much harder to focus on God when singing an unfamiliar song than with one that's well known. Sunday morning worship should flow easily, not hesitate with uncertainty. So if you must introduce new music on Sunday morning, have an individual or group sing part or all of the song so the congregation can hear it before trying to sing it. Better yet, teach it in another service first, such as Sunday or Wednesday night, or when your small groups meet. I know of one large church which meets at location than the church building one Sunday night per quarter just to sing together, and that's when they learn new music. They have unhurried time to learn about the background and theology of the song, how to sing the tune, and they experience a unique occasion of fellowship as well. It's an enjoyable way to learn new music, and then when the song is first used on a Sunday morning most people don't stumble through it.

7. Don't hide the ordinances.

A growing school of ministerial thought believes that the nature of baptism and the Lord's Supper makes unconverted people feel excluded and that such feelings make them less responsive to the Gospel.

As a result increasing numbers of churches intentionally observe the ordinances only at times (such as a midweek gathering) when few unbelievers are expected. But unbelievers *should* feel excluded from the

family of God, for they are. Both Jesus and the Apostle Paul referred to them as "outsiders" (see Mark 4:11, 1 Corinthians 5:12-13, Colossians 4:5, and 1 Thessalonians 4:12). In fact, any feelings of separation from the life and family of Christ are often the means the Lord uses to create longings within them for what they are missing.

In addition, both ordinances are designed in part to present the Gospel. Regarding the Lord's Supper, for example, 1 Corinthians 11:26 says, "For as often as you eat the bread and drink the cup, you proclaim the Lord's death until He comes." And the proclamation of the Lord's death is exactly what unbelievers need. Many of them are never more attentive than when watching new believers testify at their baptism of the saving power of Jesus Christ. Don't withhold the blessings of the ordinances from the Lord's people on the Lord's Day, and don't withhold the presentation of the Gospel given to the unconverted through the ordinances.

8. Use confessional material.

I was invited to preach in a fairly large church in a county seat town near a major metropolitan area. The associate pastor was my host, and I asked him what statement of faith the church embraced. He didn't know. He had been on staff there for seven years and didn't know the church's confessed beliefs. Moreover, he wasn't sure how to find out. After much searching through literature given to visitors and other church publications, he finally discovered a document deep in a file cabinet where the church's confessional position was identified. When even long-term staff members don't know the doctrinal statement of a church, how important do you think right doctrine and confessional integrity are to that church?

One way to keep your church's statement of faith from being forgotten is to read from it congregationally on a regular basis. Take a paragraph per week and read it aloud together, possibly taking the opportunity to briefly explain or illustrate the meaning. You may want to cycle through it continually, or each time you finish it you may add a catechism (use a question or two per week), your church covenant, or ancient statements of faith like the Apostles' Creed into the mix before returning to your doctrinal statement. In so doing you will not only keep these vital documents visible, you'll also fulfill the biblical mandate Jesus gives us to teach His people all that He commanded us (Matthew 28:20).

9. Lead in the corporate confession of sins.

When was the last time you heard someone leading the church in prayer during Sunday morning worship and saying something like, "Lord, both as a church body and as individuals we sin against You, and so we pause now to silently confess our sins and ask Your forgiveness"? The same major elements of private prayer (such as praise, thanksgiving, asking, etc.) should be present in prayers offered on behalf of the church. Therefore, just

as we confess sins when praying individually, so we should confess sins when praying corporately. Agreed? But does this regularly happen at your church?

I do not mean that the prayer leader should always attempt to *name* the sins committed by the church together. That should be done only when the church agrees together on its sin. Nor do I mean that the confession of sin that is done when we are alone is any less important than sin we confess silently to God during a worship service. Rather I am emphasizing that just as private worship is usually characterized by the confession of sin and asking forgiveness, so the same spirit should mark our worship of God with others.

The words originally inspired for the people of God to use in corporate worship (that is, the Psalms) teach us by example to pray this way (see Psalm 51, for instance). The Model Prayer given to us by Jesus (in Matthew 6:9-13) is another case in point. And whenever we pray this in church, we are saying to the Lord *together*, "And forgive us our debts." Incidentally, in a day when sin is seldom mentioned in worship, a public expression of humility before the Lord such as the confession of sin and asking His forgiveness may be a means of convicting the lost of their need to do the same.

10. **Scripturalize routine prayers.**

I was in a worship service in suburban Chicago one Sunday when "Joe" was asked to pray, something he had done in that church many times. As he spoke, a five-year-old boy near the front began to pray with him, speaking the same words in unison with Joe. Like a prayer duet, the two continued as if they were reciting the Lord's Prayer together, except that they were using "Joe's prayer" instead. Joe repeated the same prayer so often that a child of only sixty months was already able to recite it verbatim.

We've all heard—and perhaps offered—such "spontaneous" prayers in worship. Any repetitious prayer *situation* tends to breed repetitious *prayer*. For example, when I found myself in the situation of offering the pastoral prayer in worship each week year in and year out, I was tempted to repeat the same words and phrases since the purpose and goals of that prayer were almost identical each time. And the number and kind of prayer situations (such as at the beginning or end of the service, before the offering, etc.) in Sunday worship rarely change.

So changing the content of these routine prayers could immediately and noticeably affect worship. And there's no easier or better way to continually change their content than to "scripturalize" them. Use the words of Scripture as the basis of your prayers. Take part or all of a prayer found in the Bible (and I'm including the Psalms among the prayers found in Scripture) as the words you voice in public prayer. If you were praying through Psalm 23, for

example, after reading it you could begin to pray with, "Lord, we thank You that You are our Shepherd. You are truly a Good Shepherd. Please shepherd our church, especially in the matter of "You would continue praying in this manner through the Psalm until you came to the end of the chapter or felt it was time to conclude the prayer. Another option is to pray your way through a few verses of a New Testament letter, again using the passage before you as the framework of what you offer to the Lord on behalf of the congregation.

In using this method you will not only pray about the matters you always want to pray for in these customary situations, but you'll be praying for them in stimulating ways you've never expressed before. Moreover, the Scripture will prompt you to pray about relevant matters that you otherwise would never think to mention. No other approach generates such potential for every prayer offered in the service—from the pastoral prayer to the spur-of-the-moment one requested of a layman—to be fresh and alive with the power of the Word of God.

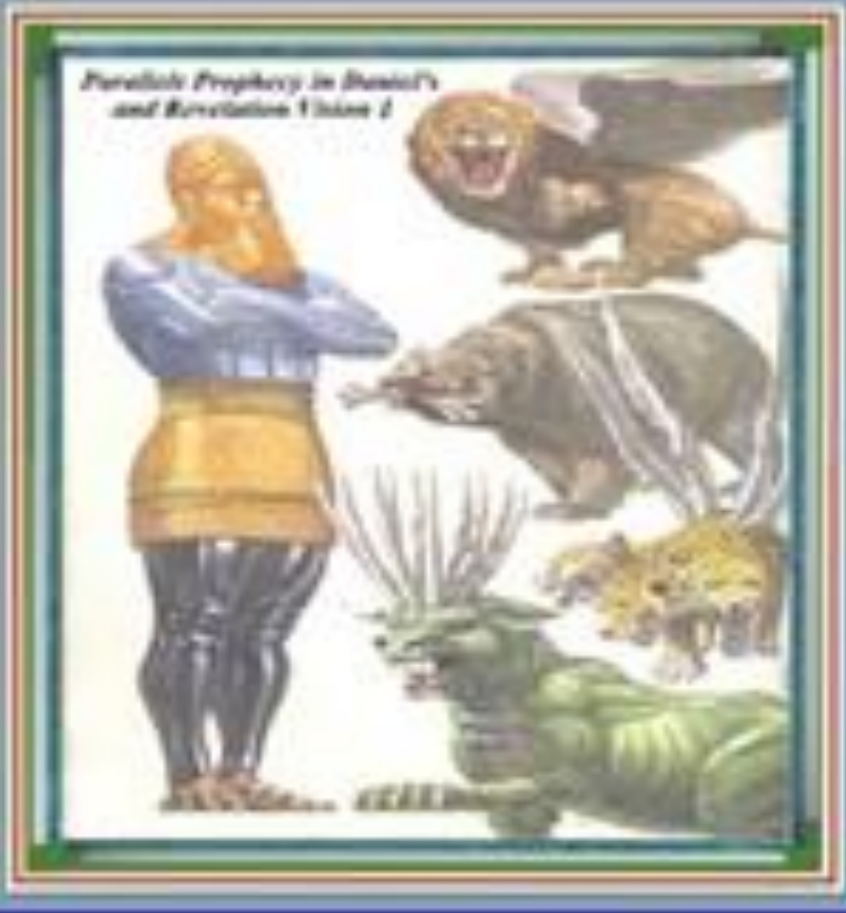
You could incorporate some of these changes into your worship service this coming Sunday. A number of them call for discussion and coordination with others first. A few require some teaching and perhaps a Sunday morning explanation before implementation. Regardless of the order in which you pursue them, may the Lord bless you with His wisdom and the grace to move forward. He is worthy of the best worship your church can offer

HOW TO HELP YOUR CHOIR DIRECTOR

I love and admire God's choir directors! After serving in church music ministries for over thirty years, I like to find ways to be helpful to these music leaders. So here are some ideas that choir directors may wish to print, post, or distribute to their choir members. All good choir directors say these things, but perhaps I have stated them in a slightly different way that you may find helpful.

1. **Attend every rehearsal.** Every rehearsal is important!
2. **Always be on time, or preferably be early.** There is not a good excuse for being late to every rehearsal!
3. **Have a pencil ready to mark your music from the director's instructions.** Spell musical terms as correctly as possible. (Can you spell *Crescendo?)*
4. **Limit your talking during the choir rehearsal.** Directors know that you will talk a little, but discipline yourself to be courteous to your choir director. It is frustrating to have conversations going on while trying to rehearse!
5. **Encourage your choir director.** A note or small gift (such as homemade cookies) can show your gratitude!
6. **Let your choir director know when you will be absent.** You are important, and it helps in planning to know when members will be absent from a rehearsal or service.

The Church Flag *and* Prophecy



The Holy Seed Church

The Holy Seed Church Flag

The holy seed is a chosen seedling that is growing rapid like an arrow in a soldiers hand, happy is the man who has many such arrows. He will not be defeated when he meets his enemies in the place of judgment.

Happy are those who by the Lord, who live by his commands, your work will provide for your needs you will be happy and prosperous, your wife will be like a fruitful vine in your home and your children will be like young olive trees round your table. A man who obeys the lord will surely be blessed like see Jerusalem prosper all the days of your life! May you live to see your grandchildren making a global peace be with Israel you can't miss to join us!

Listen while I sing you this song, a song of my friend and this vineyard, my friend had a vineyard on a very fertile hill. He dug the soil and cleared it of stones, he planted the finest vines. He built a tower to guard them, dug a pit for treading the grapes he wait for the grapes to ripen, but every grape was sour. The holy seed is germinated to a seedling that has grown to give a ripen grapes is I and you. But we are not giving good grapes instead we are giving sour grapes why? Because we are not taking care of those who are in needs. Look the widow who is sitting under your table asking for your help and you

don't. The orphans stranding at your feed holding your clothes crying for your help but you don't beside you, you have your brothers and sister who need your help but you are not helping them. How can you say that we are going to heaven while we have division among ourselves? Every person has been given talent from God and motives to perform his duties, being a leader in the government or pastor in the church. We have to give respect to each other according to his talent the way he present his views, because we are building up the government and churches to have a global peace.

Because in heaven we have only one table that we are going to sit after crises is over. Because we are going to be saved by Jesus Christ himself, so he will not save two groups so only the chosen holy seed will prosper. Now I beseech you brethren by the name of our Lord Jesus Christ hat yee all speak the seem thing and that there be no division among you, but the ye be perfectly doing together in the same mind and in same judgment, knowing that the son of God is at than to harvest I and you as a holy seed. (1 Corinthians 1:10-31)

The Seed germinates and becomes a seedling

In the beginning God created the heaven and the earth, and above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

And I saw as the color of another as the appearance of fire round about within it, form the appearance of his doing even upward and form the appearance of his doing even downward, I saw it were the appearance of fire and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord, and when I saw it I fell upon my face and I heard a voice if one that spake.

Them hath he filled with wisdom of health to work all manner of work of the engraver, in blue, and in purpose in scalet and in fine linen and other weaver even of them that do any work and of those that devise cunning work. Then wought Bezaleel and Aholiah, and every wise hared ma, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary according to all that the Lord had commanded.

Come now, and let se reason together, saith the Lord: through your sins be as scarlet, they shall they shall be as wool if he be willing and obedient , ye shall eat the good of the land: The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still paths waters. He restored my soul: he lendth me in the paths of righteousness for his names sake. Yea, though I walk through he valley of the shadow of death I will fear no evil for thou art with me, they rod and thy staff they comfort me. Thou prepares a table before me in the presence of mine enemies thou anoints my head with oil, my cup runneth over, surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Every word of God is pure: he is a shield unto them that put their trust in him . Add thou not unto his words lest he reprove thee and thou every word of God is pure he is a shield unto them that put their trust in him. And thou not unto his words, lest he reprove thee, and those be found in liar two things have I required of thee deny me them not before I die: Remove me far from vanity and lies give me neither poverty nor riches; feed me with food convenient for me: Lest I be full and deny thee and say, who is the Lord? Or lest I be poor and steal and take the name of my God in vain.

Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief for the word of God is quick and powerful and sharper than any two edged sword, piercing event the diving a sunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight: But all things are

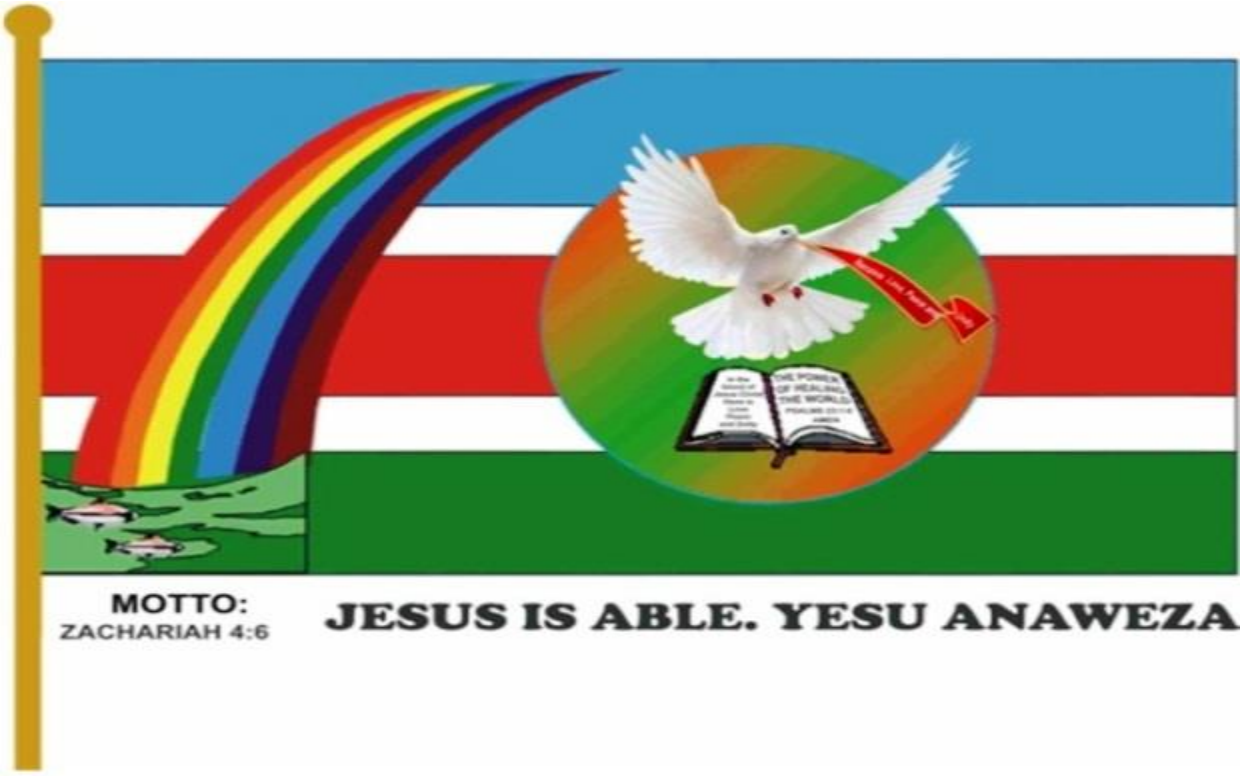
naked and opened unto the eyes of him whom we have and it shall come to pass afterward, that I will pour out my spirit upon al flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon servants and upon the handmaids in those days will I pour out my spirit and I will show wonders in the heavens and into earths, blood, and five and pillars of smoke. The sun shall be turned into darkness and the moon into blood , before the great and the terrible day of the Lord came and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for n mount Zion and in Jerusalem shall be deliverance as the lord hath said.

God Sent Jonah to Nineveh

Now the word of the Lord came unto Jonah the son of A-mit-tail saying, Arise go to Nini-e-veh that great city and cry against it for their wickedness is come up before me…..then the men feared the Lord exceedingly and offered a sacrifice unto the lord and ,made vows now the Lord had prepared a great fish to swallow up Jonah. And John was in the belly of the fish three days and three night … and the Lord space unto the fish and it vomited out Jonah upon the dry land and the word of the lord came unto Jonah saying the second time saying go and preach unto it the preaching that I bid thee……..and he cried and said, yet forty days Nin-e-veh shall be overthrown so the people of Nin-e-veh believed god and proclaimed a fast and put on sackcloth, form the greatest of them even the King of Niv-e-neh and he arose from his throne and he laid his robe form him and covered him with sackcloth and sat in sales and he caused it to be proclaimed and publishes through Nineveh by the decree of the king and his nobles, saying let neither man or beast, herd nor flock taste anything; let them not feed, nor drink water who can feel if God will turn and repent, and turn away from his fierce angers that we perish not? And God saw

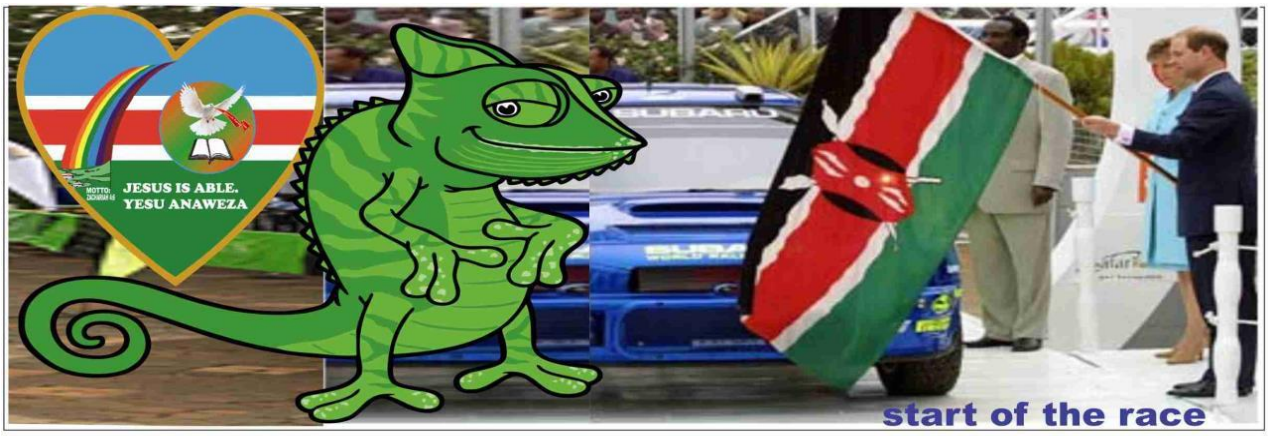
their works that they turned from their evil way, and God repented of the evil that he had said:- that he would do unto them; and he did it not so Ni-ne-veh was saved from distraction.

And they shall bring the glory and honour of the nation into it and there shall in no wise enter into it anything that delifth, neither whatsoever worketh abomination or maketh a lie but they which are written in the lamb's book if life and he showed me a pure river if water of life clear as crystal, proceeding out of the throne of God and of this lamb: In the midst of the street of it and on either side of the river was there the tree of life which bare twelve manner of fruits and yielded her fruit every month and the leaved for the tree were for the healing of the nations.

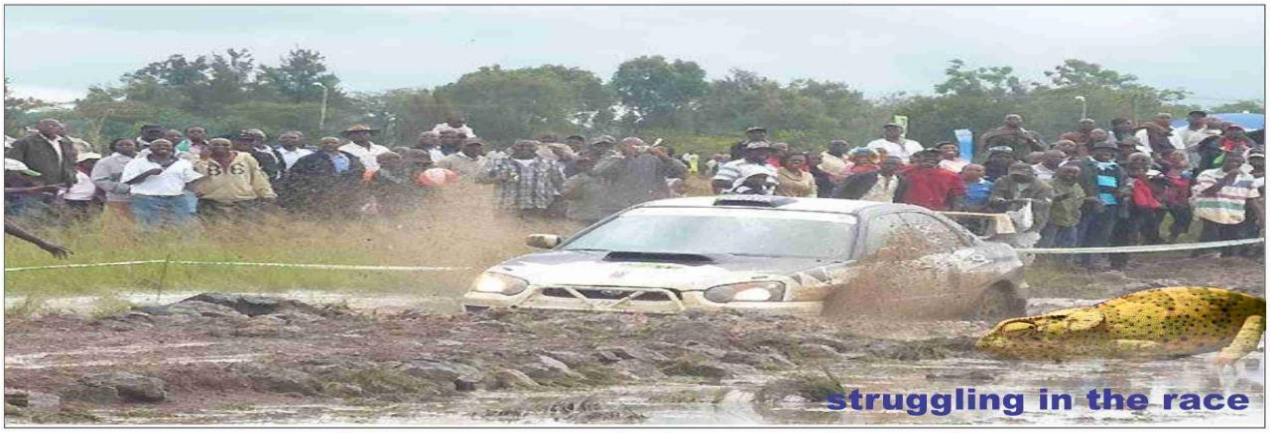


Definition of the Parts of the Flag

1. Sky Blue - Heavenly kingdom and mercy of God.
2. White - Holiness of God and peace to all creations.
3. Red - The Holy Spirit and blood of Jesus Christ.
4. Green - A promise land and the New Jerusalem.
5. The Dove - The gospel to the gentiles.
6. Gold - The kingdom (Church)
7. Rainbow - The seal of God.
8. Water - The living water.
9. The Fish – Transport and Revelation of Christ.


JESUS IS ABLE.
YESU ANAWEZA
start of the race

struggling in the race


struggling in the race

When you have won the race,
please mind others to
avoid cheap labour which
cause disaster in your firm
Discover Hidden Gold
Won the race (II Tim 2:14-26)

14 Keep reminding God's people of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen. 15 Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth. 16 Avoid godless chatter, because those who indulge in it will become more and more ungodly. 17 Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, 18 who have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. 19 Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness."

20 In a large house there are articles not only of gold and silver, but also of wood and clay; some are for special purposes and some for common use. 21 Those who cleanse themselves from the latter will be instruments for special purposes, made holy, useful to the Master and prepared to do any good work.

3. Flee the evil desires of youth and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. 23 Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. 24 And the Lord's servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful. 25 Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, 26 and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.

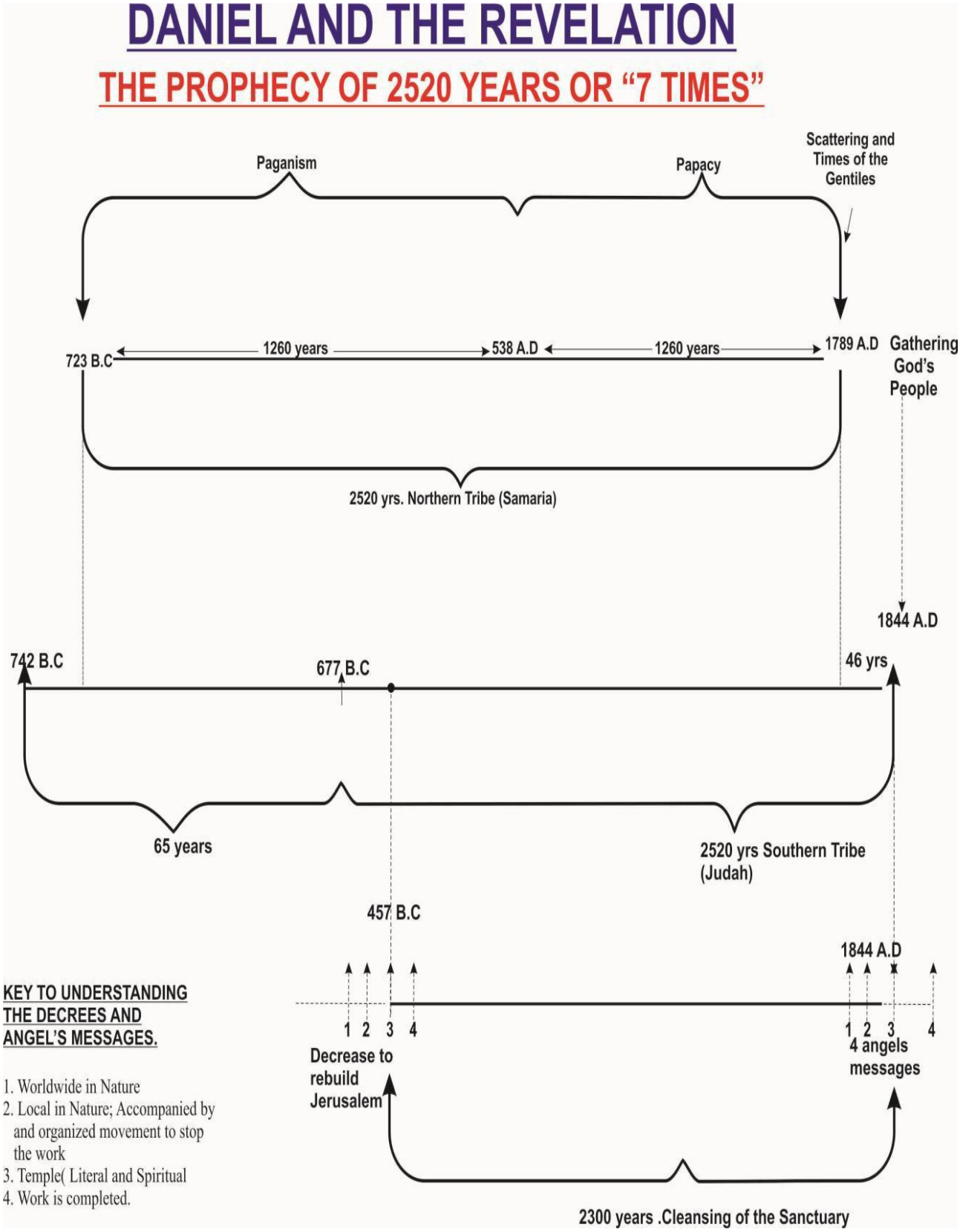
Commentary

Just like in a Safari Rally, there are several contestants. There will be only one winner at the end of the race. As such according to the above pictorial illustration, the chameleon represents the losers in the race. During the race, all contestants will go through the same level of difficulties and there will be observers and those cheering them to the finish. Eventually, after the entire struggle there will be only one who will cross the final line (winner) and others will follow (losers). The winner should be grateful for the win and be considerate of the other contestants that came after him. Without that, the losers will gang up with other people in the crowd and make his time miserable and will not enjoy the winnings.

In the same way, Politicians after campaigns and elections and have been sworn to the office, they easily forget where they came from. After being neglected by the leaders, their supporters gang up and look for ways to bring them down and appoint other leaders or make their time difficult. And so, for leaders in any country in the world, they should share power and distribute administration amongst their people for development in the different regions. And that is how the common person will appreciate their rule.

After reading the above, the illustration below shows how the church has grown led by the power of the Holy Spirit through the several governments over time. In comparison of the above rally illustration and the prophecy illustration below, you will learn that during the final judgment, you will stand alone in front of God and not as the church or the government you once served.

You are advised to read the following teachings and understand. Kindly revert to us for further information to clarify all that you didn't understand. May God bless you.


DANIEL AND THE REVELATION
THE PROPHECY OF 2520 YEARS OR "7 TIMES"
Paganism
Papacy
Scattering and Times of the Gentiles
723 B.C
1260 years
538 A.D
1260 years
1789 A.D
Gathering God's People
2520 yrs. Northern Tribe (Samaria)
1844 A.D
742 B.C
677 B.C
46 yrs
65 years
2520 yrs Southern Tribe (Judah)
457 B.C
1844 A.D
1 2 3 4
1 2 3 4
Decrease to rebuild Jerusalem
4 angels messages
2300 years .Cleansing of the Sanctuary
KEY TO UNDERSTANDING THE DECREES AND ANGEL'S MESSAGES.
1. Worldwide in Nature
2. Local in Nature; Accompanied by and organized movement to stop the work
3. Temple(Literal and Spiritual
4. Work is completed.

In studying the bible I have found the following rules to be of great service to myself and now give to the public by special request. Every rule should be well studied, in connection with the scripture references, if the Bible student would be at all benefited by them.

HOW TO READ AND UNDERSTAND THE PROPHECY

RULE 1

Every word must have its proper bearing on the subject presented in the Bible.

Proof: Mathew 5:18

RULE 2

All scripture is necessary, and may be understood by a diligent application and study.

Proof: 2 Timothy 3:15-17

RULE 3

Nothing revealed in the scripture can or will be hidden from those who ask in faith, not wavering.
Proof: Deuteronomy: 29:29; Mathew 10:26-27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 14:11; Mathew 21:22; John 14:13-14; John15:7; James 1:5-6; 1 John 5:13-15.

RULE 4

To understand a doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without contradiction, you cannot be in any error.

Proof: Isaiah 28:7-29; Isaiah 35:8 Proverbs 29:27; Luke 24:27, 44, 45; Romans 16:26; James 5:19; 2 Peter 1:19-29.

RULE 5

Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should guess at its meaning or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed or wisdom is my rule not the Bible.

Proof: Psalms 19:7-11; Psalms119:97-105; Mathew: 23:8-10; 1 Corinthians 2:12-16; Ezekiel 34:18-19; Luke 11:52; Malachi 2:7-8.

RULES 6

God has revealed things to come, by visions, in figures and parables, and in this way the same things are often in time revealed again and again, by different visions or in different figures and parables. If you wish to understand them you must combine them all in one.

Proof: Psalms 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 10:6; Hebrews 9:9-24; Psalms 78:2; Mathew 13:13-34; Genesis 41:1-32; Daniel 2:7 and 8; Acts 10:9-6

RULE 7

Visions are always mentioned as such.
Proof: 2 Corinthians 12:1

HOW TO READ AND UNDERSTAND THE PROPHECY

RULE 8

Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times, and events, such as mountains, meaning of governments, beasts, meaning of kingdoms, water, meaning of people. Lamp meaning of word of God, Day meaning year.

Proof: Daniel 2:35-44; Daniel 7:8:17; Revelation 17:1-15; Psalms 119:105; Ezekiel 4:6

RULE 9

Parables are used as a comparison to illustrate subjects, and must be explained in the same way as figures by the subject and bible.
Proof: Mark 4:13

RULE 10

Figures sometimes have two or more different significations as day is used in a figurative sense to represent three different periods of time.
Proof: Ecclesiastes 7:14

e. Indefinite
f. Definite, a day for a year
g. Day of a thousand years

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.
Proof: Ezekiel 4:6; 2 Peter 3:8

RULE 11

How to know when a word is used figuratively? If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally , if not figuratively.
Proof: Revelation 12:1-2; Revelation 17:3-7.

RULE 12

To learn the true meaning of figures, trace your figurative word through your Bible. And where you find it explained, put it on your figure and if it makes good sense you need look no further, if not look again.

Proof: Proverbs 30:5-6; Isaiah 8:20

RULE 13

How to know whether we have the true historical event for the fulfillment of a prophecy? If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event.

But if one word lacks fulfillment, then you must look for another event, or wait its future development. For God takes care that both history and prophecy agree, so that the true believing children of God may never be ashamed.

Proof: Psalms 22:5; Isaiah 45:17-19; Peter 2:6; Revelation 17:17; Acts 3:18.

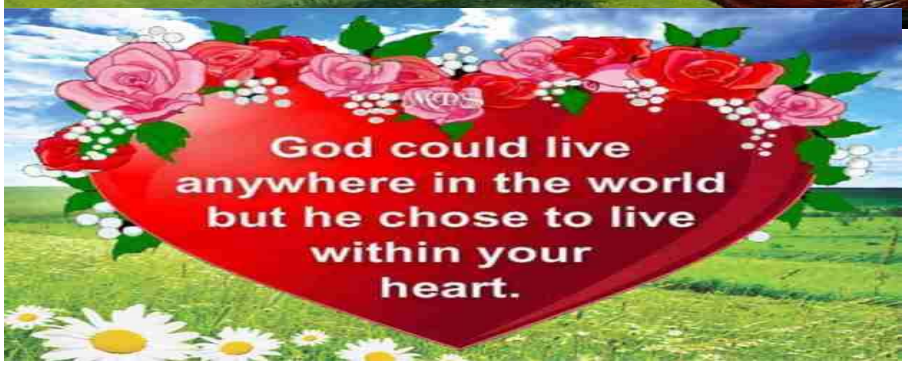
HOW TO READ AND UNDERSTAND THE PROPHECY

RULE 14

The most important rule of all is that you must have faith. It must be a faith that requires a sacrifice and if tried would give up the dearest object on earth. The World and all its desires, character, living, occupation, friends, home, comforts, and worldly horrors. If any of these should hinder our believing any part of God's word. It would show our motives lie lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that He that takes notice of the sparrow and numbers the hairs of our head, will guard the translation of his own word and throw a barrier around it and prevent those who sincerely trust in God and put implicit confidence in His Word from erring far from the truth, though they may not understand Hebrew and Greek.

Proof: Ezekiel 14:1-11; Revelation 3:1-22

Note: We suggest that all who can use a computer acquire the "the Power Bible" which allows one to do easy Greek and Hebrew word studies in the KJV and easy to use the Holy Seed Church Fundamental beliefs downloads.



THE BIBLICAL CALENDER

DAYS, MONTH AD IT'S MEANG FROM OCTOBER 1582AD

Good news to be preached to bring back the kingdom of God

Signs of the time regarding the world power

The church calling for world peace.

THE JEWISH CALENDER

The Jews used two kinds of calendars:

A. Secret calendar – from which festivals were computed

B. Civil calendar – official calendar of kings, childbirth, and contracts.

24hours in operation	Names of month	Corresponds with changed month as shown	No. of days	Month of civil year	Month of secret
The Jews day was sunset to sunset, in 8 equal parts	TISHRI	Sept-Oct	30days	1st	7th
	HESHVAN	Oct-Nov	29-30	2nd	8th
	KISLEY	Nov –Dec	29or 30	3rd	9th
1A) First watch: sunset to 9pm	TEBETH	Dec- Jan	29days	4th	10th
B) Second watch:9pm to midnight	SHEBAT	Jan –Feb	30days	5th	11th
C) Third watch: midnight to 3pm	ADAR	Feb – Mar	29 or 30	6th	12th
D) Fourth watch : 3pm to sunrise	NISAN	Mar- Apr	30days	7th	1st
	IYAR	Apr – May	29days	8th	2nd
2A) First watch: sunrise to 9pm	SIVAN	May-June	30days	9th	3rd
B) Second watch:9pm to noon	TAMMUZ	June- July	29days	10th	4th
C) Third watch: noon to 3pm	ABIB	July- Aug	30days	11th	5th
D) Fourth watch : 3pm to sunset	ELUL	Aug- Sept	29days	12th	6th

NOTE: Because of this; Hebrew months were alternately 30 and 29day long. Their year, shorter than ours, had 354days. Therefore, about every (3) three years (7 time in 19 years) and extra 29days month, VEADAR, was added between ADAR and NISAN. Please read this scripture to understand . Gen 1-3; Daniel 1-12, Revelation 1-22

THE FULFILLMENT OF THE PROPHECY

	Biblical days	Changed days and its meaning
1	Genesis 1: 3-5 Divided light from darkness	SUNDAY – The day to worship SUN
2	Genesis 1:6-8 Made firmament then divided waters from the waters.	MONDAY – The day worship MOON
3	Genesis 1: 9-13 Divided waters from land and vegetation created	TUESDAY – The day to worship MARS The roman God of war was later associated with the tentonic god called Tuv's in Anglo Soxon. Hence the name Tuv's day.
4	Genesis 1: 14-19 Light sources seen in	WEDNESDAY – The day to worship The roman god MERCURY was associated with Tentonic god called 'waden' in Anglo Soxon. This day of the week came to be known as Waden's day
5	Genesis 1:20-23 Fowl n firmament water creatures in sea	THURSDAY – The day to worship JUPITER Thursday associated with Jupiter was assigned to the Tentonic god " Thor' thus originated Thursday.
6	Genesis 1:24-31 Animals, man on earth Vegetation for food	FRIDAY- The day to worship VENUS The Romans
7	Genesis 2:1-3 God rested, hallowed it and he blessed the seventh day	SATURDAY – The day to worship SATURNUS, the Roman god of agriculture yielded 'Satun's day
	HUMAN REST **EXODUS 20:8-11,31:16-17, Isaiah 58: 13-14,66:22-23**	

THE FULFILLMENT OF THE PROPHECY

	BIBLICAL MONTHS	CORRESPOND WITH	CHANGED MONTHS AND ITS MEANING
1	NISAN- Esther 3:7 In the first month of Nisan, in the twelfth year of King Ahasueirus, they cast pur, that is after day and and they cast it month after month till the twelth month which is the month of Adar	Fourth Month April	JANUARY- Named after the pargan goat Jurus , the ancient and important Roman god whose name was involved at the beginning of all religious services. He was gods of the beginning. He had a double faced head and appeared on roman caius
2	ZIF- 1 Kings 6:1 In the year hundred and eighteenth year after the people of Israel came out of the land of Egypt in the over Israel in the Month of Zir which is the second month he began to build the house of the Lord.	Fifth month MAY	FEBRUARY – Named after the god februrus. Conceived of as god of purification. A great festival of the Romans was held on the 5th of februarius, that later made on independent got, and worshipped as a god of the lover world.
3	SIVAN – Esther 8:9 The king's secretaries were summoned at that time in the third month, which is the month of Sivan , on the twenty-third day. And an edict was written according to all that Mordoci commanded concerning the Jews to the satraps and the provinces to every people in it's own language and also to the Jews in their script and their language.	Sixth Month JUNE	MARCH- Named by Romulus the founder of Rom in honor of Mars, the god of war. It was the Roman first month of the year until 46B.C
4	FOURTH –Jeremiah 52:6 On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land. ABIB (Nisan)- Ex"12:2,13:4	Seventh Month JULY	APRIL- A roman festival was held this month in honor of Aprilis a roman gods. From encyclopedia Britainuica. April- corresponds about with the jews month "abib" (Nisan) which is the first month of the year. Exodus 12:2, 13:4

5	FIFTH : Zach 8:19 ; Ezra 7:8 Thus says the Lord of hosts. The fast of the fourth month and the fast of the fifth, and the fast of the seventh and the fast of the tenth, shall be to house of Judah seasons of joy and gladness and cheerful feats therefore love truth and peace.	Eighth month AUGUST	MAY Taken from Moa the mothe of god of Mercury to whom the Romans were accustomed to sacrifice on the first day.
6	ELUL – Nehemiah 6:15 So the wall was finished on the twenty fifth day of the month Elul in fifty two days	Nineth Month SEPTEMBER	JUNE – Named after Juno, the chief Roman and Latin goddess
7	ETHANIM- 1Kings 8:2 And all the men of Israel assembled to king Solomon at the ethanim which is the seventh month.	Tenth month OCTOBER	JULY-Named after Julius Caesar, emperor of Rome Tammuz is the name for this pargan month use dint he jewish calendar which we are not using of its pagan origin ezeki 3:13-14
8	BUL- 1 Kings 6:38 And in the eleventh year, in the month of Bul, which is the eighth month the house was finished in all its parts and according to all its specifications, he was seven years in building it.	Eleventh month NOVEMBER	AUGUST – was named after Augustus Caesar emperor of Rome Mentioned in Luke 2:1
9	CHISLEV"KISLEV-NEH" 1:1 The words of Nehemiah the son of Hacaliah. Now it	Twelveth month DECEMBER	SEPTEMBER – from the latin word "septem" meaning seven It was the 7th month of the old rom calendar and it's name was recoined by Romulus, the founder of Rome
10	TEBETH – Esther 2:16 And when Esther was taken to King hasu-erus into his royal place in the tenth month which is the month of Tebeth in the seventh year of his reign, the king loved queen	First month JANUARY	OCTOBER- From the word 'Ocoto' meaning the 8th month of the old roman calendar note "tishiri" is used for the 7th Biblical month in the jewish calendar The Biblical names is "Ethanim"

11	SHEBAT- Zechariah 1:7 On the twenty fourth day of the eleventh month which is the month of sebat, in the second year of Darius, the word of the Lord came to Zechariah the son of Berechian son of idde the prophet and Zechariah said	Second Month FEBRUARY	from the latim month of the old calendar of roman, retined by Romulus, founders of the city of rome Note the 8th Biblical month "Bul" 1 King 6:38 is called "Heshvan" in the jewish calendar
12	DAR-Esther 3:7 In the first month which is the month of Nisan in the twelfth year of king Anasu-erus they cast pur, that is the lot before human day after day and they cast it month after month till the twelfth	Third month MARCH	DECEMBER- From the latin word 'Decem' Meaning ten which was the 10th month of the old roman calendar Note the 9th biblical "ChisteNHe 1:1 is spelt "Kislev" in the jewish

My people are destroyed for lack of knowledge because thou hast rejected knowledge. I will also reject thee, that thou shall be no priest to me seeing thou hast forgotten the law of thy God, I will also forget thy children Hosea 4:6

BIBLE STUDY

God is my shepherd I have everything I need ***Psalm:- 23:1-6 , Genesis 1:1***
You will remember how you have acted and you will be too ashamed to open your mouth ***Ezekiel 16:50-63, 1:26-28, Exdous 35:35-36-1, Isaiah 1;18-99, Proverbs 30:5-9, Hebrews 4;11-13***

Says be careful about going to temple, It is better to go there to learn than to offer sacrifices as foolish people do, people who don't know right from wrong. Think before you speak and don't make any rash promise to God. He is in haven and you are on earth, so don't say any more than you have to do. Joe: 2:28-32, Jonah 1-3.
The more you worry, the more likely you are to have bad dreams and the more you talk the more likely you are to say something foolish. So when you make a promise to God, keep it as quickly as possible. He has no use for a fool. Do what you promise to do. Better not to promise at all than to make a promise and not keep it. Don't let your own words lead you into sin, So that you have to tell God's priest that you didn't mean it. Why make God angry with you? Why let him destroy what you have worked for? No matter how much useless work you do, or how much you talk, you must still stand in awe of God. ***Ecclesiastes 5:1-7.***

Call to me and I will answer you; I will tell you wonderful and marvelous thing that you know nothing about but, I the Lord, have a covenant with day and night and I have made the laws that control earth and sky and just as surely as I have done this, so I will maintain my covenant with Jacob's descendants and with my servant David I will choose one of David's descendants to rule over the descendants of Abraham, Isaac and Jacob. I will be merciful to my people and make them prosperous again. ***Jeremiah 33:3,25-26 , Revelation 21;26-22:1-5.***
THOSE WHO ARE BEING TAUGHT THE CHRISTIAN MESSAGE SHOULD SHARE ALL THE GOO THINGS THEY HAVE WITH THEIR TEACHERS.DO NOT DECEIVE YOURSELVES NO ONE MAKES FOOL OF GOD.PEOPLE WILL REAP EXACTLY WHATTHEY SOW. GALATIANS 6:6-7

PROPHECIES OF THE MESSIAH FULFILLED IN JESUS CHRIST.
STUDY AS PRESENTED HERE IN THEIR ORDER OF FULFILLMENT.
MAY GOD BLESS YOU FOR YOUR TIME.

NO	PROPHETIC SCRIPTURE	SUBJECT	FULFILLED

1	And I will put enemity between thee and the woman, and between thy seed and her seed, it shall bruise they head and thou shalt bruise his heel. Genesis 3:15	Seed of a woman	But when the fullness of time was come, God sent forth his son, mad of a woman, made under the law. Galatians 4:4
2.	And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. Genesis 12:3	The seed of Abraham	The book of the generation of Jesus Christ, the son of David, the son of Abraham. Mathew 1:1
3	And God said, Sarah, thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. Genesis 17:19	The seed of Isaac	Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Terah, which was the son of Na-hot. Luke 3:34
4.	I shall see him, but not now, I shall behold him, but not nigh there shall come a star out of Jacob and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Numbers 24:17	The seed of Jacob	Abraham begat Isaac, and Isaac begat Jacob and Jacob begat Judas and his brethren. Mathew 1:2
5.	The scepter shall depart from Judah: not a lawgiver from between his feet, until Shiloh come and unto him shall the gathering of the people be. Genesis 49:10	From the tribe of Judah	Which was the son of Am-min-a-dad. Which was the son of Ram. Which was the son of Hezron, which was the son of Pharez which was the son of Judah. Luke 3:33
6.	Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. Isaiah 9:7	The Heir to the throne of David	He shall be great, and shall be called the son of the Highest and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever. And of his Kingdom there shall be no end. Luke 1: 32-33
7.	But thou, Bethlehem though thou be little among the thousands of Judah, yet out of thee shall be come forth unto me that is	He was born in Bethlehem	And Joseph went up from Galilee, out of the city of Nazareth unto Judea, unto the city of David, which is called Bethlehem. (Because he was of the house and

	To be the ruler in Israel. Whose goings forth have been from of old, From everlasting. Micah 5:2		lineage of David) To be taxed with Mary his espoused wife, being great with child, and wrapped him in swaddling clothes and laid him in a manger. Because there was no room in the inn. Luke 2:3,4,5,7.
8.	Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall even in troublous times. Daniel 9:25	The time for his birth	And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.(And this taxing was first made when Cy-re-nius was governor of Syria . Luke 2:1-2
9.	Therefore the Lord himself shall give you a sign, Behold, a virgin shall be conceived and bear a son, and shall call his name Im-man-u-el. Isaiah 7:14	To be born of a virgin	And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgins name was Mary. And the angel said unto her, fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb and bring forth a son and shalt call his name JESUS. Luke 1:26,27,30,31
10.	Thus saith the Lord w voice was heard in Ra-mah, Lamentation, and bitter weeping for her children, refused to be comforted for her children, because they were not. Jeremiah 31:15	Slaughter of the innocents	Then Herod, when he saw that he was mocked of the wise men, exceeding wroth, and sent forth all slew all the coasts thereof, from two years old and under according to the time which he had diligently inquired of the wise men. There was fulfillment that which was spoken by Jeremiah the prophet, saying, In Rama was.
11.	When Israel was a child, then I loved him, and called my Son out of Egypt . Hosea 11:1	Flight to Egypt	When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod. That it

			might be fulfilled which was spoken of the Lord by the prophet, saying out of Egypt have called my son. Mathew 2:14-15
12.	Behold, I will send my messenger and he shall prepare the way before me. And the Lord whom ye seek, shall suddenly come to his temple even the messenger of the convenant, whom ye delight in; behold he shall come saith the Lord of hosts. Malachi 3:1	Preceded by a forerunner	And when the messengers of John were departed, he began to speak unto the people concerning John, what went ye out into the wilderness for you see? A reed shaken with the wind? This is be of whom it is written, behold I send my messenger before thy face, which shall prepare thy way before thee. Luke 7:24,27
13	I will declare the decree; the Lord hath said unto me thou art my son, this day come saith the Lord of Hosts. Psalms 9:1-2	Declared the son of God.	And lo, a voice from heaven, saying, this is my beloved son, in whom I am well pleased. Mathew 3:17
14.	Nevertheless the the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the Lord of Zeb-u-lun and the land of Naph-ta-li and afterward did more grievously afflict her by the way of the Sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light they that dwell in the hand of the shadow of death, upon them hath the light shined. Isaiah 9:1-2	Galilee Ministry	And leaving Nazareth, he came and dwelt in Ca-per-na-um, which is upon the sea coast, in the borders of Zeb-u-lun and Naph-tali, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness, saw great light and to them which sat in the region and shadow of death, light is sprung up. Mathew 4:13-16
15.	The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto him ye shall hearken . Deuteronomy 18:15	A prophet	And he shall send Jesus Christ which was preached unto you, for Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your breathren, like unto me him shall ye hear in all things, whatsoever he shall say unto you. Acts 3:20,22
16.	The spirit of the Lord, God is upon me,	To heal the	The spirit of the Lord is upon me,

	because the Lord hath anointed me to preach good tidings unto the broken hearted to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God. To comfort all that mourns. Isaiah 61: 1,2	broken hearted.	because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Luke 4:18-19
17.	He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him, he was despised and we esteemed him not. Isaiah 53:3	He was rejected by his own people the Jews	He came unto his own, and his own received him not. John 13:11. And they cried out all at once, saying away with this man, and release untous Bar-na-bas. Luke: 23:18
18.	The Lord hath sworn, and will not repent, and will not repent, thou art a priest for ever after the order of Melchizedeck. Psalms 110:4	Priest after the order of Melchizedek	So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my son, today have I begotten thee, as he saith also in another place, thou art a priest for ever after the order of Melchizedeck, Hebrews 5:5,6
19.	Rejoice greatly, oh daughter of Zion shout, Oh daughter of Jerusalem; behold they King cometh unto thee he is just and having salvation; lowly and riding upon an , and upon a colt the foal of as ass. Zechariah 9:9	Triumphant entry	And they brought the colt to Jesus and cast their garments on him, and he sat upon him, and they went before and they that followed cried, saying, Hosanna, blessed is he that cometh in the name of the Lord. And Jesus entered into Jerusalem, and into the temple, and when he had looked around about upon all things, and now the even tide was come, he went out unto Bethany, with the twelve. Mark 11:7,9,11
20.	Yeah, min own familiar friend in whom I trusted which did eat of my bread, hath lifted up his heel against me: Psalms 41:9	He was betrayed by a friend	And while yet he spake, behold a multititude and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the son of man with a kiss?

			Luke 22:47,48
21	And I said unto them, if ye think good, give me price, and if not for bear, So they weighed for my price thirty pieces of silver. Zachariah 11:12	He was sold for thirty pieces of silver.	And said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. Mathew 26:15
22.	False witnesses did rise up. They laid to my charge things that I know not. Psalms 35:11	He was accused by false witnesses	And there arose a certain, and bare false witnesses against him, saying, we heard him say, I will destroy this temple that is made with hands and within three days I will build another made without hands. Mark 14:57,58
23.	He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth no his mouth. Isaiah 53:7	He remains silent to accusations	And Pilate asked him again, saying answereth thou nothing? Behold how many things they witness against thee. But Jesus answered nothing so that the Pilate marveled. Mark 15:4,5
24.	I hid not my face from shame and spitting Isaiah 50:6	Spat upon and smitten	Then did they spit in his face and buffeted him; and others smote him with the palm of their hands Mathew 26:67
25.	Let not them that are mine enemies wrongfully rejoice over me. Neither let them wink with the eye that hates me without a cause. Psalm 35:19	He was hated without Reason	If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both my Father and me. But this cometh to pass, that the word might be fulfilled that is written in their Law, they hated me without cause. John 15:24,25
26	But he was wounded for our transgressions he was bruised for our iniquities, the chastisement of our peace was peace was upon him; and with his stripes we are headed. Isaiah:53:5	Vivacious Sacrifice	For when were yet without strength in due time Christ deed for the ungodly. But God commandeth his love towards us in that we were yet sinners, Christ did for us. Romans 5:6,8
27.	Therefore will divide him a portion	He was	And with him they crucify two

	with the great and he shall divide the spoil with strong, because he hath poured out his soul unto death; and he was numbered with transgressors and he bare the sins of many, and made intercession for the transgressors. Isaiah: 53: 12	crucified with malefactors	thieves the one on his right hand and the other on his left. And the scripture was fulfilled which saith, and the was numbered with the transgressors. Mark 15: 27,28
28.	And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. Zachariah 12:10	He was pierced through hands and his feet	Then saith he to Thomas, Reach hither they finger, and behold may hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing. John 20:27
29.	All they that see me laugh me to scorn, they shout out the lip, they shake the head, saying. He trusted on the Lord that he would deliver him, seeing he delighted in him. Psalms 22:7,8	He was scorned and mocked	And the people stood beholding. And the rulers also with them devided him saying, He saved others, let him save himself, if he be Christ the chosen of God. Luke 23:35
30.	They gave me also gall for my meat, and in my thirst they gave me vinegar to drink Psalms 69:21	He was given vinegar and gall on the cross	They gave him vinegar to drink, mingled with gall; and when he had tested thereof, he would not drink. Mathew 27:34
31.	For my love they are my adversaries; but I give myself unto prayer Psalms 109:4	He prayed for his enemies on the cross	Then said Jesus, Father, forgive them, for they know not what they do. And they parted his garment and cast lots. Luke 23:34
32	I may tell all my bones they look and stare upon me. They part garments among them and cast lots upon my vesture. Psalms 22:17,18	The soldiers gambled for his coat	And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots and sitting down they watched him there.

33.	He keepeth all his bones, not one of them is broken. Psalms 34:20	No bones were broken	Mathew 27:35,36 Then came the soldiers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs. For these things were done, that the scripture should be fulfilled . A bone of him shall not be broken.
34	And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of Grace and o fsupplications; and they shall look upon me whom they have pierced and theyshall mourn for him as one mournethe for his only son, and shall be in bitterness for him. As one that is in bitterness for his first-born. Zachariah. 12:10	His side was Pierced.	John 19: 32, 33, 36 But one of the soldiers with a spear pierced his said and forthwith came out blood and water. John 19:34
35.	And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Isaiah 53:9	He was buried with the rich	When the even was there came a rich man of Ar-im-a-the-a named Joseph, who was also himself a Jesus disciple, He went to the pilate, and begged the body of Jesus. Then pilate commanded the body be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth and laid it in his own new tomb. A great stone to the door of the sepulcher and departed.
36.	For thou wilt not leave my sould in hell neither wilt thou suffer thine Holy one to see corruption. Psalms 16:10.4 But God will redeem my soul from the power of the grave; for he shall receive me.	To be resurrected	Mathew: 27:57-60 And he saith, unto them, be not aggrieved, ye seek Jesus of Nazareth, which was crucified he is risen he is not there behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee, there shall ye see him

	Selah Psalm 49:15		as he said unto you. Mark 16:6,7
37.	Thou hast ascended on high, thou hast led captivity captive. Thou hast received gifts for men. Yeah, for the rebellious, also, that the Lord might dwell among them Psalms 68:18	His ascension to God's right Hand.	So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark 16:19 Wherefore he saith when he ascended up on hight, he led captivity captive and gave gifts unto them. Ephisians 4:8 And that he was buried and that he rose again the third day according to the scriptures. 1Corr. 15:4
38.	Then he will turn back in an rage and try to destroy the religion of God's people. He will follow the advice of those who have abandoned that religion. They will stop the daily sacrifices and set up the awful horror by deceit the king will win the support of those who have already abandoned their religion but those who follow God will fight back. Daniel 11: 29,30,31,32	The event going Now!	But Christ being come a high priest neither by the blood or goats or calves, but by his own blood, he entered in once into the holy place having obtained eternal redeption for us. Purge your conscience from dead works to serve the living God. Hebrews 9: 1- 28 And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and three score days clothed in sackcloth preparing people to meet Jesus Christ. Revelation 11: 1-19
39.	Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool;	Our purpose Is to repent from sins.	Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart. And ye shall find rest unto your souls. For

Isaiah 1:18

You will be able to say And it shall be said in that day, lo, this is our God, we have waited for him, and he will save us; This is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

Isaiah: 25: 9-12

my yoke is easy, and my burden is light. Mathew 11:27-30

Whoever shall call upon the name of Lord shall be saved. Romans 10: 8-13

Finally you will be abkle to say, Behold he cometh with clouds, and every eye shall see him and they also which pierced him, and all kindreds of the earh shall wail because of him.

Even so Amen.

Revelation 1:7

40. I beheld till thrones were cast down and the ancient of days did sit, those garments were white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him and ten thousand times ten thousand stood before him the judgment was set, and the books were opened and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed .

Daniel: 7: 1-28

And ye shall tread down wicked, for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of Hosts.

Malachi 4:1-6

You must be ready for your Lord

Jesus Christ coming soon!

His head and his hair were white as wool, as white as snow, and his eyes were as a flame of fire and his feet like unto fine brass as if they burned in a furnace; and his voice the sound of many waters.

Revelation: 1:1-7

And one of the elders saith unto me, weep not; behold the lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and loose the seven seals thereof.

Revelation 5:1-14

And I saw another mighty angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea and his left foot on earth.

Revelation 10:1-11

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And there was no more sea.

Revelation 21:1-27

His name shall be in their foreheads

Revelation 22:1-2

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

1 Corinthians 15: 1-58

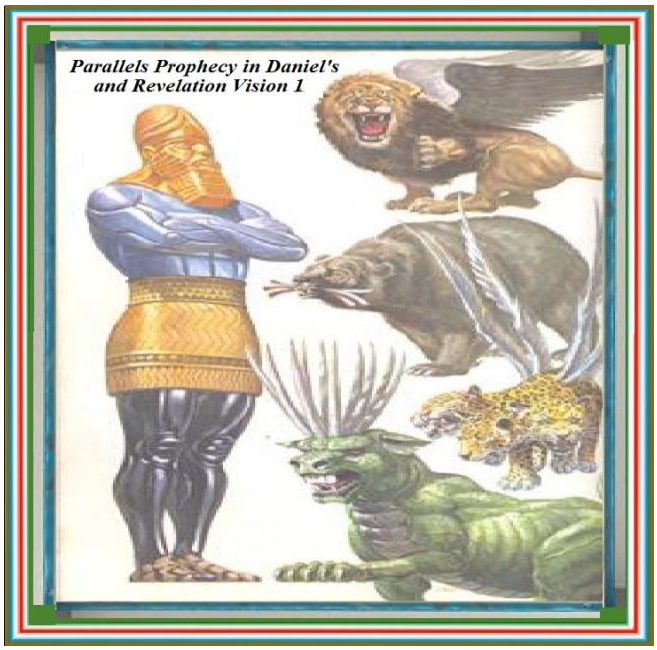
To him who is able to keep you from falling, and to bring you faultless and joyful before his glorious presence to the only God our Savior, through Jesus Christ our Lord, be Glory, Majesty, might, and authority, from all ages past and now, and forever and ever ! Amen!

After Use, the gourd is washed and put outside in an open area to dry. This prepares it for its next usage. When put outside to dry, it still has that milk scent in it. This is because it is not washed with soap. At times because of the scent and the darkness in it, a snake can harbor in it. The snake's body is inside and it occasionally removes the head for air. Children playing around the

place where the gourd is placed, will identify it as a string with eyes and call on their mother. “Come and see a string that has eyes in the gourd”. They don’t know it is a snake.

Without paying attention, the mother comes out and to her surprise, she sees a SNAKE!!!!!

She runs back into the house or identifies the largest stick to combat and kill the snake at the same time cautioning the children to stay away from the site of the gourd. When she sees that they are a distant away from the site, she mercilessly hits the gourd to kill the snake, forgetting that she was using the gourd for house use in preserving the milk.



The Fulfillment of the Prophesy of Daniel and the Book of Revelation

In relation to the above parable, the same scene applies to our spiritual lives as human beings. The way we lead our lives in flesh (worldly) instead of striving to lead spiritual (Godly) lives. In Daniel's prophesy and in the book of Revelation, God's anger is coming to clear sin from the world (Final punishment). We are God's Instruments (gourds), and He uses us to do good. But worldly pleasures (Snake) prevent us from fulfilling our purpose as God's children. So in the same way the Mother destroys the gourd, killing the snake is the same way, God's anger is going to destroy us because of our constant sins.
So, Let us come out of our sinning state and turn to God to have eternal life. Listen if you have ears. Romans 10:8-13, Revelation 14

Revelation 12 and 13 (the current prophesy of Books of Daniel and Revelation)

The world is facing leadership crisis between Christians and Muslims.
There are two Christian groups: first, we have Roman Catholics and second, we have the protestant churches. The Roman Catholic church operate as a government and as a church organization while Muslims have a government and a muslim believers organization. Protestant churches are neutral and they don't have a government.

These two groups are going to fight for the world power leadership. Catholics will force the protestant churches to join them so that they can fight against Muslims while Muslims are converting Christians through means such as, buying the Bible from them for One hundred thousand (100,000/=) each. After buying, the Bibles are then burnt completely. This is in preparation for the World Power Leadership battle. But there are christians who do not accept these terms and as such there are tortured and killed. Nowadays, working in the arabic countries entails christians being forced to convert to muslims to retain their jobs. According to the prophesy, the only country remaining to allow for christianity in the country is Saudi Arabia. Once this country agrees to this, then the prophesy will be fulfilled.
But according to the Bible, The Books of Daniel and Revelation describe that no power will stand on earth; only the Son of God, who is coming soon, will stand. This is why protestant churches don't have a government but have only church organization. The Roman Catholics are using American power to

regain their former power! they gave a banner of peace (Mwenge wa amani) which is going all over the world. Once this is done, the American president will have to give it to the Pope in which case, the Pope will have to announce that the church will be one and the government will be one. We shall use one currency to buy or sell (called the "Euro") in the whole world. Nobody will be able hide or go under the radar, because at the moment all electronic devices including cell phones are being installed with the software and while in usage, the devices are logged into a script machine which reveals everything that you are doing at all times and at any place. The United States has also started the Dexter Project (Money on your right hand). You are supposed to be injected with the chip (Manufactured in the United Kingdom) that contains all the information about you (banking details, social security details, work related details,..etc). You will not be able to transact or do anything without this chip. With all these, you will not be able to hide anywhere and this will lead to the final war between Christians and Muslims.

That is when Pope Peter will be called to come and see his people being killed by the Muslims. While attempting to have a reconciliation and putting an end to the war, he will be shot dead while addressing both muslims and christians alike. According to the prophecy, he is the only Pope that is going to rule for the shortest period. The Catholics will then choose another Pope who will be called "Pope Peter the Rock". The moment you hear this announcement over the radio or television, social media then you will know that the Son of God is at hand. This is because the new Pope will be more worse than any other Pope that has ever ruled. Nobody will sell or buy unless he has his mark. If you have this mark No 666 (translated as vicarious filled day) know that you have the mark of the beast. It is better to have a seal of God who is going to establish the kingdom forever Revelation 13:1

But God will have a people during this final crisis in earths history for they are described in the book of Revelation. Here is the patience of the saints here are they that keep the commandments for God and the faith of Jesus Revelation 14:12.

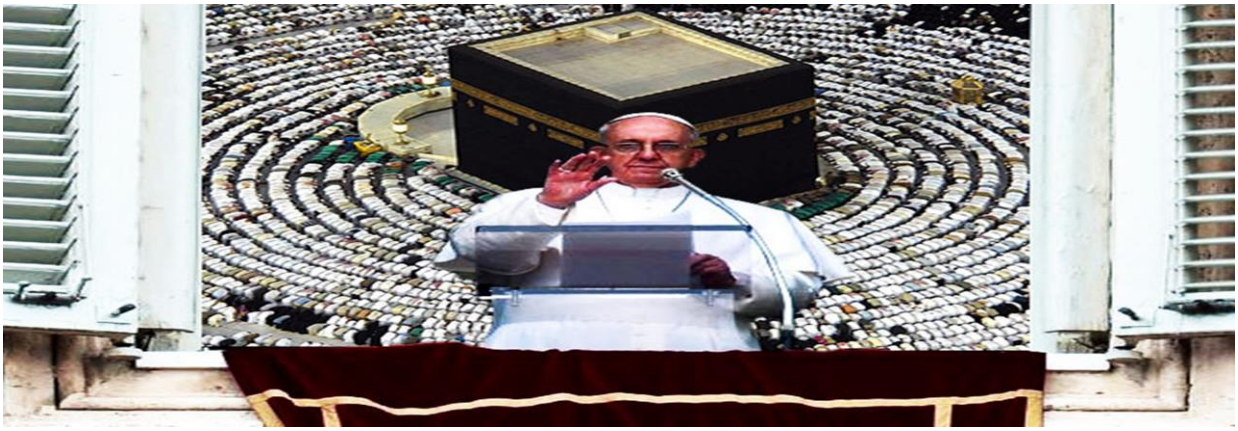
Behold he cometh with clouds and every eye shall see him and they also which pierced him and all kindreds language and nation of the earth shall wail because of him even so Amen - Revelation 1:1-20**.**

In that day they will say, "Surely this is our God; we trusted in him, and he saved us. This is the LORD, we trusted in him; let us rejoice and be glad in his salvation." - Isaiah 25:9

Is Pope Francis Forming An Alliance With Islam? - March 26, 2013

New Pope looking to unite all the world's religions

Pope Francis on Friday called for the Roman Catholic Church to "intensify" its dialogue with Islam, echoing hopes in the Muslim world for better ties with the Vatican during his reign. Glory be to God. To the new Heavens and Earth - Malachi 4:1-6



"It is important to intensify dialogue among the various religions and I am thinking particularly of dialogue with Islam," the new pontiff said in an address to foreign ambassadors at the Vatican.

Francis's predecessor Benedict XVI was seen by some Muslim leaders as hostile to Islam and the change at the top had been welcomed by the 57-member Organization of Islamic Cooperation and Al-Azhar, Sunni Islam's highest seat of learning.

Ekmeleddin Ihsanoglu, head of the Saudi-based OIC, said earlier this month that he hoped "the relationship between Islam and Christianity will regain its cordiality and sincere friendship". Mahmud Azab, adviser for inter-faith affairs to Al-Azhar imam Ahmed al-Tayyeb in Cairo, also told AFP earlier: "As soon as a new policy emerges, we will resume the dialogue with the Vatican".

In his address on Friday, Francis also called for the Church to dialogue more with non-believers — returning to an effort begun during Benedict's reign amid rising secularism in the Western world. "It is also important to intensify outreach to non-believers so that the differences which divide and hurt us may never prevail but rather the desire to build true links of friendship," he said.

The Argentine Pope said he wanted to "build bridges connecting all people" and said this was particularly significant for him personally because of his own Italian immigrant roots. source – Al Arabiya

We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

So I find this law at work: Although I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who will rescue me from this body that is subject to death? Thanks be to God, who delivers me through Jesus Christ our Lord!

So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin.

For you have not received a spirit of slavery that leads you into fear again. Instead, you have received the Spirit of adoption by whom we cry out, "Abba! Father!"

-Ref: Romans 7, 8

Since the Creation of the World, the World is crying for Salvation. In today's world, do you think it is possible to achieve this? <<<Click here to comment >>>>

The Scroll and the Lamb

5 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides
and sealed with seven seals. 2 And I saw a mighty angel proclaiming in a loud voice, "Who is
worthy to break the seals and open the scroll?" 3 But no one in heaven or on earth or under the
earth could open the scroll or even look inside it. 4 I wept and wept because no one was found
who was worthy to open the scroll or look inside. 5 Then one of the elders said to me, "Do not
weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open
the scroll and its seven seals."

6 Then I saw a Lamb, looking as if it had been slain, standing at the center of the throne, encircled by the
four living creatures and the elders. The Lamb had seven horns and seven eyes, which are the seven
spirits[a] of God sent out into all the earth. 7 He went and took the scroll from the right hand of him who
sat on the throne. 8 And when he had taken it, the four living creatures and the twenty-four elders fell
down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which
are the prayers of God's people. 9 And they sang a new song, saying:

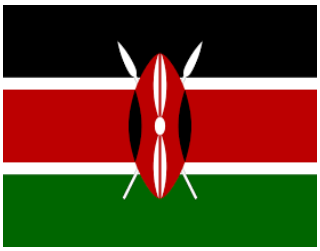
"You are worthy to take the scroll
and to open its seals,
because you were slain,
and with your blood you purchased for God
persons from every tribe and language and people and nation.
10 You have made them to be a kingdom and priests to serve our God,
and they will reign[b] on the earth."

11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and
ten thousand times ten thousand. They encircled the throne and the living creatures and the
elders. 12 In a loud voice they were saying:

"Worthy is the Lamb, who was slain,
to receive power and wealth and wisdom and strength
and honor and glory and praise!"

13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all
that is in them, saying:
"To him who sits on the throne and to the Lamb
be praise and honor and glory and power,
for ever and ever!"
14 The four living creatures said, "Amen," and the elders fell down and worshiped. Revelation 5

Countries with have received The Holy Seed Church Message



1. Kenya

2. Guyana

3. Brazil

4. Portugal

5. Botswana

6. Germany

7. Russian Federation

8. China

9. Moldova

10. United Arab Emirates

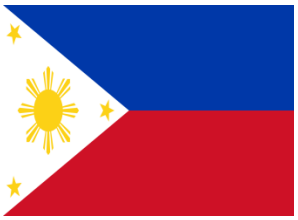
11. Zambia

12. United Kingdom

13. Cocos (Keeling) Islands

14. Romania

15. Seychelles



16. Philippines

17. Mexico

18. Argentina

19. European Union

20. Lithuania

21. Australia

22. Poland

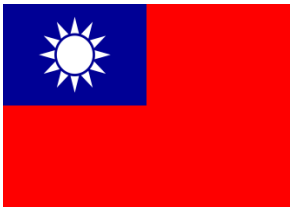
23. Belgium

24. Egypt

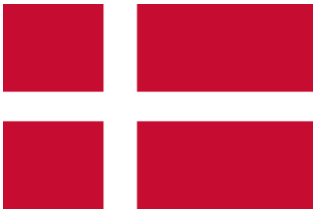
25. Ivory Coast

26. Italy

27. South Africa

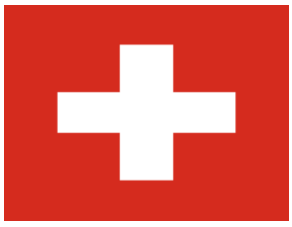


28. Taiwan



29. Denmark

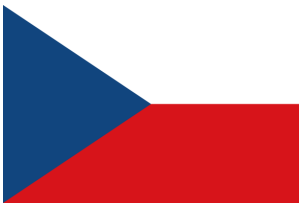
30. Japan



31. Switzerland

32. Netherlands

33. Israel



34. Czech Republic

35. Colombia

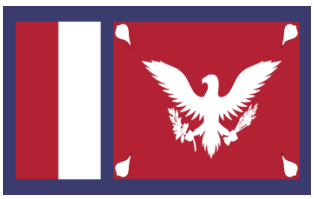
36. Thailand

37. Mozambique

38. Croatia

39. Finland

40. India



41. Sri Lanka

42. Saudi Arabia

43. Paraguay

44. Turkey

45. Hungary

46. United States of America

47. Ecuador

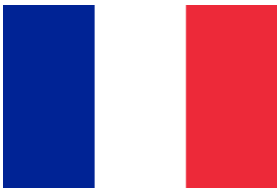
48. Zimbabwe

49. Serbia

50. Canada

51. Ukraine

52. Malawi



53. Sweden

54. Bulgaria

55. Estonia

56. France

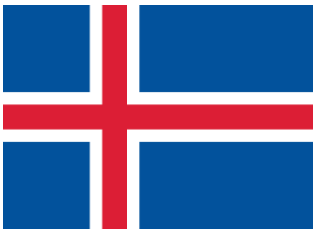
57. Slovakia

58. Tuvalu

59. Vietnam

60. Pakistan

61. Indonesia



62. Greece

63. Chile

64. Kazakhstan

65. Iceland

66. Albania

67. Lithuania

68. Luxemburg

69. Montenegro

70. Netherlands Antilles

71. Venezuela

72. Peru

73. Armenia

74. Bolivia

75. Cyprus

76. Dominican Republic

77. Ethiopia

78. Guatemala

79. Kyrgyzstan

80. Lebanon

81. Luxembourg

82. Macau

83. Mongolia

84. Puerto Rico

85. Rwanda

86. Slovenia

87.Tadjikistan

88.Trinidad and Tobago

89. Tunisia

90. Uganda

91. Qatar

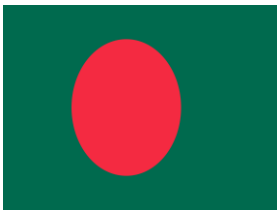
92. Azerbaijan

93. Palestine

94. Yemen

95. Singapore

96. State of Georgia

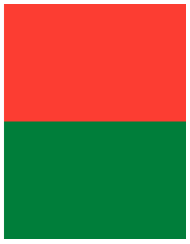


97. Belarus

98. Iraq

99. Malaysia

100. Bangladesh



101. Cambodia

102. Nigeria

103. Panama

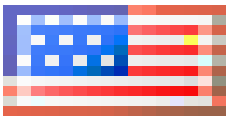
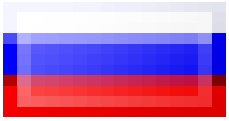
104. Madagascar

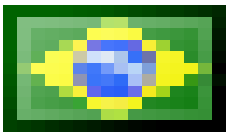
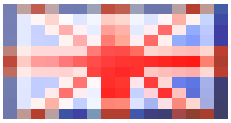
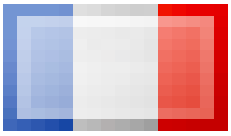
Countries

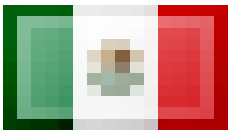
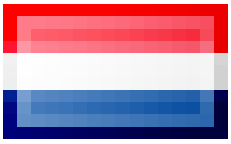
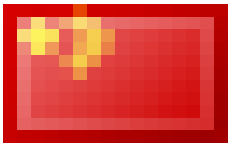
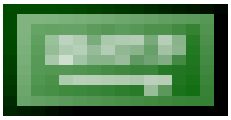
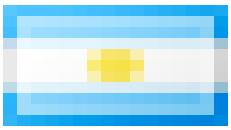
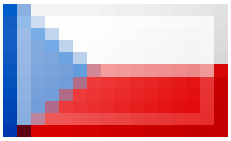
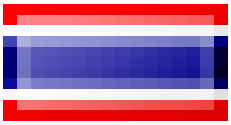
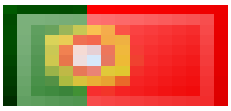
7,945,122 visits since May 25, 2016

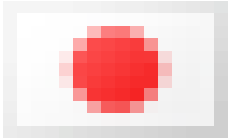
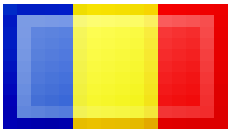
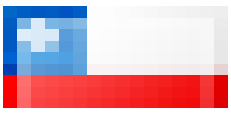
The word of God has spread to 236 countries whole world.

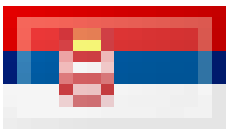
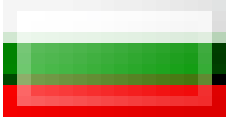
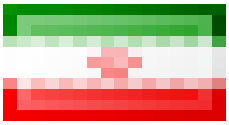
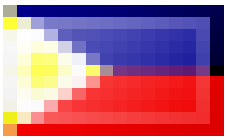
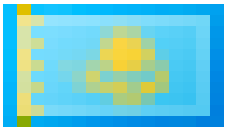
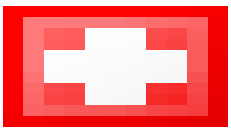
==

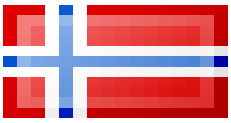
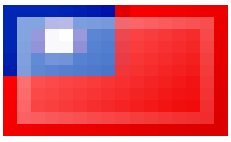
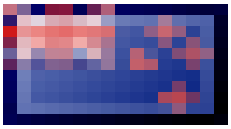
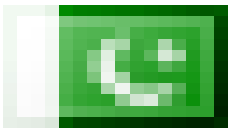
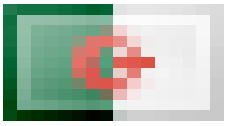
No.	Country	Last Visit		Percent & Number of Visits	
1	 United States	Mon Sept 23, 2019	01:13:50	14.79%	1,174,761
2	 Russian Federation	Tue Aug 27, 2019	02:02:45	8.97%	712,703

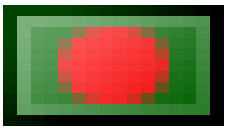
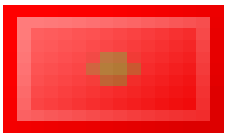
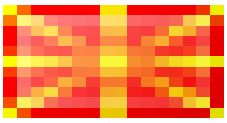
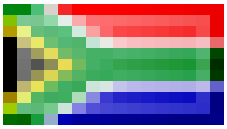
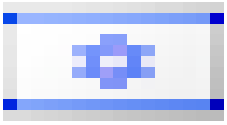
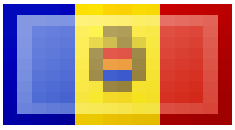
3		Greece	Fri May 18, 2018	09:12:24	6.98%	554,779
4		Brazil	Thu Sept 5, 2019	19:26:27	5.87%	466,725
5		Germany	Tue July 30, 2019	21:39:42	4.42%	351,432
6		Spain	Sun Sept 22, 2019	11:39:06	4.25%	337,699
7		Ukraine	Tue Dec 26, 2017	18:09:44	3.86%	306,411
8		United Kingdom	Wed July 31, 2019	20:56:16	3.53%	280,796
9		Poland	Mon Jan 14, 2019	16:26:25	3.07%	243,791
10		France	Tue July 30, 2019	21:55:09	3.03%	240,913
11		Italy	Wed Feb 27, 2019	00:30:11	2.75%	218,485
12		Turkey	Wed Jan 16, 2019	02:14:02	2.70%	214,275

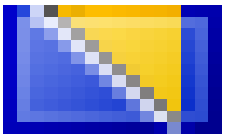
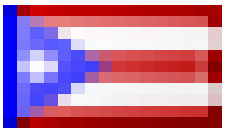
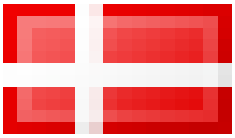
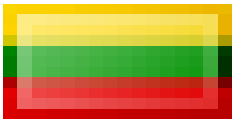
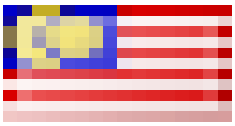
13		Canada	Sun Sept 1, 2019	05:14:25	2.50%	198,765
14		Mexico	Mon Sept 9, 2019	05:04:21	2.06%	163,730
15		India	Wed Aug 28, 2019	08:28:15	1.72%	136,278
16		Netherlands	Sun Sept 8, 2019	18:08:45	1.22%	96,768
17		China	Wed June 26, 2019	20:44:14	1.15%	91,281
18		Saudi Arabia	Sat June 29, 2019	08:36:28	1.08%	85,842
19		Argentina	Wed Apr 10, 2019	08:04:20	1.06%	84,436
20		Czech Republic	Fri Mar 9, 2018	11:50:10	0.97%	77,051
21		Thailand	Sun Feb 18, 2018	14:16:49	0.92%	73,203
22		Portugal	Sat Dec 30, 2017	04:07:52	0.91%	72,268

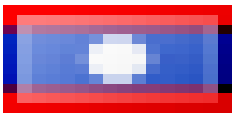
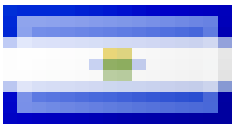
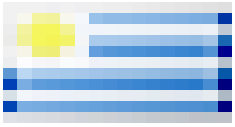
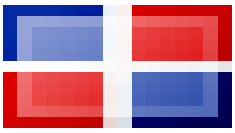
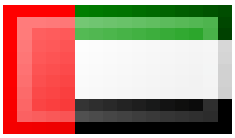
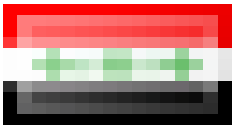
23		Indonesia	Wed Sept 18, 2019	21:17:47	0.84%	66,364
24		Japan	Thu Jan 17, 2019	09:48:01	0.83%	65,647
25		Colombia	Sat Aug 24, 2019	05:47:58	0.77%	61,476
26		Australia	Tue May 7, 2019	09:05:19	0.75%	59,224
27		Hungary	Mon Jan 29, 2018	09:26:22	0.69%	54,556
28		Belarus	Wed Jan 3, 2018	23:43:58	0.56%	44,368
29		Romania	Fri Jan 11, 2019	23:07:23	0.56%	44,244
30		Venezuela	Tue Dec 26, 2017	16:41:15	0.54%	42,819
31		Europe	Mon Aug 5, 2019	13:00:40	0.52%	41,004
32		Chile	Tue Dec 26, 2017	06:06:02	0.50%	39,574

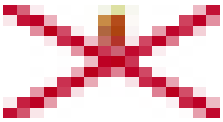
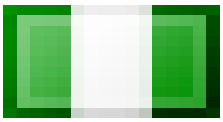
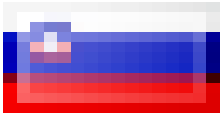
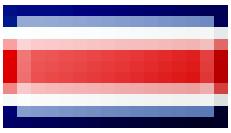
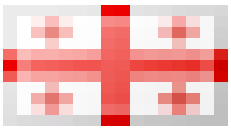
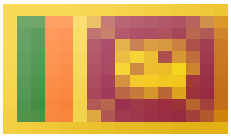
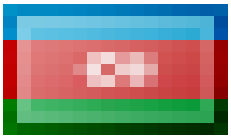
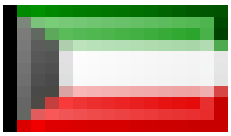
33		Serbia	Tue Dec 26, 2017	15:26:26	0.47%	37,547
34		Bulgaria	Tue Dec 26, 2017	13:53:44	0.47%	37,210
35		Iran, Islamic Republic of	Tue July 30, 2019	14:42:24	0.47%	37,182
36		Peru	Fri Jan 11, 2019	18:58:05	0.44%	35,106
37		Belgium	Sun Apr 8, 2018	20:34:27	0.44%	35,044
38		Philippines	Tue May 28, 2019	08:53:20	0.44%	34,802
39		Kazakhstan	Mon Feb 12, 2018	19:08:10	0.44%	34,781
40		Vietnam	Tue Feb 13, 2018	04:45:20	0.39%	30,770
41		Sweden	Sun Sept 16, 2018	21:41:33	0.38%	30,454
42		Switzerland	Tue Dec 26, 2017	16:32:55	0.37%	29,750

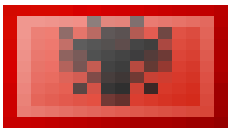
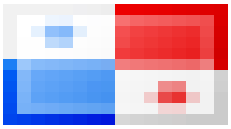
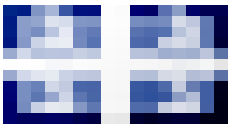
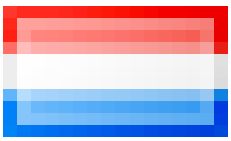
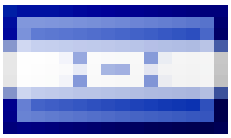
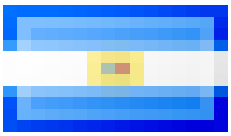
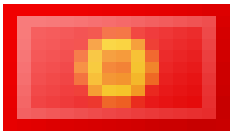
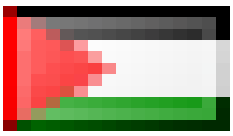
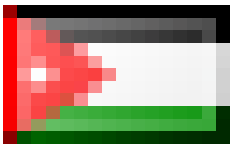
43		Norway	Sun Dec 24, 2017	21:50:26	0.36%	28,720
44		Taiwan	Thu Aug 16, 2018	18:51:27	0.33%	26,210
45		New Zealand	Wed June 5, 2019	13:47:29	0.32%	25,535
46		Egypt	Tue May 28, 2019	12:29:33	0.32%	25,067
47		Austria	Sun Dec 2, 2018	01:05:44	0.31%	24,322
48		Pakistan	Fri July 20, 2018	22:55:09	0.30%	24,193
49		Ecuador	Wed Jan 16, 2019	17:11:57	0.29%	23,118
50		Korea, Republic of	Thu Nov 15, 2018	11:54:01	0.29%	22,671
51		Algeria	Sat July 13, 2019	16:34:04	0.28%	22,063
52		Croatia	Thu July 25, 2019	17:42:39	0.26%	20,892

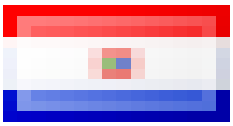
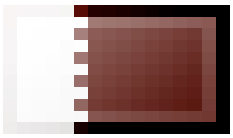
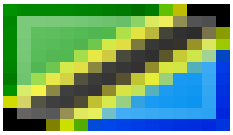
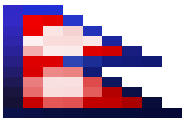
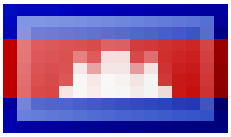
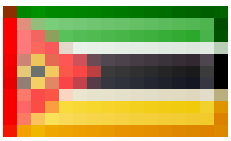
53		Bangladesh	Mon Sept 9, 2019	19:34:21	0.26%	20,466
54		Morocco	Mon Aug 27, 2018	05:36:27	0.25%	19,708
55		Slovakia	Sat June 22, 2019	22:15:17	0.24%	18,875
56		Macedonia	Tue Dec 26, 2017	18:10:03	0.22%	17,779
57		Korea Republics	Sat Jan 12, 2019	17:52:13	0.22%	17,734
58		South Africa	Thu Sept 5, 2019	20:51:20	0.22%	17,713
59		Israel	Tue Dec 26, 2017	13:07:41	0.22%	17,616
60		Republic of Moldova,	Mon Dec 25, 2017	09:17:09	0.22%	17,607
61		Finland	Tue July 30, 2019	21:45:07	0.21%	17,003
62		Ireland	Sat Aug 3, 2019	10:53:00	0.21%	16,936

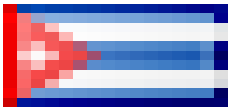
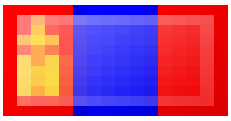
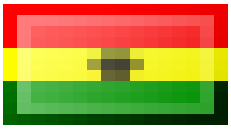
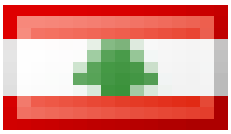
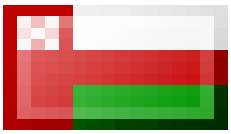
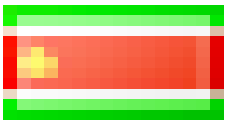
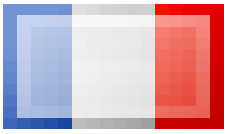
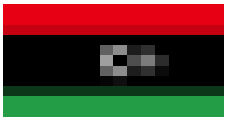
63		Bosnia and Herzegovina	Tue Dec 26, 2017	15:35:38	0.21%	16,864
64		Puerto Rico	Fri May 19, 2017	22:06:16	0.21%	16,458
65		Asia/Pacific Region	Tue Aug 27, 2019	13:59:32	0.20%	16,088
66		Guatemala	Mon Dec 25, 2017	19:20:28	0.20%	15,791
67		Singapore	Thu Sept 19, 2019	23:19:47	0.19%	15,174
68		Armenia	Tue Dec 26, 2017	16:32:27	0.19%	14,991
69		Uzbekistan	Sat Dec 23, 2017	23:45:28	0.18%	13,927
70		Denmark	Mon Dec 25, 2017	16:46:40	0.17%	13,646
71		Lithuania	Tue Sept 4, 2018	10:38:25	0.17%	13,582
72		Malaysia	Mon Mar 25, 2019	16:19:42	0.16%	12,786

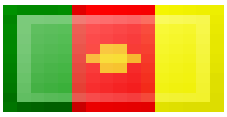
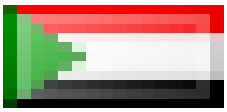
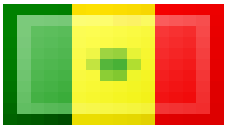
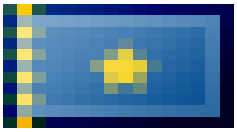
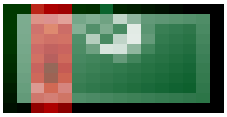
73		Lao People's Democratic Republic	Mon Dec 25, 2017	12:22:34	0.16%	12,487
74		El Salvador	Fri Dec 15, 2017	01:17:28	0.15%	11,963
75		Uruguay	Tue Dec 26, 2017	17:11:45	0.15%	11,800
76		Dominican Republic	Fri Jan 12, 2018	00:24:54	0.15%	11,727
77		Tunisia	Thu June 28, 2018	04:17:49	0.15%	11,568
78		United Arab Emirates	Wed Feb 13, 2019	18:47:57	0.14%	11,172
79		Iraq	Mon Dec 25, 2017	23:35:21	0.14%	11,083
80		Syrian Arab Republic	Thu Apr 20, 2017	18:28:10	0.14%	10,879
81		Latvia	Tue Dec 26, 2017	11:38:07	0.13%	10,170
82		Hong Kong	Tue July 16, 2019	00:14:31	0.12%	9,575

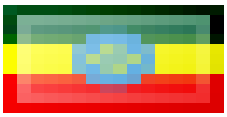
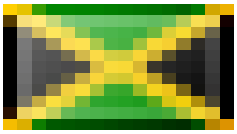
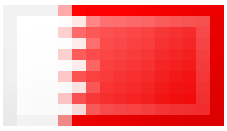
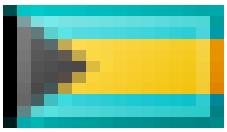
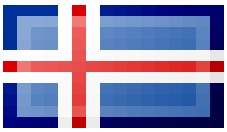
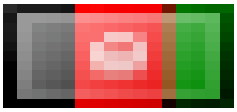
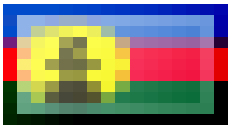
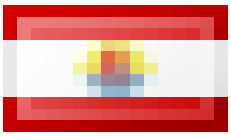
83		Jersey	Sun Apr 16, 2017	22:31:14	0.12%	9,570
84		Nigeria	Sat Mar 23, 2019	10:40:16	0.12%	9,344
85		Slovenia	Thu Dec 14, 2017	01:31:03	0.11%	9,085
86		Costa Rica	Tue Aug 21, 2018	01:16:38	0.11%	8,776
87		Georgia	Tue Dec 26, 2017	03:20:25	0.11%	8,695
88		Kenya	Mon Sept 23, 2019	09:46:36	0.11%	8,485
89		Sri Lanka	Mon Jan 7, 2019	19:55:22	0.10%	7,752
90		Azerbaijan	Tue Dec 26, 2017	16:01:41	0.10%	7,594
91		Bolivia	Sat Dec 23, 2017	12:24:03	0.09%	7,348
92		Kuwait	Wed Jan 17, 2018	10:05:59	0.09%	7,073

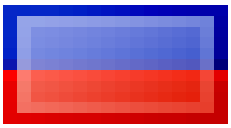
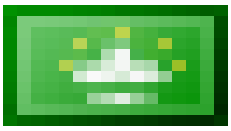
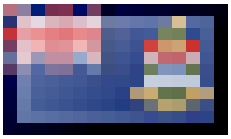
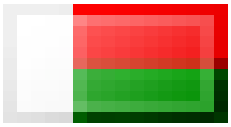
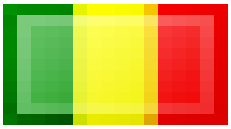
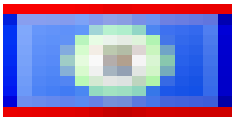
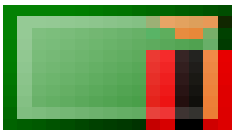
93		Albania	Tue July 30, 2019	21:46:38	0.09%	7,025
94		Estonia	Tue Jan 9, 2018	22:42:10	0.07%	5,721
95		Panama	Tue Feb 6, 2018	17:03:39	0.07%	5,604
96		Martinique	Sat Apr 29, 2017	03:39:03	0.06%	4,934
97		Luxembourg	Mon Dec 25, 2017	19:59:43	0.05%	4,094
98		Honduras	Mon Dec 25, 2017	08:16:57	0.05%	3,706
99		Nicaragua	Mon Dec 25, 2017	20:11:50	0.04%	3,574
100		Kyrgyzstan	Wed Apr 19, 2017	17:01:49	0.04%	3,497
101		Palestinian Territory	Mon Dec 25, 2017	02:13:22	0.04%	3,457
102		Jordan	Sat Dec 23, 2017	17:06:24	0.04%	3,430

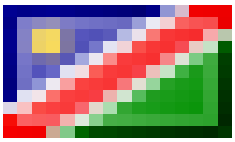
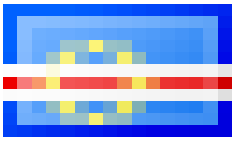
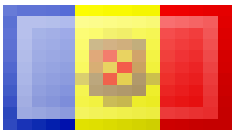
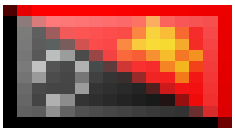
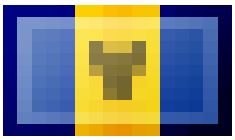
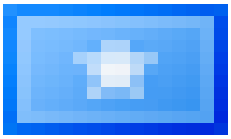
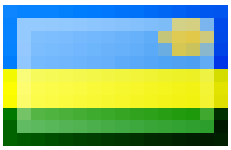
103		Paraguay	Fri Dec 22, 2017	04:44:18	0.04%	3,263
104		Qatar	Mon Dec 25, 2017	14:58:21	0.04%	2,913
105		Tanzania, United Republic of	Thu Dec 6, 2018	09:50:46	0.04%	2,907
106		Nepal	Mon Dec 25, 2017	18:03:24	0.03%	2,770
107		Cote D'Ivoire	Fri May 31, 2019	01:41:15	0.03%	2,687
108		Cyprus	Tue Dec 26, 2017	12:44:01	0.03%	2,650
109		Angola	Tue Dec 26, 2017	14:16:19	0.03%	2,620
110		Cambodia	Tue Dec 26, 2017	18:03:37	0.03%	2,597
111		Mozambique	Thu Apr 20, 2017	07:38:52	0.03%	2,580
112		Myanmar	Tue Dec 26, 2017	13:14:04	0.03%	2,493

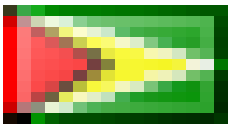
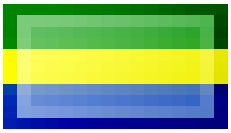
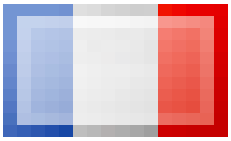
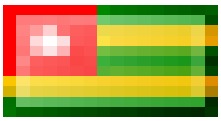
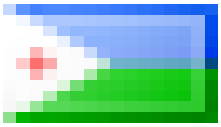
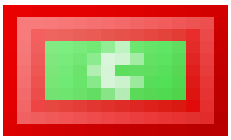
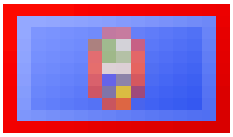
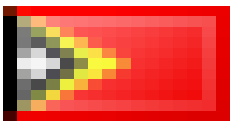
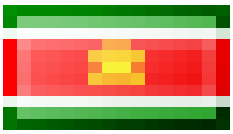
113		Cuba	Fri Aug 16, 2019	16:48:47	0.03%	2,165
114		Mongolia	Thu Apr 20, 2017	17:18:12	0.03%	2,150
115		Ghana	Thu May 16, 2019	19:35:43	0.03%	2,049
116		Yemen	Sun May 28, 2017	21:23:49	0.02%	1,942
117		Lebanon	Wed May 23, 2018	16:20:28	0.02%	1,917
118		Oman	Sat Dec 23, 2017	17:18:59	0.02%	1,819
119		Mauritius	Tue Dec 26, 2017	11:38:10	0.02%	1,803
120		Guadeloupe	Fri May 5, 2017	04:10:37	0.02%	1,681
121		Reunion	Sat Dec 23, 2017	15:29:33	0.02%	1,607
122		Libyan Arab Jamahiriya	Tue Dec 26, 2017	11:34:14	0.02%	1,587

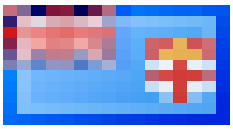
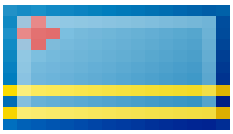
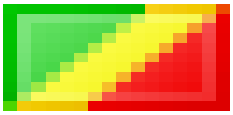
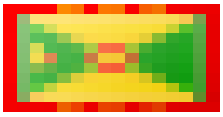
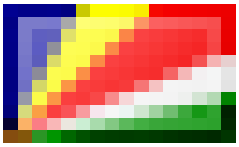
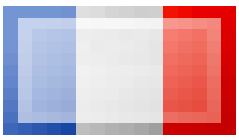
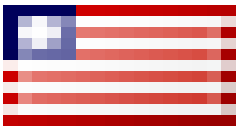
123		Tajikistan	Mon Apr 17, 2017	09:56:26	0.02%	1,538
124		Uganda	Thu Jan 17, 2019	22:15:21	0.02%	1,512
125		Cameroon	Tue Aug 28, 2018	11:28:22	0.02%	1,432
126		Trinidad and Tobago	Tue Dec 26, 2017	17:50:15	0.02%	1,392
127		Montenegro	Mon May 22, 2017	22:10:42	0.02%	1,311
128		Sudan	Thu Apr 20, 2017	13:47:11	0.02%	1,293
129		Senegal	Tue Apr 30, 2019	18:31:59	0.02%	1,287
130		Kosovo	Tue Dec 26, 2017	14:25:58	0.02%	1,268
131		Congo, The Democratic Republic of the	Mon Apr 17, 2017	09:34:09	0.02%	1,243
132		Turkmenistan	Wed Apr 19, 2017	19:49:58	0.02%	1,200

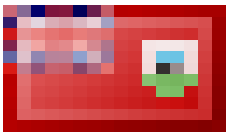
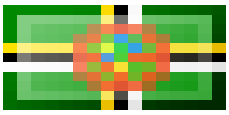
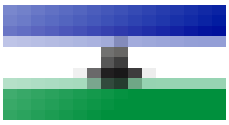
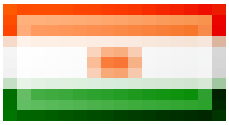
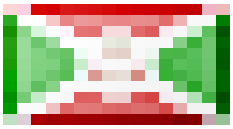
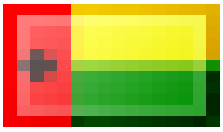
133		Ethiopia	Mon Apr 17, 2017	00:10:07	0.01%	1,054
134		Malta	Sun Dec 24, 2017	00:44:13	0.01%	1,049
135		Jamaica	Mon Dec 25, 2017	15:43:49	0.01%	1,038
136		Bahrain	Tue Dec 26, 2017	16:22:45	0.01%	1,035
137		Bahamas	Thu Apr 20, 2017	17:47:59	0.01%	981
138		Iceland	Fri Dec 22, 2017	03:54:57	0.01%	907
139		Afghanistan	Mon Apr 17, 2017	07:33:40	0.01%	744
140		New Caledonia	Thu Apr 20, 2017	15:40:55	0.01%	716
141		Zimbabwe	Mon July 29, 2019	17:12:08	0.01%	703
142		French Polynesia	Thu Apr 20, 2017	05:50:06	0.01%	700

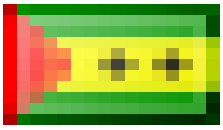
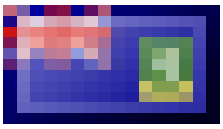
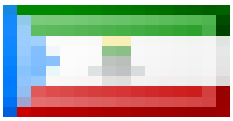
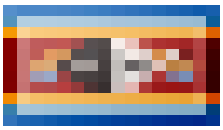
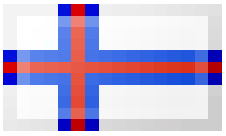
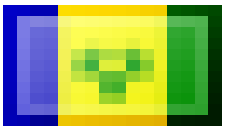
143		Haiti	Sun Dec 24, 2017	23:18:04	0.01%	696
144		Isle of Man	Thu Apr 20, 2017	12:59:11	0.01%	677
145		Benin	Fri Dec 21, 2018	20:02:48	0.01%	656
146		Macau	Tue July 25, 2017	03:23:59	0.01%	652
147		Cayman Islands	Sat Apr 15, 2017	00:59:29	0.01%	596
148		Madagascar	Tue Dec 26, 2017	11:03:31	0.01%	576
149		Mali	Sun Apr 16, 2017	21:51:25	0.01%	510
150		Burkina Faso	Sun Apr 16, 2017	00:04:35	0.01%	504
151		Belize	Fri Feb 22, 2019	04:57:55	0.01%	458
152		Zambia	Tue May 23, 2017	14:59:49	0.01%	455

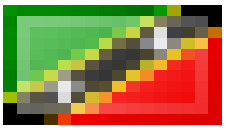
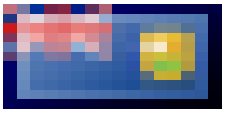
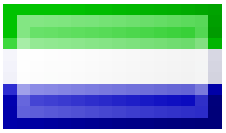
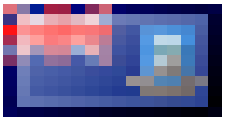
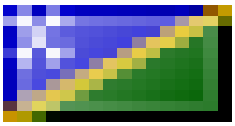
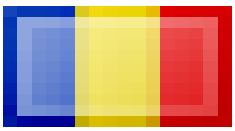
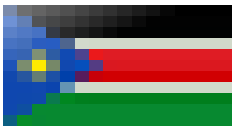
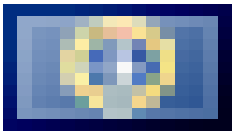
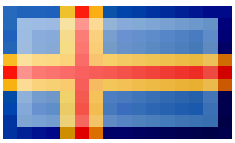
153		Gibraltar	Thu Apr 20, 2017	01:03:42	0.01%	445
154		Namibia	Sun Apr 16, 2017	13:41:36	0.01%	443
155		Cape Verde	Sun Apr 16, 2017	23:59:33	0.01%	442
156		Andorra	Mon Apr 17, 2017	03:27:03	0.01%	436
157		Papua New Guinea	Mon Apr 17, 2017	20:51:40	0.01%	423
158		Barbados	Wed Apr 19, 2017	21:39:55	0.01%	407
159		Botswana	Sat Apr 22, 2017	22:33:58	0.01%	403
160		Somalia	Thu Apr 20, 2017	17:45:46	0.00%	386
161		Guernsey	Tue Apr 11, 2017	21:47:51	0.00%	386
162		Rwanda	Fri Dec 22, 2017	17:07:20	0.00%	366

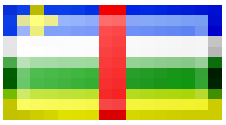
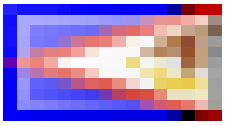
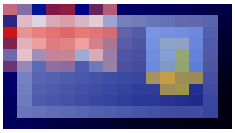
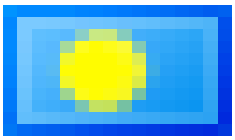
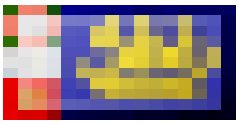
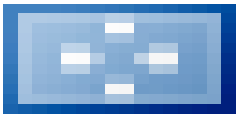
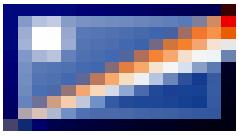
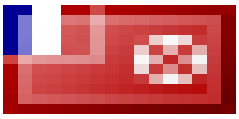
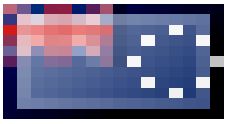
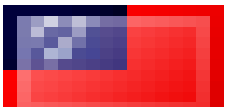
163		Guyana	Thu Apr 20, 2017	18:25:46	0.00%	336
164		Brunei Darussalam	Tue Sept 12, 2017	13:24:12	0.00%	331
165		Gabon	Sun Apr 16, 2017	18:31:21	0.00%	308
166		French Guiana	Thu Apr 20, 2017	10:19:28	0.00%	302
167		Togo	Mon Aug 27, 2018	11:57:10	0.00%	298
168		Djibouti	Sun Apr 16, 2017	21:28:33	0.00%	292
169		Maldives	Thu Apr 20, 2017	19:10:11	0.00%	270
170		Guam	Mon Apr 17, 2017	07:51:21	0.00%	268
171		Timor-Leste	Wed Apr 12, 2017	11:36:10	0.00%	255
172		Suriname	Tue Dec 12, 2017	19:10:40	0.00%	234

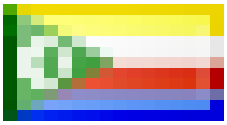
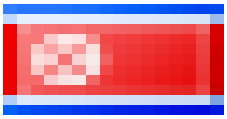
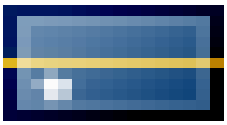
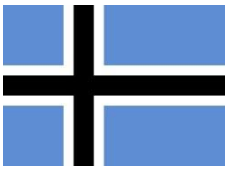
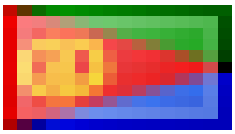
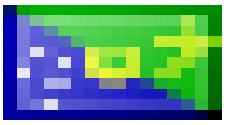
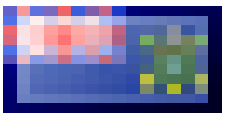
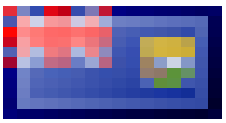
173		Curacao	Tue Dec 26, 2017	09:28:14	0.00%	233
174		Fiji	Sat Apr 15, 2017	05:07:34	0.00%	228
175		Mauritania	Thu Apr 20, 2017	09:37:00	0.00%	213
176		Aruba	Mon Apr 17, 2017	01:22:40	0.00%	200
177		Congo	Sun Apr 16, 2017	18:02:28	0.00%	197
178		Guinea	Fri Apr 14, 2017	13:49:16	0.00%	190
179		Grenada	Sat Apr 15, 2017	16:00:24	0.00%	189
180		Seychelles	Mon Dec 25, 2017	16:22:55	0.00%	184
181		Saint Martin	Fri Apr 21, 2017	02:37:31	0.00%	168
182		Liberia	Mon Apr 17, 2017	07:20:33	0.00%	164

183		Bermuda	Thu Apr 13, 2017	17:08:24	0.00%	160
184		Bhutan	Tue Apr 11, 2017	13:55:58	0.00%	152
185		Antigua and Barbuda	Mon Apr 17, 2017	04:08:29	0.00%	151
186		Dominica	Thu Apr 20, 2017	05:13:18	0.00%	141
187		Lesotho	Fri Apr 14, 2017	20:34:52	0.00%	137
188		Niger	Fri Apr 14, 2017	14:31:14	0.00%	128
189		Malawi	Sun Apr 16, 2017	12:07:23	0.00%	125
190		Burundi	Sun Apr 9, 2017	08:57:22	0.00%	122
191		Saint Lucia	Wed Apr 19, 2017	23:45:02	0.00%	100
192		Guinea-Bissau	Sun Apr 16, 2017	12:00:57	0.00%	100
193		Virgin Islands, U.S.	Mon Apr 17, 2017	04:25:09	0.00%	92

194		Mayotte	Thu Apr 20, 2017	16:58:39	0.00%	87
195		Greenland	Fri Apr 14, 2017	00:45:32	0.00%	82
196		Sao Tome and Principe	Sun Apr 16, 2017	02:00:51	0.00%	74
197		Virgin Islands, British	Sat Apr 15, 2017	23:44:05	0.00%	72
198		Equatorial Guinea	Sat Apr 22, 2017	09:05:38	0.00%	67
199		Swaziland	Thu Dec 14, 2017	18:51:40	0.00%	61
200		Faroe Islands	Sun Apr 9, 2017	22:40:32	0.00%	56
201		Saint Vincent and the Grenadines	Tue Dec 19, 2017	19:29:48	0.00%	55
202		Gambia	Sun Apr 16, 2017	18:34:55	0.00%	52
203		Vanuatu	Sat Apr 15, 2017	11:15:19	0.00%	51

204		Saint Kitts and Nevis	Wed Apr 12, 2017	13:47:48	0.00%	50
205		Bonaire, Saint Eustatius and Saba	Sun Apr 16, 2017	17:36:37	0.00%	48
206		Turks and Caicos Islands	Wed Apr 12, 2017	17:53:43	0.00%	46
207		Sierra Leone	Wed Mar 22, 2017	12:59:26	0.00%	45
208		Tonga	Fri Apr 7, 2017	04:08:01	0.00%	37
209		Falkland Islands (Malvinas)	Wed Mar 22, 2017	22:26:04	0.00%	37
210		Solomon Islands	Sat Apr 15, 2017	07:00:14	0.00%	37
211		Chad	Wed Apr 12, 2017	13:49:52	0.00%	34
212		South Sudan	Tue Apr 11, 2017	14:43:35	0.00%	34
213		Northern Mariana Islands	Sun Apr 9, 2017	03:06:35	0.00%	33
214		Aland Islands	Sun Apr 2, 2017	12:37:49	0.00%	29

215		Central African Republic	Mon Mar 27, 2017	23:23:27	0.00%	25
216		American Samoa	Wed Apr 5, 2017	10:42:11	0.00%	23
217		Anguilla	Wed Apr 5, 2017	18:14:27	0.00%	22
218		Montserrat	Sun Apr 16, 2017	18:58:34	0.00%	19
219		Palau	Tue Nov 22, 2016	14:25:16	0.00%	13
220		Saint Pierre and Miquelon	Sat Apr 1, 2017	15:25:51	0.00%	12
221		Micronesia, Federated States of	Tue Nov 15, 2016	03:22:50	0.00%	11
222		Marshall Islands	Wed Apr 5, 2017	21:37:33	0.00%	11
223		Wallis and Futuna	Tue Nov 29, 2016	08:08:50	0.00%	10
224		Cook Islands	Sun Apr 2, 2017	11:51:36	0.00%	10
225		Samoa	Sun Mar 26, 2017	06:45:15	0.00%	8

226		Comoros	Wed Apr 12, 2017	08:35:33	0.00%	8
227		Tokelau	Thu Apr 20, 2017	12:04:25	0.00%	7
228		Korea, Democratic People's Republic of	Sat Apr 8, 2017	13:26:02	0.00%	5
229		Nauru	Wed Nov 16, 2016	19:18:30	0.00%	3
230		Niue	Mon Jan 23, 2017	17:38:11	0.00%	2
231		Kiribati	Wed Feb 15, 2017	10:06:56	0.00%	2
232		Svalbard and Jan Mayen	Sun Feb 26, 2017	09:26:19	0.00%	2
233		Eritrea	Tue Mar 21, 2017	14:58:08	0.00%	2
234		Christmas Island	Sun June 26, 2016	13:52:23	0.00%	1
235		Pitcairn Islands	Wed July 6, 2016	00:13:06	0.00%	1
236		Saint Helena	Sun July 17, 2016	13:56:49	0.00%	1

The Prayer of Power

The Holy Seed Church

OPENING PRAYER

In the name of Father, and of the Son and, of the Holy Spirit. Amen.

OUR FATHER

Our Father, Who Art Heaven, Hallowed Be Thy name.
Thy kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. Do not lead us into temptation, but deliver us from all evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

HAIL MARY

Hail Mary, full of grace, the Lord is with you, blessed are you among women and blessed is the fruit of your womb Jesus. Holy Mary, Mother of God, in Jesus Christ whom we believe through his death and resurrection we get victory as we pray in Jesus name. the Glory of Father and the Son and the fellowship of holy Spirit be we thus and forever more. Amen

DAILY PRAYERS / MORNING PRAYERS

O my God, I offer you above all my thoughts, words, actions, and sufferings; and I beseech you to give me Your grace that I may not offend you this day but may I faithfully serve you and do your holy will in all things. I desire to gain all the indulgences that I can.

THE ANGELUS

The Angel of Lord declared to Mary: And she conceived of the Holy Spirit. Hail Mary, Full of grace, the Lord is with thee; blessed art thou among WOMEN AND BLESSED IS THE FRUIT OF THY WOMB, Jesus. Holy Mary, Mother of our death. Amen. Behold the handmaid of the Lord; be it done unto me according to Thy word. Hail Mary… And the World was made Flesh; And dwelt among us. Hail Mary…. Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.
Let us pray; Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ, Thy Son, was made brought to the glory of His Resurrection, through the same Christ our Lord. Amen
Hail, Full of grace, the Lord is with you (Luke 1:28) "Blessed are you among women, and blessed is the fruit of your womb" (Luke 1:42).

QUEEN OF HEAVEN REJOICE

Queen of heaven, rejoice, Alleluia
For he whom you did merit to bear, Alleluia
Has risen as he said, Alleluia
Pray for us to God, Alleluia
Rejoice and be glad, O Virgin Mary, Alleluia
For the Lord is risen indeed, Alleluia
Let us pray; O God, you deigned to give joy to the world through the resurrection of your Son, Our Lord Jesus Christ, grant we beseech you that through his mother the Virgin Mary we may obtain the joys of everlasting life through the same Christ our Lord. Amen.

ACT OF FAITH

O my God, I firmly believe in all that Your Holy Catholic Church approves and teaches, since it is you, O infallible truth, who has revealed it to your church.

ACT OF HOPE

O MY God, with firm confidence I hope in that Thou will grant me, through the merits of Jesus Christ, the assistance of your Grace and after keeping your Commandments, will bestow on me life everlasting, according to your promises, who are almighty and whose word is truth.

ACT OF LOVE

O my God, I love with all my heart, soul, with strength and above all because of your infinite goodness and worthy of being loved. Therefore, for the sake of your love, I love my neighbor as myself.

I BELIEVE

I believe in God, the Father Almighty, creator of heaven and Earth. I believe in Jesus Christ, His only Son, Our Lord, who was conceived by the power of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He ascended into Heaven and is seated at the Right Hand of the Father. From there, He shall come again to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

NIGHT PRAYER

O my God, I thank you for all the benefits which I have ever received from you, and especially this day, give me the light to see what sins I have committed, and grant me grace to be truly sorry for them.

PRAYER FOR DAILY NEGLECTS

Eternal Father, I offer Thee the Sacred Heart of Jesus, with all its love sufferings and merits;

1. To expiate all the sins I have committed this day and during my life. Glory be to the Father.
2. To purify the good I have done badly this day and during all my life. Glory be to the Father.
3. To supply for the good I ought to have done and that I have neglected Glory be to the Father.

ACT OF CONTRITION

O my God, I am sorry and beg pardon for all my sins, and detest them above all things, because they deserve your dreadful punishment, because they have crucified my loving Savior Jesus Christ and most of all, because they have offended thine infinite goodness. I firmly resolve with the help of your grace, never to offend you again and carefully to avoid the occasions of sin.

ON GOING TO BED

O my God, receives my soul, in the name of our Lord Jesus Christ crucified. I lay down to rest. Bless me O Lord, and defend me; preserve me from a sudden and unprovided death and from all dangers and bring me to life everlasting with you. Amen.

JESUS, MARY AND JOSEPH

Jesus, Mary and Joseph I give you my heart and my soul. Jesus, Mary and Joseph assist me in my last agony. Jesus, Mary and Joseph may I breathe forth my soul in peace with you.

THE HAIL HOLY QUEEN

Hail, Holy Queen, Mother of mercy; hail life, our sweetness and our hope! To you do we cry poor banished children of eve; to you do we send up our sighs, mourning and weeping in this vale of fears, turn then O most gracious advocate, your eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of your womb, Jesus. O Clement, O Loving, O Sweet Virgin Mary.

THE MEMORARE

Remember, O most gracious Virgin Mary that never was it known to anyone who fled to your protection, implored your help or sought your intercession was left unaided. Inspired with this confidence, we fly unto you, O Virgin of Virgins, our Mother; to you do we come, before you we kneel, sinful and sorrowful. O Mother of Word Incarnate, despise not our petitions, but in you mercy hear and answer us. Amen.

OCCASIONAL PRAYERS GRACE BEFORE MEALS

Bless us, O Lord, and these your gifts which we are about to receive from your goodness, through Christ our Lord. Amen.

GRACE AFTER MEALS

We give you thanks, Almighty God, for your benefits, who lives and reigns forever. Amen

BEFORE WORK OR STUDY

Grant, we beseech Thee, O Lord, that our actions with Thy holy inspirations be carried on with Thy gracious assistance, that every prayer and work of ours may always begin by Thee, and though Thee be happily ended, through Christ our Lord. Amen.

AFTER WORK OR STUDY

We fly to Thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from danger, O ever glorious and Hail Mary.

IN ANY TRIBULATION

All-powerful and merciful Father, refreshment of the weary, comfort in sorrow, strength in our weakness, hear the prayer which we sinners make to you; save and sustain us in our present need, and help us to face the future with courage, through Christ our Lord. Amen.

FOR THE CHURCH

Father, in the new covenant instituted by Christ your Son, you gather your people in the unity of your Spirit from all the nations of the earth. Keep your Church faithful to her mission as a leaven in the world, renewing all people in Christ and transforming them into your own family, through Christ our Lord. Amen.

FOR THE POPE

Lord source of eternal life, you have chosen your servant (N) as successor to the Apostle Peter and Vicar of Christ on earth and shepherd of the whole flock. May he strengthen his brothers, and may the whole church be in communion with him in the bond of unity, love and peace, that all men may receive from you, the shepherd and bishop of their souls, truth and eternal life through Christ our Lord. Amen

FOR THE MISSIONS

God of truth, Father Son and Holy Spirit, hear our prayer for those who do not know you, that your name may be praised among all peoples of the world. Sustain and inspire your servants who bring them the Gospel. Bring fresh vigour to wavering faith; sustain our faith when it is still fragile. Renew our missionary zeal; Make us witnesses to your goodness, full of love, strength and faith, for your glory and for the salvation of the world. Amen

PRAYERS OF MARRIED PEOPLE

Father, all-powerful and eternal God, we give you thanks and bless your holy name. You created mankind as man and woman and blessed their union, mankind them a help and support for each other. Remember us today. Looking kindly on us and grant that our love may be completely unselfish, a gift like that of Christ to his church. May we live many years together in joy and peace, and may we always give heartfelt praise through your Son and in the Holy Spirit. Amen.

PRAYER ASKING FOR A CHILD

God our Father, all parenthood comes from you. Allow us to share in that power which is yours alone, and let us see in the child you send us a living sign of your presence in our home. Bless our love and make it fruitful so that a new voice may join ours in praise of you, a new heart love you and a new life bear witness to you. Amen.

EXPECTING A CHILD

Father, we thank you for your marvelous gift; you have allowed us to share in your divine parenthood. During this of waiting, we ask you to protect and nurture these first mysterious stirrings of life. May our child come safely into the light of the world and to the new birth of baptism? Mother of God, we entrust our child to your loving heart. Amen

FOR THE CHILDREN'S FUTURE

Lord, help our children to know the road you have chosen for them; may they give you glory and attain salvation. Sustain them with your strength, and let them not be satisfied with easy goals. Enlighten us, their parents, that we may help them to recognize their calling in life and respond to it generously. May we put obstacle in the way of your inner guidance. Amen.

CHILDREN'S PRAYER FOR THEIR PARENTS

Father, it is your commandment that we should honor our Father and mother; hear the prayers we offer you for them. Grant them many years on earth and keep them in health of mind and body. Bless their work and all they do. Give them back a hundred fold of whatever they have done for me. Inspire them with your love and help them to fulfill your holy law. One day, may I be may have the joy of being with them forever in your home in heaven, through Christ our Lord. Amen.

PRAYER OF A FATHER OR MOTHER

Father of mankind, you have given me these children, and entrusted them to my charge, to bring them up for you, prepare them for everlasting life. Help me with your heavenly grace to fulfill this sacred duty. Teach me what to give, and what to do withhold; when to reprove and when to forbear. Make me gentle, yet firm; considerate and watchful, through Christ our Lord. Amen.

FOR A CHILD GOING TO SCHOOL

God our savior, you sat among the teachers of the law, listening to them and questioning them. We entrust our child to you while he/she is at school. Fill him/her with the spirit of wisdom; open his/her mind so that he/she may learn the knowledge necessary for this life and for the life to come. Help he/her in all he/she had to do. Give him/her perseverance and strength; make him/her responsive and hard- working you are the way, the truth and the life; do not let him/her be led astray form the right path by false teaching. May he/she grow like you, Lord Jesus, in age in wisdom, and in grace before God and men? Amen.

FOR RELATIVES AND FRIENDS

God our Father, look kindly on our relatives and friends. By the power of your holy spirit, pour out on the gifts of your love. Give them health of mind and body, that they may the gifts of your love. Give them health of mind and body, that they may love you with all their heart and do your will in all things, through Christ our Lord. Amen.

FOR YOUNG PEOPLE

We commend all you people to you, Lord; children, teenagers and students; engaged and newly married couples, and young parents. Grant them health, wisdom, and the joy of living in your presence; and grant those who care for them, their leaders, and counselors, your Spirit of understanding and love, through Christ our Lord. Amen.

A STUDENT'S PRAYER

Abba Father, Lord Jesus, Holy Spirit, I praise you, I thank you and I worship you Lord Jesus I thank you for all the blessings you have given me. I surrender my intellect, my mind and my memory into your hand. Heavenly Father, Lord Jesus, send the Holy Spirit upon me. Oh! Holy Spirit, come into my heart, come into my mind, come into my intellect, to enlighten me so that I may study well.
Holy Spirit, my helper, fills me with your wisdom, knowledge and understanding. Spirit of Jesus, give me good memory so that I might be able to understand and remember what I am going to study now. Oh Holy Spirit, I need you, come into me. Thank you Father, thank you Jesus, thank you Holy Spirit. (One our Father, one Hail Mary, and one Glory be)

A TEACHER'S PRAYER

You, O Lord are my strength, my patience, my light and my counsel. For my own conduct and for that of my pupils, grant me the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, the spirit of holy fear of you, and ardent zeal to procure your glory. I unite my labors to those of Jesus Christ, and beg the most Blessed Virgin, St. Joseph, the guardian angels and St. John De La sale to protect and guide me in this holy work.

A NURSE'S PRAYER

O my God; I am about to begin the day's work. Teach me to receive the sick in your name. Give to my efforts success, sweet Jesus, for the glory of your Holy name. It is your work; without you I cannot succeed. Grant that the sick whom you have placed in my care may be abundantly blessed, and not one of them be lost because of anything that is lacking in me. Help me to overcome every temporal weakness and strengthen me so to bring the sunshine of joy to the lives that are

gathered around me so as to bring the sunshine of joy to the lives that are gathered around me day by day. Make me beautiful within for the sake of your sick ones and of those who will be influenced by them. Amen.

A DRIVER'S PRAYER

O Lord make me a careful and watchful driver, so that I may not cause death or pain through any neglect of mine. Protect all who are with me in my car, that no harm may come to them. Help me to enjoy the beauty of your creation and to be thoughtful to others at all times O Lord Jesus Christ, be with me on my journey and bring me home in peace ; at the end of life meet me and welcome me to my true home with you in heaven.

FOR THOSE WHO ARE SUFFERING

Father, you are the unfailing refuge of those who suffer. Bring peace and comfort to the sick and the suffering, to the aged and the dying. Give all those look after them knowledge, patience, and compassion. Inspire them with actions which will bring relief, words which will enlighten, and love which will bring comfort. We commend to you the disheartened, the rebellious, those torn by temptation or tormented by desire, and those wounded or abused by the ill will of men. Lord, pour out on us your spirit of love, understanding and sacrifice, may we then give effective help to the suffering we meet on our way. Help us to answer their cry, for it is our own. Amen.

FOR THE SICK

Father, your only Son took upon himself the sufferings and weaknesses of all mankind; through his passion and cross, He taught us how good can be brought out of suffering. Look upon our brothers and sisters who are ill. In the midst of illness and pain, may they be united with Christ, who heals both body and soul; may they know the consolation promised to those who suffer and be fully restored to health, through Christ our Lord. Amen.

FOR THE DYING

All-powerful and merciful Father, in the death of Christ you have opened a gateway to eternal life. Look kindly on our brother/ sisters (N), who is suffering his/her last agony. Unite it with the passion and death of your Son, and saved by the same Christ by the blood he shed, may he/she come before you with confidence, through the same Christ our Lord. Amen.

FOR THE AGED

Eternal Father, unchanged down the changing years, be near to those who are aged. Even though their bodies weaken, grant that their spirit may be strong; may they bear weariness and affliction with patience and at the end, meet death with serenity, through Christ our Lord. Amen.

PRAYER FOR JOURNEY

Lord, you fill every place with your presence; be with me on this journey. Help me reach my destination and bring me home safely and in good health. May my

journey bring joy and encouragement to all I meet, a message of hope and a witness to the Christian life? Amen.

PRAYER FOR PURITY

Jesus, Mary and Joseph, I give and consecrate my entire self to you; mind, heart and body. Guard and defend me always from every sin. May my mind be uplifted to heavenly things? May my heart love God ever more May I avoid every evil occasion? Keep me near you, so that I may keep a close watch over my internal and external senses. In heaven may I join the company of the pure forever? Amen.

FOR PEACE

Father, those who work for peace are called your sons, May we never tire in working for that justice which alone guarantees true and lasting peace, through Christ our Lord. Amen.

FOR OUR COUNTRY

Lord God, you guide the universe with wisdom and love. Hear the prayer we make to you for our country; through the honesty of our citizens and the wisdom of those who govern may concord and justice flourish, and real progress in peace be achieved, through Christ our Lord. Amen.

FOR CIVIL; AUTHORITIES

Almighty and ever-living God, in whose hand are the right and speak or act against us. Help us to observe the commandments of the new law, returning good for evil and learning to forgive as your Son forgave those who persecuted him, through the same Christ our Lord. Amen

PRAYER FOR ABANDONMENT

Father, I abandon myself into your hands; do with me what you will. Whatever you may do, I thank you; I am ready for all, I accept all. Let only your will be done in me, and in all your creatures- I wish no more than this, O Lord, Into your hands I commend my soul; I offer it to you with all the love of my heart, for I love you, Lord, and so need to give myself, to surrender myself into your hands without reserve, and with boundless confidence, for you are my Father.

SPECIAL PRAYERS/ PRAYERS AFTER COMMUNION-SOUL OF CHRIST

Soul of Christ, sanctify me, Body of Christ, save me, Blood of Christ, run through my veins, Water flowing from the side of Christ, what me, Passion of Christ, strengthen me, O good Jesus, hear me, Within Thy wounds, hide me, Me not be separated from thee, From the evil enemy defend me, At the hour of death call me, And bid me come to thee, That with Thy saints I may praise thee, For all eternity. Amen.

CONSECRATION OF THE HUMAN RACE TO THE SACRED HEART OF JESUS

Most sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine we wish to be; but to be more surely

united with thee, behold each one of us freely consecrates himself/herself today to Thy most Sacred Heart. Many indeed have never known thee, many too, despising Thy precepts, them to Thy Sacred Heart,

Be thou king, O Lord, not only of the faithful who have never forsaken thee, but also of the prodigal children who have abandoned thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger.

Be thou king of those who are deceived by erroneous opinions or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one shepherd Grant, O Lord, to Thy church assurance of freedom and immunity from harm; give peace and order to all nations and make the each resound from pole to pole with one cry; "praise to the divine heart that wrought our salvation; to it be glory and honor for ever. Amen

CONFIDENCE TO THE SACRED HEART

O Lord Jesus Christ, to your most Sacred Heart, I confide this intention (Here place your intention) only look upon me. Then do what your sacred heart decide. I count on it. I trust in. I throw myself on its mercy Lord Jesus you will not fail me, Sacred Heart of Jesus I trust in Thee, Sacred Heart of Jesus I believe in Thy love for me, Sacred Heart of Jesus Thy Kingdom come. O sacred Heart of Jesus, I have asked for many favors, but I earnestly implore this one. Take it, place it Thy Sacred Heart. When the eternal Father sees it covered with Thy precious blood, He will not refuse it. It will no longer be my prayer but Thine. O Jesus, O Sacred Heart of Jesus, I place my trust in Thee. Let never be confounded. Amen.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS

Most sweet Jesus humbly kneeling at Thy we renew the consecration of our family to Thy Dive Heart. Be thou our king forever. In thee we have full and entire confidence. May your spirit penetrate our thoughts, desires, words and deeds. Bless our undertakings. Share in our joys, our trials and our labors. Grant us, to know thee better to love thee more and to serve thee without faltering. Our Lord of peace, Set up Thy Kingdom in our country. Enter closely in the midst of our family and make it Thine own. So that through the solemn enthronement of the sacred Heart, soon one cry might resound from home to home, may the triumphant heart of Jesus be everywhere loved, blessed and glorified forever. To the sacred heart of Jesus be all glory and honor forever and ever Amen.

Sacred Heart of Jesus, protect our family.

CROSS PRAYER

O God Almighty, who suffered death upon the cross particularly for my sins, be with me. As you protect me from, bitter pains, take away all evil, let me walk in the way of salvation, have pity on me and be my protector. Preserve me from any temporal accidents, take away any danger of sudden death, I always adores of Jesus Christ. Jesus of Nazareth crucified, have pity on me. Make the spirit of evil leave me at all times. I leave it all to thee in the name of Father, I leave it all thee in the name of the Son, I leave it all to thee in the name of the Holy Spirit. Amen

JESUS PRAYER

Lord Jesus, Son of the Living God. Have mercy on me a sinner. (say every hour during the day)

PRAYER FOR PTROTECTION THROUGH THE PRECIOUS BLOOD OF "JESUS"

Lord Jesus, by faith in your merits, I now your precious blood and anoint myself right from the crown of my head to the very soles of my feet. I claim total and compete protection for my life. Lord Jesus keep me free today from evil, sin, temptation, Satan's attacks and afflictions, fear of darkness, fear of man, sickness, diseases, doubts, anger, all calamites and from all that is not of Thy kingdom. Fill me Lord Jesus with the gifts of your Holy Spirit and grant me the gifts of wisdom, knowledge and discernment so that I will live today for your glory by doing what is right. Jesus I praise you, Jesus I thank you, Jesus I love you, and Jesus I adore you.

PRAYER FOR THE HOLY SPIRIT

Soul of soul, I adore thee. Enlighten, guide, strengthen and console me. Tell me what I ought to do and command me to do it. I promise to be submissive in all that you shall ask me and to accept all that your permit to happen to me. Only show me what your will is. Amen. Breathe in me, oh Holy Spirit that my thoughts may be holy. Move in me, Holy Spirit that my work may be holy. Attach my heart holy spirit, that I may love only what is holy. O Holy Spirit, soul of my soul, life of my life, I adore you, I worship you, Guide me - In all my works, Strengthen me- From all my weakness, Comfort me –In all my disappointments and failures, Sanctify me – From all my sins, Heal me – of all my sickness, wounds: Physical and emotional. Lead me to the way of my Father, reveal Jesus my savior to me, open my eyes and my heart the word of God, teach me to pray, help me to love as Jesus loves. Strengthen me Holy Spirit that I may defend all that is holy Protect me Holy Spirit that I may always be holy.

PRAYER FOR THE DEAD

Out of the depths I cry to you, O Lord, Lord hear my voice! O let your ears be attentive, To the voice of my pleading. If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found forgiveness; For this we revere you. My soul is waiting for the Lord, I count on his word. My soul is longing for the Lord More than a watchman for daybreak. Because with the Lord there is mercy And fullness of redemption, Israel indeed he will redeem, From all its iniquity, Eternal rest grant unto them, O Lord, And let perpetual light shine on them. May they rest in peace Amen, O Lord, hear my prayer, And let my cry come unto you, O God , the creator and redeemer of All the faithful, grant to the souls of your departed servants the remission of all their sins, That through our prayers, They may obtain that pardon which they have always desired, Through Christ our Lord. Amen

PRAYER OF PROTECTION

Lord, make me an instrument of your peace, Where there is hatred, let me sow love, Where there is injury, pardon, Where there is doubt, faith, Where there is despair, hope Where there darkness, light And where there is sadness, joy, Divine master, grant that I may not so much seek, To be consoled, as to console, To be understood, as to understand, To be loved, as to love, For it is in giving that we receive, It is in pardoning that we are pardoned and it is dying that we are born to eternal life.

PRAYER FOR VOCATION

O my Jesus, I thank you for the gift of life you have given me. I praise you for your guidance. I worship you for your continued protection. I surrender my whole life

into your hands. O Lord, Your servant Samuel prayed, "Speak Lord your servant hears." I too eagerly wait to hear your call. You called Abraham, the Father of all the believers to be a blessing for the whole world. Lord, give me the grace to discern the way of to which you have called me. Lord, bless me to give first place in my life for you and to do your will with sincerity and commitment every moment of my life. Lord, anoint me with your Holy Spirit to surrender my body, soul and mind into your hands.

PRAYER FOR EMPLOYMENT

God, our Father , I am turn to you seeking your divine help and guidance as I look for suitable employment. I need your wisdom to guide my foot along the right path, and to lead me to find the proper things to say and do in this quest. I wish to use the gifts and talents you have given me, but I need the opportunity to do so with gainful employment. Do not abandon me, dear Father, in this search, but rather grant me this favor I seek so that I may return to you with praise and thanksgiving for your gracious assistance. Grant this through Christ, our Lord.

PRAYER FOR PASTORS

Lord Jesus Present in the most Blessed pasaka and living perpetually among us through your pastors, grant that the words of your pastors may be only your words, that that their gestures be only your gestures, and their lives be a true reflection of your life. Grant that they may be men who speak to God on behalf of his people, and speak to Hos people of God. Grant that they may be courageous in service, serving the church as she asks to be served. Grant that they may be men who witness to eternity in our time, traveling on the paths of history in your steps, and doing good for all. Grant that they may be faithful to their commitments, Zealous in their vocation and mission, clear mirrors of their own identity, and living the joy of the gift they have received.

(ANOTHER PRAYER FOR PASTORS)

O Jesus, Eternal pastors, keep your pastors within the shelter of your heart where none may harm them. Keep unstained their anointed hands which daily touch your sacred body. Keep unsullied their lips, purpled with your precious blood. Keep holy and unearthly their sealed with the sublime mark of your glorious pastor hood. Let your love surround and shield them from the contagion of this world. Bless their labours with abundant fruits and may they whom thy serve be a source of joy to them here on earth and in heaven their crown. Amen

PRAYERS OF CARES

God our Father, you chose us from the beginning the foundation of the earth. May he who cared for your Son here on earth, continue to care for us from your home in heaven, through Christ our Lord. Amen.

PRAYER FOR SERVANTS

Lord or God, in the preaching of the Holy servants you gave to your church the beginning of Christian faith. Through their intercession prayers come to our aid and guide us in the way of eternal salvation.

PRAYER OF DESPERATE CASES

O glorious Father, Pray for me who am so miserable; make use, I implore you, of that particular privilege accorded to bring visible and speedy help where help is almost despaired of. Come to my assistance that I may receive the consolations and succor of heaven in all my necessities, tribulations and sufferings, particularly in this my present need. (Here make your request). Grant that I may bless God with you and all the elect forever. Amen

PRAYER FOR THE POWER

O God you are burning fire, full of loves your exalted virtues and your great charity towards mankind. When you were on earth you performed many miracles and powers which you gave to your disciples also performed same as, "To the sick you gave back health, you restored what was lost, and the sorrow stricken were the objects of your tender compassion. Encouraged by this thought, and convinced of the efficacy of your holy intercession, we kneel before your throne of mercy, and full of confidence, we implore you to obtain for us the favor that we now need (here mention your request)."

O Lord and loving Father, you whose heart was ever full of mercy and sympathy, whisper our prayers in your hands we commit our souls. One word from you as you receive our prayers will be granted in Jesus name we pray. Amen.

PRAYER FOR BATTLE

O Lord defend us in the day of battle, be our safeguard against, the wickedness and snares of the devil. May God rebuke him, we humbly pray and do thou prince of heavenly host, by the power of God, cast into hell, Satan and all other evil spirit who wanders throughout the world, seeking the ruin of souls. Amen

PRAYER FOR HEROS

O Lord, one thing we know for certain about you is that you became a heroic martyr in fidelity to your divine Bridegroom. We do not know that you were a musician but we are told that you heard Angels sing. Inspire musicians to gladden the heart of people by filling the air with God's gift of music and reminding them of divine musician who created all beauty. Amen

PRAYER FOR SICK:

The book of James tells us that if any member is sick. "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 will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (James 5:14-15). Here is another form of ministry available to elders that can bring great blessing to your people.

Prayer ought to be at the heart of every elder's ministry, and prayer for the sick is a significant part of such a prayer ministry. When you visit the sick, you should be mindful, not only of their physical condition, but of their spiritual condition as well. Often during illness, people feel helpless and discouraged. Sometimes their faith waves and they need your encouragement and reminder that God loves them.

The formal anointing service is reserved for those with significant physical illness. However, the text asks, "Is anyone among you sick?" I do not ask,

"Is anyone among you doing?" The anointing service ought not to be used for every frivolous physical complaint. It should be reserved for serious illness, but not just for fatal illness. In some places, anointing has become almost a lost rite because of the traditions of some non-the holy seed church denominations that have used anointing as though it were a last rite.

(a)WHO OFFICIATES:

The sick should call for the elders of the church. Local elders may officiate at an anointing service in the absence of a minister, but should do so with the pastor's approval. Ideally a minister leads out, assisted by the presence and prayers of available elders.

(b) PREPARING FOR THE SERVICE:

Where held. An anointing service may be held in church, home, nursing home, or hospital. If in a hospital, it should be conducted so as not to interfere with the physician and hospital staff. Length and formality of the service depend on the place it is held and the condition of the recipient. Who attends? In addition to the minister and the elders, it may be well for others having a special gift of prayer to be present. The recipient might wish to invite praying friends. Non- Christian family or friends are usually not invited, but need not be asked to leave if present. Those who lead out should have a serious commitment to Christ, believe firmly in divine healing, and have prepared their hearts for the occasion.

Preparing the recipient. "If I regard iniquity in my heart, the Lord will not hear" (Psalms 66:18). Encourage the sick person to examine his/her life before the anointing. An excellent way to prepare for the service is for the individual to study the chapter "Prayer for the sick" in The Ministry of Healing. Respect the privacy of persons not waiting to speak too specifically about their ailment. On the other hand, you should learn as much as the recipient is comfortable in sharing so your prayer can be specific.

(c) ORDER OF SERVICE:

Preliminary remarks. As leader, you should explain to the group the purpose of anointing and how it takes place. The recipient might be invited to testily to he/her faith and give the reason for requesting healing. If the sick person is not too critical to warrant a brief service, take time to read from the scriptures the prerequisites to divine healing. These include:

1. Belief that God can and does heal.
2. Confession of sin.
3. Commitment to healthful living:

Much illness results from habits of living. Assure the sick that God freely forgives our sins of the past, put it is presumptuous to ask Him to heal our bodies if we intend to go on abusing them.

4. Willingness to use human means:
"Every good gift and every perfect gift is from above" (James 1:17). God may already have engifted some physician to who He will lead the sick person for healing. God works miracles, but He often chooses to work them through gifts He places in human hands.

5. Trust God's answer. Sometimes God heals immediately,
sometimes slowly, sometimes not until Christ's Second Coming. If the afflicted person is not healed immediately, it ought not to be interpreted as a sign either of the individual's spiritual weakness or of God's unwillingness to heal. The service should climax with the certainty that everything has been placed in God's hands and that God can be trusted. Scripture to be read or excerpted could include: James 5:14-16; Numbers 21:8-9; psalms 103:1-5; Psalms 107: 19-20; Mark 16:15-20.

There anointing prayer.
If you are leading out you should have a small vial of olive oil. Everyone kneels. The recipient may wish to pray. If so, he/she should probably pray first. Other designated leaders pray in turn. You pray last. As you begin to pray, place a little oil on the fingertips of your hand. Near the close of your prayer, apply the oil to the forehead of the one you are anointing. This symbolizes the Holy Spirit's touching the afflicted in a specific and special way.
The Holy Seed Church do not follow or support the practice of some who apply oil to the part of the body in which the infirmity exists. Concluding the service. As soon as the prayer season ends, say your goodbyes and leave. A little time for getting acquainted and social; fellowship might precede the anointing, but should not follow it. Leave while a spirit of reverence prevails and the presence of God permeates the room.

CONCLUSION

We end this Constitution and Rules where we began, with an appeal for all elders to take up the challenge of vibrant, spiritual church leadership. Your ministry is vital to the ongoing growth and development of the church. Because of the unique leadership talents the Holy Spirit has given you, you can make a tremendous difference. Consecrate yourself to Christ daily and learn on Him for grace and guidance.

"The elders who are among you I exhort,….Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for

The voice of people

Bible correspondence

The Holy Seed Church

THE VOICE OF PEOPLE

The Holy Seed Church accepts the Bible as the only source of our beliefs. We always consider our movement to be the result of the protestant coercion sole scripture the Bible as the only standard of faith and practice for Christians.

Currently, The Holy Seed Church hold 54 Fundamental beliefs that can be organized into seven categories the doctrines of God, man, salvation that church, the Christian's life, culture and last day events. In each teaching God is the architect, who in wisdom, grace and infinite love is restoring a relationship with humanity that will haft for eternity.

WHO IS GOD?

God is love, power and splendor and God is a mystery. His ways are for beyond us, but the still reaches out to us. God is infinite yet intimate, three yet one, all. Knowing yet all forgiving. We will spend eternity Cherishing an ever deepening relationship with God the Father Son and Holy Spirit.

Despite the distance sin demands, God has revealed hill self in Countless ways. The Bible is the Story of God striving to reconnect with these Children, and is a major method God uses to reach us. A mosaic of authors, styles and perspectives the Bible reveals a God who is ever creative ever patient and ever-seeking to restore our relationship with him. Though written by or diary people, through the Spirit it pierces our hearts, opens our eyes and us to live for him.

God the father reached his Son Jesus Christ who chose not just to visit us, but to become one of us. Born human so we can be reborn in the Spirit, Jesus should us God's love and Character and how for God was willing to go to save us from self-destruction. What we could not do for ourselves, he did for us, dying in our place so we can live forever. He conquered death through resurrection, and promised to return to take us home.

Meanwhile, God has not left us alone The Holy Spirit is here to comfort us guide us and witnesses for God's love. The same Spirit who in spired prophets and empowered Jesus Christ who shaped scripture and retested the world enables and empowers each one of us. The Spirit activates the "Body of Christ" the church, through Spiritual gifts and humble attitude of service and compassion.

LESSON: ONE

We Can Believe in the God

Jim once asked an atheist if he ever wrestled, even for a few moments, with the thought that maybe does exist.
"Absolutely!" the atheist said, to Jim's surprise. "Years ago when our first child was born I almost became a believer in God. As I looked down at that miniature-but-perfect little human being in the

crib, as I watched the flexing of those tiny fingers and saw the dawning of recognition in those little eyes, I went through a period of several months during which I almost ceased to be an atheist. Looking at that child almost convinced me there had to be a God."

EVERYTHING DESIGNED HAS A DESIGNER

The design of the human body demands the existence of a designer. Scientists tell us that the brain stores and remembers thousands of mental images, integrates and solves problems, appreciates beauty, comprehends self, and desires to develop the best in each person. Electrical charges originating from the brain control all the muscular activity of our bodies.

Computers also function through electrical impulses. But it took a human mind to invent the computer and a human being to build the computer and tell it what to do. No wonder the psalmist concluded that the human body speaks loud and clear of a wonderful Creator: "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." Psalm 139:14. {Unless otherwise noted, all scriptural texts in the DISCOVER guides are from the New International Version of the Bible "NIV".}

We don't have to go far to find the "works" of God. The intricate design of the human brain and the other organs of our body are the "works" of God, and point to an infinitely skillful designer. No pump built by man can compare with the human heart. No computer network can equal our nervous system. No television system is as efficient the human voice, ear, and eye. No central air conditioning and heating system can match the work done by our nose, lungs, and skin. The complexity of the human body suggests that someone designed it, and that someone is God.

The human body is a complete system of organs all interrelated, all thoroughly designed. The lungs and heart, nerves and muscles, all perform incredibly complicated tasks that depend on other incredibly complicated tasks.
If you were to mark ten coins from one to one ten, put them in your pocket, shake them around, and then pull them out and the back in your pocket one by one, what is the likelihood you could do so in exact numerical sequence? By mathematical law you have only one chance in ten billion of tasking them out in order from one to ten.

Now consider the chances of a stomach, brain, heart, liver, arteries, veins, kidney, ears, eyes, and teeth all developing together and

beginning to function at the same moment in time. What is the most reasonable explanation for the design of the human body?
"Then God said, 'Let us make man in our image, in our likeness,'

So God created man in his own image

Male and female he created them." Genesis 1:26, 27.
The first man and woman could not just have happened. The Bible affirms that God designed us in his image. He thought us up and brought us into being.

EVERYTHING MADE HAS A MAKER

But evidence for God is not confined to the design of our bodies; it' also spread across the heavens. Leave the lights of the city, and look up into the night sky. That Milky Way is really a galaxy of billions of blazing suns similar to our sun. in fact our sun and its planets are a part of the milky way. And our milky way is but once an estimated more than one hundred billion galaxies that can be seen through giant telescopes on earth and through the Hubble telescope in space. No wonder the psalmist concluded that the stars speak of a glorious maker:

"The heavens declare the glory of God; the skies proclaim the work of his hands" Psalm 19:1-3. What may we reasonably conclude by looking at the intricate design and vast size of the universe? "In the beginning God created the heavens and the earth." Genesis 1:1. "[God] is before all things, and in him all things hold together." Colossians 1:17.
All creation testifies about God the master Designer and Infinite Creator. In the simple words, "in the beginning God," we find the answer to the mystery of life. There is a God who created everything. Many great scientific minds today believe in God. Dr. Arthur Compton, Nobel prize-winning physicist, commenting on this verse of Scripture, once said:
"For myself, faith begins with a realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is plain that where there is a plan there is a divine intelligence. An orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered, 'In the beginning God."
The Bible does not attempt to prove God it declares his existence. Dr. Arthur Conklin, a noted biologist, once wrote: "The probability of life originating from an accident is comparable to the probability of an unabridged dictionary resulting from an explosion in a print shop."

We know that human beings can't make something from nothing. We may build things, invent things, put things together, but we have never brought into being from scratch even the tiniest frog or the simplest flower. The things about us cry out that God designed, God created, God sustains. The only believable answer to the origin of the universe, this world, and human beings is God.

GOD COMES INTO PERSONAL RELATIONSHIPS WITH PEOPLE

The God who designed the starry heavens, who created the universe, seeks a personal relationship with us. He had a personal relationship with Moses: "The Lord would speak to Moses as a man speaks with his friend" {Exodus 33:11}. And God wants to enter into a personal relationship with you and become your friend. Jesus promised those who follow him: "You are my friends." {John 15:14}.

We have all wrestled with the idea of God, for humans are naturally religious. No animal ever builds an altar for worship. Yet everywhere you find men and women, you find them worshiping. Deep within every human heart is a natural desire to worship, an awareness of God, a desire to become a friend of God. When we respond to our longing and find God, there is no longer a doubt about his existence and our need.

During the 1990s millions of atheists in Russia renounced atheism and turned to God. A university professor in St. Petersburg made a statement that typifies the comments made by many transformed atheists in the former Soviet Union:

"I have searched for a meaning to life in my scientific research, but found nothing to have confidence in. the scientists around me have confidence in. the scientists around me have the same empty feeling. As I looked at the vastness of the universe in my study of astronomy, and the emptiness of my soul I felt there must be some meaning.

Then, when I received the Bible you gave me and began reading it, the vacuum in my life was filled. I have found the Bible to be the only source of confidence to my soul. I have accepted Jesus as my Savior and have found true peace and satisfaction in life."
A Christian believes in the God because he or she has met him and discovers that he satisfies the heart's deepest needs.

The God, whom Christians have joyfully found to exist, gives us a new perspective, new meaning, new motives, and new joys. God doesn't promise a life free from trouble and conflict, but he does

assure us that he will guide and sustain us if we come into a personal relationship with him. And millions of Christians will testify that they would give up everything rather than go back to a life without God. This is the greatest wonder of all that the Almighty God designed, created, and sustains the universe also desires a personal relationship with every man and woman, body and girl. David marveled at this, when he wrote:

"When I consider your heaves, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him?" Psalm 8:3, 4.

Our Creator is "mindful" of each one of us. He takes as personal an interest in you as if you were the only being he had created. So we can believe in God:

Because of the intricate design in everything he created about us. Because of the longing for God within us that leaves us restless till we find our rest in him. And, because when we seek and find him, God satisfies our every need and longing to the full!

WHAT KIND OF GOD IS HE?

It is only reasonable that a personal God would want to reveal himself to his created beings just as a father desires that his children know him. And in the Bible God tells us who he is and he is like. What pattern did God use for creating men and women?

"so God created man in his own image, in the image of God he created him." Genesis 1:27.

Since we are made in God's image, our abilities to reflect and feel, to remember and hope, to ponder and analyze all are derived from him. What is God's dominant trait?

"God is Love." 1st John 4:8.

God relates to human beings out of his own heart of love. There is nothing he has done or ever will do which is not motivated by a selfless, sacrificial love.

HOW JESUS REVEALS WHAT GOD IS LIKE

In the Bible God repeatedly speaks of himself as a father.

"Have we not all one father? Did not one God create us?" Malachi 2:10.

Some of the father images we see today are anything but desirable. There are neglectful dads, abusive dads. Gods is not like that. He is a caring, sensitive Father. He is the kind of Dad who loves to play games with his son or daughter, the kind of Dad who charms his kinds by telling wonderful bedtime stories.

Our loving Father wanted to want to do more than reveal Himself through the words of scripture. He knew that a person we live with is much more real to us than someone we only hear about or read

about in a book. So he came to our world as a real person the person of Jesus.

"(Jesus) is the image of the invisible God." Colossians 1:15.
So if you have seen Jesus, you have seen God. He came down on our level he became like us so He could teach us how to live and be happy, and so we could see what God is really like. Jesus is God made visible. He Himself said, "Anyone who has seen me has seen the Father" {John 14:9).

As you read the story of Jesus in the four Gospels, the first four books of the New Testament, you will discover a fascinating portrait of our heavenly Father. Rough fishermen dropped their nets to follow Christ, and small children flocked to receive his blessing. He could comfort the most devastated sinner and disarm the most self-righteous hypocrite. He healed everything from blindness to leprosy. In all his actions Jesus demonstrated that God is love! He met human need in a way no one had ever done before him or has since! Jesus' final glorious revelation of what God is like happened at the cross.
"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish, but eternal life." John 3:16.
Jesus died not only to give us a happier life now, but also to give us eternal life. For long ages people wondered, and hoped, and dreamed about God. They saw his handiwork in the sky and in the beauties of nature. Then at the cross, Jesus broke the silence of the ages, and people found themselves looking into the very face of God, seeing him as he really is love, eternal and immortal love!
You can discover God right now as Jesus reveals him. That discovery will lead you to make a very personal affirmation: "Father, I love you!"

LESSON: TWO
We Can Believe in the God

The famous mutineers who sank the British ship bounty ended up settling with their native women on the lonely island of Pitcairn in the South pacific. The group consisted of nine British sailors, six Tahitian men, ten Tahitian women, and a girl of fifteen. One of the sailors discovered how to distill alcohol, and soon drunkenness corrupted the island colony. Fighting among the men and women grew into violet exchanges.

After a while only one of the original men who reached the island survived. But this man, Alexander Smith, discovered a Bible in one of the chests taken from the ship. He began to read it and to teach the others what it said. As he did so his own life changed, and finally the lives of all on the island.

The islanders were completely isolated from the outside world until the arrival of the United States ship Topaz is 1808. Its crew found the island a thriving, prosperous community with no whisky, no jail, and no crime. The Bible had changed the island from a hell on earth to an example of what God wants the world to be. And so it remains today. Does God still speak to people through the pages of the Bible? He certainly does. As I write this, I'm looking at the answer sheet sent to us by a student of one of our Bible courses. A note at the bottom states, "I am in prison, on death row, sentenced to die for a crime. Before I took this Bible course, I was lost, but now I have something to look forward to and I have found a new love." The Bible possesses a power that can actually transform people's lives. When people really begin to study the Bible, lives are dramatically changed.

HOW GOD SPEAKS TO US THROUGH THE BIBLE

After creating Adam and Eve, the first man and woman on earth, God spoke to them face-to-face. But when God came to visit with them after they sinned, what did the couple do? "The man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day and they hid from the lord GOD among the trees of the garden." Genesis 3:8. {Unless otherwise noted, all scriptural texts is the DISCOVER guides are from the new International Version of the Bible "NIV".)

Sin interrupted face-to-face contact with God. After sin came to our world, how did God communicate with people? "Surely the sovereign Lord does nothing without revealing his plan to his servants the prophets." Amos 3:7. God has not left us in the dark about life and its meaning. Through his prophets persons God called to speak and write for him he has revealed his answers to life's great questions.

WHO WROTE THE BIBLE?

The prophets gave God's messages by voice and pen while they lived, and when they died, their writings lived after them. These prophetic messages were then gathered together, under God's leading; in the book we call the Bible. But how reliable are their writings? "You must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had

its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." 2nd peter 1:20, 21. The writers of the Bible wrote not according to their own will or desire, but only as they were moved, or inspired, by but only as were moved, or inspired, by the Spirit of God. The Bible is God's own Book! In the Bible God tells us about himself and reveals his purposes for the human race. It shows God's view of the past, and also opens up the future, telling us how the problem of evil will finally be resolved and how peace will come to our world. Is the entire Bible a message from God?

"All Scripture is God-breathed and is useful for teaching, rebuking, so that the man of God may be thoroughly equipped for every good work." 2nd Timothy 3:16, 17. The Holy Bible affects human beings so profoundly because "all" the Bible is "God-breathed," an inspired document, God's Book. The prophets related what they saw and heard in human language, but their message came directly from God. So if you want to know what life is all about, read the Holy Scriptures. Reading the Bible will transform your life. The more you prayerfully read it, the more peace of mind you'll experience. The same Holy Spirit who inspired the prophets to write the Bible, will make the Bible's teachings, its gospel, effective in transforming your life if you invite the Spirit to be present as you read the Bible.

THE UNITY OF THE BIBLE

The Bible is actually a library of 66 books. The 39 books of the Old Testament were composed from about 1450 B.C. to about 400 B.C., the 27 books of the New Testament between A.D. 50 and A.D. 100. The prophet Moses began the first five books of the Bible sometime before 1400 B.C. The apostle John openned the last book of the Bible, Revelation, about A.D. 95. During the 1,500 years between the writing of the first and last books of the Bible, at least 38 other inspired writers made their contributions. Some were businessmen, others shepherds, fishermen, soldiers, physicians, preachers, kings human beings from all walks of life. They often lived within contrasting cultures and philosophies.

But here is the wonder of it all: when the 66 books of the Bible with their 1,189 chapters made up of 31,173 verses are brought together, we find perfect unity and harmony in the message they convey. Suppose a man should knock at your door and, when invited in, place an oddly shaped piece of marble on your living room floor, then leave without a word. Other visitors follow in succession unit about 40 individuals have each deposited their numbered marble

piece into place. When the last one has gone, you see with surprise that a beautiful statue stands before you. Then learn that most of the "sculptors" had never met each other, coming, as they did, from south America, China, Russia, Africa, and other parts of the world. What would you have to conclude? That someone had planned the statue and had sent to each man accurate specifications for his particular piece of marble. The Bible as a whole communicates one coherent message just like a perfect marble statue. One mind planned it all, the mind of God. Scripture's remarkable unity gives evidence that though human beings wrote down the thoughts, they were inspired by God.

YOU CAN TRUST THE BIBLE

The preservation of the Bible is remarkable. All of the early manuscripts of the Bible were copied by hand long before there were printing presses. Scribes made copies of the original manuscripts and distributed them. Thousands of copies of such manuscripts or portions of them still survive.

Hebrew manuscripts of the Old Testament that go back 150 to 200 years before Christ were found near the Dead Sea in 1947. It's amazing that these two-thousand-year-old scrolls contain exactly the same truths as we find in the Old Testament of Bible printed today. This is powerful evidence of how reliable God's Word is.

The apostle first wrote much of the New Testament as letters they sent to Christian churches established after the death and resurrection of Christ. More than 4,500 manuscripts of all or a part of the New Testament are on display in the great museums and libraries of Europe and America. Some of them date back to the second century. By comparing these early manuscripts with today's Bible, we can readily see that the New Testament has also remained essentially unchanged since it was first written.

Today the Bible or portions of it have been translated into over 4,060 languages and dialects. It is the world's best-seller: over 200 million Bibles and Bible portions are sold each year.

The historical accuracy of the Bible is remarkable. Many archaeological discoveries have dramatically confirmed the accuracy of the Bible. Historians have discovered clay tablets and stone monuments which have brought to light names, places, and events previously known only from the Bible.

For example, according to Genesis 11:31, Abraham and his family "set out from Ur of the Chaldeans to go to {the land of} Canaan." Because only the Bible spoke of, certain scholars stated that no such city had ever existed. Then archaeologists uncovered a temple tower in southern Iraq with a cylinder at the base written in cuneiform that contained the name Ur. Later findings revealed Ur as the thriving metropolis of a highly developed civilization. That city's identity had been forgotten, only the Bible preserved its name until the spade of the archaeologist confirmed its authenticity. And Ur is only one of many examples of archaeology confirming the accuracy of the Bible.

The accurate fulfillment of Bible predictions shows that you can trust the Bible. Scripture contains many remarkable predictions of future events now being fulfilled before our eyes. We examine some of these exciting prophecies in future lessons.

HOW TO UNDERSTAND THE BIBLE

As you explore God's word, keep these principles in mind: Study the Bible with a prayerful heart. If you approach Scripture with a heart and mind opened through prayer, it becomes a personal contact with Jesus (John 16:13-14).

Read the Bible daily. Daily Bible study is a key to power in our lives, an encounter with the mind of God Romans 1:16).

As you read it, let the Bible speak for itself. Ask: what did the Bible writer intend to say? By grasping what a text means we can apply it intelligently to our life today.

Study the Bible by subject. Compare scripture with scripture. Jesus used this method to prove that he was the Messiah:

"And beginning at Moses and all the Prophets, he explained to them what was said in ALL the Scriptures concerning himself." Luke 24:27.

By putting together all that the Bible has to say on a certain subject we gain a balanced perspective.

Study the Bible to receive power to live for Christ. The word of God is described in Hebrews 4:12 as a sharp, double-edged sword. It's more than words on a page; it's a living weapon in our hands to fight off temptations to sin.

Listen as God speaks to you through his Word. If a person is to know the Bible truth about a certain subject, he or she must be willing to follow what it teaches (John 7:17), not what some person thinks, or what some church teaching asserts.

THE BIBLE CAN CHANGE YOUR LIFE

"The unfolding of [God's] word gives light; it gives understanding to the simple." Psalm 119:130.

Studying the Bible will strengthen your "understanding," give you the strength to overcome destructive habits, and enable you to develop physically, mentally, morally, and spiritually.

The Bible speaks to the heart. It deals with the experiences of humanity birth, love, marriage, parenthood, and death. It heals the deepest would in human nature, sin and the misery resulting from it.

God's Word is not a book of one race, one age, one nation, or one culture. Although written in the east, it also appeals to men and women in the West. It enters the homes of the humble and the mansions of the wealthy. Children love its exciting stories. Its heroes inspire young people. The sick, the lonely, and the aged discover in it comfort and hope for a better life.

Because God works through the Bible, it has great power. It breaks even hearts hardened against all human emotion, softening and filling them with love. We have seen the Bible change a former bandit and opium smoker into a zealous preacher. We have seen the Bible turn a liar and a cheat into an honest and upright teacher. And we have seen this Book snatch people from the brink of suicide and give them a hopeful new beginning. The Bible awakens love among enemies. It makes the proud humble and the selfish generous. The Bible strengthens us in weakness, cheers us in despondency, comforts us in sorrow, guides us in uncertainty, and soothes us when weary. It shows us how to live courageously and how to die without fear.

God's Book, the Bible, can change your life! You'll see that more and more clearly as you continue studying the DISCOVER guides. Why was the Bible written for us? Jesus answers:

"But these [Bible truths] are written that you may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in his name." John 20:31.

The greatest reason we should become acquainted with the Holy Scriptures is that it is full of pictures that reveal Jesus Christ and assure us of eternal life. By looking at Christ throughout the Bible, we are changed and become more like him. So why not begin now to discover the power of God's word that can make you more like Jesus?

LESSON: THREE
DOES MY LIFE REALLY MATTER TO GOD?

Some morning, the world seems a paradise. You wake up, take a deep breath by the window, and look out on golden sunshine reflecting on the trees, leaf by leaf. Some moments make life seem so precious: the face of a beloved friend as you say good-bye, a mood, the unexpected affection of a small child.

But other mornings, the world seems a place of horror. You wake up to newspaper headlines screaming about yet another terrorist bombing that maimed or blinded a child, yet another serial killer claiming his tenth victim, yet another famine or flood or war or earthquake. These are moments when nothing makes sense, nothing seems fair.

What does it all mean? Can we make sense of our wonderful and terrible world? Why are we here? Does my life really matter to God or am I just a minor cog in some vast cosmic machine?

GOD CREATED A WORLD PERFECT

God is the Creator, the architect and designer of everything from supernovas to butterfly wings. "By the word of the Lord were the heavens made their starry host by the breath of his mouth? For he spoke, and it came to be; he commanded, and it stood firm." Psalm 33:6-9. (Unless otherwise noted, all Scriptural texts in the DISCOVER guides are from the King James Version of the Bible [KJV].) God has only to speak and the elements obey his will.

SIX DAYS TO MAKE OUR WORLD

"In six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy." Exodus 20:11.

The eternal, all-powerful Creator could have formed the world in a moment "by the breath of his mouth." But God chose to take six days to do it-six minutes, or even six seconds would have been sufficient. The first chapter in the Bible, Genesis 1, describes what God created on each day of the creation week.

What crowning masterpiece did God create on the sixth day? "GOD CREATED MAN IN HIS OWN IMAGE, in the image of God he created him; MALE AND FEMALE HE CREATED THEM." {Genesis 1:27.}

God decided to create individuals like himself who could reason and feel and love. Every person is made in God's "image." By the sixth day, the world was filled with plants and animals, and then God introduced his masterpiece of creation. According to Genesis 2:7, the Almighty formed Adam's body from the dust of the ground. So when God breathed "the breath of life" into his nostrils, man became "a living being" that is, he came to life. God named the first man created in his image, Adam, a word that simply means "man," and the first woman, Eve, which means "Living' (2:20; 3:20). A loving Creator saw the need for human companionship.

Fresh from the hand of God, Adam and Eve both reflected his image. God could have programmed beings like robots to wander contentedly about the Garden of Eden and raise their voices in adoration to him. But God wanted more: real relationships. Robots can smile, speak, even do the dishes, but they can't love.

God created us in his image, with the capacity to think and choose, and to remember, understand, and love. Adam and Eve were God's children, and inexpressibly dear to him.

CREATION WEEK

1. **Day One: Light; sequence of day and night**
2. **Day Two: Sky (the Atmosphere)**
3. **Three: Plants / vegetation, Earth and Seas**
4. **Day Four: Sun and moon Luminaries**
5. **Day Five: Sea, Animals and birds**
6. **Day Six: land animals and human Beings**
7. **Day Seven: the Sabbath day, when Jesus Christ came he rested in Sabbath day but he said, "Son of Man is the Lord of Sabbath." Because of this find that every day is the Sabbath day, we can not sin for seven days and then came back to repend. As can from President William Simiyu he said, our breath we should be prayers every hour and everyday" the world observe Seven days the whole week namely Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday. According to the scripture we supporsts to pray everyday do not on Seventh day alone.**

EVIL COMENS TO A PERFECT WORLD

Adam and Eve had everything to make them happy. They enjoyed perfect physical

and mental health, living in a beautiful garden home in a flawless world (Genesis 2:8; 1:28-31). God promised those children and the ability to do creative thinking, and to find satisfaction in the work of their hands (Genesis 1:28; 2:15). They experienced face-to-face fellowship with their maker. No trace of worry, far, or sickness marred their blissful days. How did the world change so drastically into a place of suffering and tragedy? The second and third chapters of Genesis tell the entire story of how sin entered our would. Read them at your leisure. Here is a brief summary of their contents.

Some time after God established a perfect world, the Devil came to the Garden of Eden to tempt Adam and Eve into disobeying their Creator. God limited the Devil's sphere of influence to one tree in the garden, the "tree of the knowledge of Good and evil." And he warned the first human couple to stay clear of this tree and never to eat its fruit, or they would die.

But one day Eve wandered over by the forbidden tree. The devil quickly launched into his sales pitch. He claimed God had lied to her and that if she ate the tree's fruit she wouldn't die, but would become wise like God himself, knowing good and evil. Tragically Eve and then Adam, who had only known good, allowed the Devil to con them, and they sampled the forbidden fruit thus breaking their bond of trust and obedience with God.

God planned for Adam and Eve to "rule" over our world as the stewards of God's created works (Genesis 1:26). But because they broke faith with God and chose the Devil as their new leader, the couple lost their jurisdiction. Today the Devil claims the world as his and tries his best to enslave its people.

There are many times when we find ourselves doing something selfish or even cruel when we really want to do the opposite. Why? Because the invisible enemy, the Devil, works to make people fail morally.

As you read chapter 3 of Genesis, you will discover that sin caused Adam and Eve to hide from God in fear. Sin affected all of creation. Thorns appeared along with the flowers. The soil suffered from drought, and labor became a burden. Disease began to strike at random. Jealousy, animosity, and greed multiplied human miseries. Most terrible of all, with sin came death!

WHO IS THIS DEVIL WHO INFECTED OUR WORLD WITH IN?

"He was AMURDERER FROM THE BEGINNING, there in no truth in him. When he lies, he lies; he speaks his native language, for he is a liar and THE FATHER OF LIES." John 8:44.

According to Jesus, the Devil is the originator of sin the universe, the "father" of sin and thus of murder and lying.

Thomas Carlyle, the great English philosopher, once took Ralph waldo Emerson through some of the worst streets of London's East End. As they walked along, silently observing the wretchedness evil around them, Carlyle finally asked, "Do you believe in the Devil now?"

DID GOD CREATE THE DEVIL?

No! A good God would not create a devil. And yet the Bible states the Devil, along with the angels he had deceived, lost their place in heaven and came to our world.

"And there was war in heaven. Michael and hi angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him." Revelation 12:7-9. How did the Devil get into heaven in the first place?

"You were anointed as A GUARDIAN CHERUB, for so I ordained you. You were on the holy mount of God; you were blameless in your ways from the day you were created till wickedness was found in you." Ezekiel 28:14, 15.

God did not create the Devil; he created Lucifer a perfect angel, one of heaven's leading angels, standing next to God's throne. But then he sinned "wickedness was found in" him. Expelled from heaven, and posing as Adam and Eve's friend, he became humanity's deadliest enemy.

WHY DID LUCIFER, THIS PERFECT ANGEL, SIN?

"How you have fallen from heaven, o morning star, Son of the dawn! You have been cast down to the earth. You said in your heart, 'I will ascend to heaven; I will raise my throne, above the stars of God;. I will make myself like the most high.'" Isaiah 14:12-14.

The being who became the Devil was originally called Lucifer, meaning "day star" or "shining one.' In this angel's heart, vanity and ambition began to take the place of devotion. The seed of pride grew into an obsession to take God's place.

Lucifer must have worked hard to persuade other heavenly beings. It's easy to imagine Satan arguing that God was holding something back from them, and that the divine law was too restrictive and that God was an uncaring sovereign. He slandered the one whose character defines what love is. How was this conflict in heaven resolved? "Your heart became proud, so I threw you to the earth." Ezekiel 28:17. Pride changed the chief of angels into the Devil or Satan. And in order to preserve the peace and harmony of heaven, he and one third of heaven's angels who joined him in rebellion, had to be expelled (Revelation 12:4, 7-9).

WHO IS RESPONSIBLE FOR SIN?

Why didn't God create beings incapable of sinning? If he had, there would be no problem of evil in our world. But God wanted people who could have meaningful relationships. So "God created man in his own image" (Genesis 1:27).

This means we are free and responsible. We can decide to love God or turn backs on him. God gave the angels and human beings of every generation, a spiritual nature and a capacity to make real choices.

"Choose for yourselves this day whom you will service." Joshua 24:15. God challenges the beings he created in his image to choose to do right because their reasoning his image to choose to do right because their reasoning powers tell the "God's way is best." And turn from wrong because their reasoning powers warn against the results of disobedience and sin.

Only beings with the power to reason and choose can experience real live. God longed to create individuals who could comprehend and appreciate his character, freely respond to him in love, and be filled with love for others. God wanted to share his love so much that he was willing to take the enormous risk of creation angels and people with the power of choice. He knew it was possible that someday one of his created beings might choose not to serve him. The Devil was the first being in the universe to make that terrible choice. The tragedy of sin began with (John 8:44, 1st John 3:8).

THE CROSS MAKES PSSIBLE THE DESTRUCTION OF SIN

Why didn't God destroy Lucifer before his sin-disease could spread? Lucifer had challenged the fairness of God's government. He had told lies about God. If God had destroyed Lucifer immediately, the angels would have begun to serve him from fear rather than from love. This would have defeated the purpose God had in creating beings with the power of choice in the first place. How did anyone really know God's way was best? God gave Satan a chance to demonstrate hi alternative system. That' why he was given an opportunity to tempt Adam and Eve.

This planet has become a testing group where the character of Satan and the nature of his kingdom are contrasted with the character of God and the nature of his kingdom. Who is right? Who can we unltimately trust? So deceptive was Lucifer, that it has taken time for the beings of the universe to be fully convinced of how disastrous Satan's alternative actually is. But eventually everyone will see that "the wages of sin is death" and that "the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). Every being in the universe will the agree that:

"Great and marvelous are your deeds, Lord God Almighty. Just and true your ways, king of the ages. All nations will come and worship before you, for your righteous acts have been revealed." Revelation 15:3, 4.

After everyone understands the deadly nature of sin and the destructive nature of Satan's philosophy, God can destroy Satan and sin. He will also have to destroy those who stubbornly resist his grace and cling to Satan's alternative.

God is just as anxious to resolve the problem of sin and suffering as we are to have him do so. But he is waiting for the time when he will do it on a permanent basis, he will preserve our free will and prevent evil from ever appearing again. God has promised to destroy sin forever by purify the heavens and this earth with fire. "in keeping with his promise" we can look

"forward to a new heaven and a new earth, the home of the righteous" (2nd Peter 3:10, 13). Sin will never again infect the universe. Sin's tragic results will stand out clearly that disobedience to God will seem repugnant for eternity. Who makes possible the final destruction of the Devil and sin?

"Since the children have flesh and blood, he (Christ) too shared in their humanity so that by his death he might destroy him who holds the power of death that is, the devil and free those who all their lives were held in slavery by their fear of death." Hebrews 2:14, 15.

At the cross the angels and the unfallen worlds saw Satan for what he was a deceiver, a liar, a murderer. There he revealed his true character by compelling men to murder the innocent Son of God. The inhabitants of the entire universe saw how senseless and cruel sin really is. The cross fully unmasked Satan's motives, and when God destroys the Devil and those who persist in sin, all will acknowledge that God is just.

Jesus' death on the cross exposed Satan's real intent before all created beings (John 12:31, 32). The cross also revealed Christ for what he is the Savior of the world. At Golgotha the power of love stood out in stark contrast against the love of power. The cross established beyond and question that it is self-sacrificing love that motivates God in all his dealings with Satan, sin, and sinful men and women.

At the cross Christ's eloquent demonstration of God's unconditional love decisively defeated the Devil. The battle had been over who should rule the world, Christ or Satan. And the cross settled it for all time. It must be Christ above all!

Have you discovered a relationship with the Savior who died to reveal his matchless, unchanging love? How do you feel about the one who came to our world as a human being and died in your place to save you from the results of sin? Will you bow your head just now and thank Jesus, and then ask him to come in and take possession of your life?

LESSON: FOUR
A PLAN FOR YOUR LIFE

After a minister had spoken on the subject, "Why I believe in Jesus," a well-dressed young man paid him a visit in in his study and remarked, "Your talk tonight was interesting, but everything you said about Christ came out of your Bible. Tell me, if Jesus ever lived on this earth, why history doesn't tell about him"

"That's a fair question," the minister answered as he turned and took down several books. "But as a matter of fact, history does tell about Jesus Christ." "That I'd like to see for myself," the young man responded.

"Well here is Letter 97 of Book 10 of Letters of Pliny the Younger, Roman proconsul in Bithynia, a province of old Asia Minor. Pliny wrote to the Roman Emperor, Trajan, telling him about events in his province. See, here he is asking counsel on how he should handle a new sect, the Christians. He tells of their rapid growth and of how they sang hymns composed to their leader, Christ. Pliny sent his letter about A.D. 110. The letter by Pliny offers historical evidence of the man, Christ, and of the spread of his faith in the days of his apostles."

Surprised, the young man said, "Tell me more!" As the minister thumbed through another book, he added, "Another historian, contemporary with Pliny, was Tacitus. In his Annals (Book 15, chapter 44) he tells of Nero's hatred for, and persecution of, the Christians at the time of the burning of Rome. Tacitus explains that the term 'Christian' comes from the name 'Christ." He mentions that Jesus Christ, the founder of the Christian religion, had been put to death by Pontius Pilate, Procurator of Judea, during the reign of Emperor Tiberius. All these details that Tacitus gives us match exactly the events, names, and places given in the Bible."

"Pastor, I never knew things like that were in secular history!" the visitor exclaimed. The minister added, "I want you to notice that about A.D 180, Celsius wrote a book attacking Christians, indicating that Christianity by that time had become force to reckon with."

"If you are still in doubt, remember that the four Gospel are just as much history as these secular books." When this young man realized that both sacred and secular history agree that Jesus did live as a man on earth, he went away convinced that Jesus Christ was a real, historical figure.

CHRIST EXISTED FROM ETERNITY

Jesus was not merely a good man, he was also God. What claim did Jesus Himself make concerning his divinity? "If you really knew me, you would know my Father as well. From now on, you do know him and have seen him. Anyone who has seen me has seen the Father." John 14:7-9. (Unless otherwise noted, all Scriptural texts in the DISCOVER guides are from the new international version of the Bible {NIV}.)

If you wish to know the answer to the questions, "Who is God? What is he like?" just look at Jesus, who declared, "I and the Father are one." John 10:30. God the Father and Jesus the Son have existed together from eternity (Hebrews 1:8). There never was a time when Jesus was not one with the Father. The Father shares the same love and care for each person that Jesus demonstrated during his human life on earth.

CHRIST, THE HEART OF HISTORY AND PROPHECY

Since Christ's life story is a fulfillment of prophecy, his life story was written before he was born. Old Testament prophecies present a clear outline of Christ's life, death, and resurrection in advance. The New Testament is his story told in fulfillment.

Living from five hundred to fifteen hundred years before Christ' birth, the Old Testament prophets made scores of very specific predictions about the life of the messiah. And at the very beginning of Christ's earthly ministry, as people compared his life with Old Testament prophecies, what did they conclude?

"We have found the one Moses wrote about in the Law, and about whom the prophets also wrote Jesus of Nazareth, the Son of Joseph."

Our Savior appealed to fulfilled prophecies to establish his identity: "And beginning with Moses and all the prophets, he explained to them what was said in all the [Old Testament] Scriptures concerning himself." Luke 24:25-27. Fulfilled prophecies give convincing evidence that Jesus is the promised Messiah.

CHRIST'S LIFE OF PROPHECY

Let's look at a few of these prophetic passages from the Old Testament Nandi their fulfillment I the New Testament record.

HIS PLACE OF BIRTH

The Old Testament prophecy: "But you BETHLEHEM out of you shall come forth to me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting." Micah 5:2, NKJV.

The New testament Fulfillment:
"Jesus was born in BETHLEHEM in Judea." Matthew 2:1.

HIS VIRGIN BIRTH

The Old Testament prophecy: "the VIRGIN will be with child and will give birth to a son, and will call him Immanuel [God with us]." Isaiah 7:14.

The New Testament Fulfillment: "Joseph Son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus [the LORD saves]." Matthew 1:20-23.

HIS LINEAGE FROM THE TRIBE OF JUDAH

The Old Testament Prophecy:
"THE SCEPTER WILL NOT DEPART FROM JUDAH, until he comes to whom it belongs." Genesis 49:10.
The New Testament Fulfillment:
"For it is clear that our LORD DESCENDED FROM JUDAH." Hebrews 7:14.

HIS REJECTION

The Old Testament Prophecy:
"He was despised and REJECTED by men." Isaiah 53:3.
The New Testament Fulfillment:
"He came to that which was his own, but his OWN DID NOT RECEIVE HIM." John 1:11.

HIS BETRAYAL AND THE FEE PAID HIS TRAITOR

The Old Testament Prophecy:
"Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me." Psalm 41:9.
"I told them, 'if you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver." Zechariah 11:12.
The New Testament Fulfillment:
"Then one of the Twelve the on called Judas Iscariot went to the chief priests and asked, 'What are you willing to give me if I hand him over to you?' so they counted out for him THIRTY SILVER COINS." Matthew 26:14,15.

HIS DEATH ON A CROSS

The Old Testament Prophecy:
"They have PIECED MY HANDS and my feet." Psalm 22:16.
The New Testament Fulfillment:
"When they came to the place called the skull, there they crucified him." Luke 23:33. (See also John 20:25.)

HIS RESURRECTION

The Old Testament Prophecy:
"Because you will not abandon me to the grave, nor will you let your Holy one sees decay." Psalm 16:10.
The New Testament Fulfillment:
"Seeing what was ahead, he spoke of the resurrection of the Christ, that he spoke of the resurrection of the Christ, that he was not ABANDONED TO THE GRAVE, nor did his body see decay. God has raised this Jesus to life, and we are all witnesses of the fact." Acts 2:31, 32.
The evidence is strong that Jesus didn't just happen to fit a few predictions. His biography was indeed written beforehand by supernatural means. Truly, Jesus is the Son of God. After looking at the evidence, we need to make a prayerful decision about who is going to be lord in our lives. If you have not already done so, will you place your life in Jesus' hands?

A GOD-PLANNED LIFE

Jesus lived a God-planned life, one outlined hundreds of years before his birth. "I do nothing on my own but speak just what the Father has taught me for I always do what pleases him." John 8:28, 29. God planned the human life of Jesus before his birth, and God also has a plan for every human being. He knows how each of us can fulfill our deepest desires an abundant life.
Ray wasn't always so sure he wanted to submit to God's plan. But when he faced a big decision about where to go to college, he decided for the first time in his life to seek divine guidance on the guidance on the subject. He prayed for several days and tried to listen for some answer. After a while he seemed to get very clear reasons on why he should choose Option B: a less expensive, but huge and impersonal university. Soon after starting classes he got acquainted with some wonderful Christians who belonged to Campus Crusade for Christ. His experience with them during the next two years radically changed his life.
When ray looks back today, he notes that every time he has faced a major decision

and sought divine guidance, "God opened up a whole new area of my life." How can you know God's plan for your life? God guides in several ways:

THE BIBLE

According to use psalmist, that is life's Guidebook?
"Your word is a lamp to my feet and a light for my path." Psalm 119:105. God's word renews our minds and gives us insight (Romans 12:2, Psalm 119:99). A regular time of prayerful study in Scripture is the best way to get out priorities strength.

PROVIDENTIAL CIRCUMSTANCES

God also guides us by divinely-directed circumstances. Psalm 23 Pictures him as the Good shepherd. A shepherd leads his sheep through lush valleys as well as through rocky ravines.

DIRECT COMMUNICATION OFGOD TO THE HEART

God also guides us by speaking to our conscience. The spirit can enlighten "the eyes of your heart"(Ephesians 1:18). The more consistently we practice communicating with God, the more he is able to guide us he molds both inner impressions and our reasoning and judgment so we can clearly the next step we need to take.

THE GUIDES MUST HARMONIZE

It's possible, of course, to assume you are living a God-directed life when you are merely following your own inclinations and impulses (Proverbs 16:25). Our feelings must harmonize with Bible teaching. It's not safe to conclude that God is leading us unless all three of the guides harmonize.

Take Jake, for example. He had a lovely wife and two children, but had an affair with another woman. He told his friends: "I've prayed about it and I feel it's God's will."
Jake's emotions and "inner impressions" clearly sent him down the wrong path. He imagined that it was "providential" that he'd met this other woman and didn't step back to look at the Bible commands against adultery. And the Bible, "the law and the testimony," is the authoritative guidebook, the final judge for determining a right course of action (Isaiah 8:20). We must never allow any impression or apparently provincial circumstance lead us away from a biblical principle.

SUBMITTING TO GOD'S PLAN

When the Devil came to tempt Jesus in the wilderness, he suggested, "If you will only forego the painful sacrifices your Father has planned for you, I'll give you the world in the palm of your hand with fame, fortune, and a comfortable lifestyle." Satan even quoted Scripture in an attempt to lead Jesus astray. But each time Jesus fought him off with the words, "it is written" Matthew 4:1-11).

One powerful lesson we can learn from the life of Jesus is submission to the Father's will. Even amid the terrible agony of Gethsemane, he cried out, "My Father, if it is possible, may this cup be taken from me. Yet not as

I will, but as you will" (Matthew 26:39). After three years of his ministry, living day by day in harmony with the Father's plan, Christ's dying words were: "it is finished" (John 19:30). Jesus was really saying, "My God-planned life is now complete and fulfilled."

As you begin to hear God's voice speaking coherently through his Word, providential circumstances, and direct impressions, you can learn to accept his guidance wholeheartedly. You too can discover the joy of a God-planned and a God-guided life. Sources for the above historical material and a more detailed history appear in the following books: Documents of the Christian Church, selected and edited by Henry Bette son (London, Oxford University press); Joseph Cullen Ayer, A source Book for Ancient Church History (New York: Charles Scribner's Sons, 1931, 1941); Origen: Contra Cesium, translated by Henry Chadwick (Cambridge: University press, 1965); Bruce, The new Testament Documents: Are they Reliable? 5th edition, revised (Grand Rapids: William B. Eerdmans publishing Company, 1960; and R.T. France, the Evidence for Jesus (Downers Grove, Illinois: intervarsity press, 1986). The last two books come in inexpensive paperback editions and should be available through most religious bookstores. If the first three books are not available in your local library, those in the United States can ask the librarian to order them through inter-library loan.

LESSON: FIVE
Bridge to a Satisfying Life

They found his skeleton beside a makeshift shelter on a desolate island in the mid-Atlantic. The anonymous seaman kept a journal which detailed his four-month ordeal. He'd been set ashore on Ascension Island by the Dutch fleet in 1725 for some unmentioned crime. Soon he was reduced to drinking the blood of turtles just to quench his raging thirst. The man's physical suffering was intense, but an even greater pain stands out in his journal: his overwhelming guilt.

He penned tormented words such as: "what pangs do wretched mortals feel who leave the paths of righteousness, pleased to increase the numbers of the damned." This seaman's greatest isolation on that lonely island came from his sense of separation from God. That is what proved unbearable in the end.

Human beings have been struggling with that isolation of the heart ever since Adam and Eve "hid from the LORD God among the trees of the garden" after eating the forbidden fruit (Genesis 3:8). The strange new emotions of shame, guilt, and fear compelled that couple to run away when God came calling. Those feelings are unfortunately quite familiar to us now.

What is it that causes a separation between us and God? "Your iniquities have separated you from your God; your sins have hidden his face from you." Isaiah 59:2. (Unless otherwise noted, all Scriptural texts in the Discover guides are from the New International version of the Bible [NIV].)

This great gulf that isolates sinful beings from God is not his doing. God didn't run from Adam and eve they ran from him.

SATISFYING OUR HIDDEN HUNGER

Before sin spoiled the picture, Adam and Eve enjoyed intimacy with their Creator in a beautiful Garden home in Eden. Tragically, they bought Satan's about becoming as wise as God and broke the bond of trust with their maker (Genesis 3).

After being expelled from the Garden of Eden, Adam and Eve found life a lot tougher on the outside. Childbearing and tilling the soil now came with blood, sweat, and tears. Their close bond with God broken, they found themselves vulnerable to unsatisfied desires and painful yearnings- the loneliness of sin.

Since Ada and Eve's first act of rebellion, "all" (the entire human race) have fallen into the same sin pattern and are subject to death, sin's ultimate penalty. "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned." Romans 5:12.

We all experience a great hunger of the heart for that which we've lost, a longing for a kind of security which only God can give. We often try to satisfy that hunger by a shopping binge, or a mad race for promotion at work, or by simply drowning out the hunger with alcohol, drugs, or promiscuity.

But all our yearnings are symptoms of loneliness for God. And there is no cure except experiencing his love in our life.

"You will fill me with joy in your presence, with eternal pleasures at your right hand." Psalm 16:11. Real satisfaction will only come when that gap between us and God is bridged and we're able to walk over into his presence.

BRIDGING THE CHASM OF SIN AND DEATH

People are not the only ones made lonely by sin. God's heart ached too on the day Adam and Eve turned their backs on him. And he still grieves over human sorrows and tragedies. God is eager to satisfy our hidden longings and to heal our emotional wounds. He wasn't content just to look sympathetically across the chasm that separates us from him. God decided to become a bridge across the chasm of sin and death.

"For God so loved the world that he gave his one and only Son, that whoever believes in shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him." John 3:16, 17.

God gave his Son, and Jesus gave his life as a sacrifice for sin, paying the death penalty himself. His life, death, and resurrection made it possible to forgive and save sinners without trivializing sin, and gave the universe a demonstration of the true character of Christ and Satan. The bridge of Christ's broken, bleeding body draws people back from the trap of sin. Love spans the chasm, enabling all who place their faith in Christ as Lord and Savior to walk over into eternal life.

SEVEN ESSENTIAL FACTS YOU SHOULD KNOW ABOUT JESUS

These seven facts about Jesus are not true of any other man who has ever lived:

Jesus Came From Heaven to Earth
How long did Jesus claim to have existed?
"Before Abraham was born, I am!" John 8:58.
Jesus notified the world: "I am!" I have always existed and always will. Though Jesus was born of a human mother (Matthew 1:22, 23), He is God- God in human flesh.

Dwight L. Moody, the Billy Graham of the 19th century, once said of the incarnation of Jesus, "it would have been a great sacrifice for Jesus to come and be rocked in a silver cradle, be nursed by an angel, and be fed with a golden spoon. But the Creator of heaven and earth came and look man's flesh, and was born in a stable of poor parents in the worst possible environment."
An angel told Joseph at the time of Jesus' birth:
"She [Mary] will give birth to a Son and you are to give him the name Jesus, because he will save his people from their sins." Mathew 1:21.
Jesus, the Creator of the universe (John 1:1-3, 14), was willing to come to our world to rescue us from sin and death.

JESUS LIVED A SINLESS LIFE

"Jesus the Son of God, has been tempted in every way, just as we are yet was without sin." Hebrews 4:14, 15.
God did more than try to talk us out of a life of sin and into a more satisfying one. By living here as a Man, Jesus made a life free from sin far more attractive than any sermon ever could.
Satan, Christ's adversary, plotted throughout Jesus' earthly life to seduce Him into sin. In the wilderness the Devil unleashed his fiercest assault against his integrity (Matthew 4:1-11). In Gethsemane before his crucifixion, the pressure of temptation reached such intensity, Jesus sweat drops of blood (Luke 22:44).

But Christ stood firm against everything the Devil threw at him" yet without sin."
Because Jesus experienced the full range of human problems and temptations, he understands our struggles. He is able "to sympathize with our weaknesses" (Hebrews 4:15).
Why was it necessary for Jesus to live to live a sinless life?
"God made Jesus, who was sinless, to be sin for us; and in place of our sinful life Jesus gives us his sinless life that we might be made sinless in him." 2nd Corinthians 5:21, paraphrased.
Jesus overcame temptation and lived a sinless life so he could pass it on to us in exchange for old life of sin.
"The wages of sin is Death; but the gift of God is eternal life in Christ Jesus our Lord." Romans 6:23. Why did Jesus die? "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29).
All of us have sinned and are subject to eternal death, but Jesus died in our place. He became "sin for us." He paid the death penalty for us. His dying is a gift, and "the Gift of God is eternal life in Christ Jesus our Lord" Romans 6:23).

Jesus laid down his perfect, righteous life as a gift of love to us. Love like that is almost beyond human comprehension. And because of his death "we have peace with God" (Romans 5:1).

Jesus Arose From the Dead

Jesus' death on the cross wasn't the end of his remarkable story. He couldn't very well remain dead and be our Savior "And if Christ has not been raised, your faith is future; you are still in your sins. Then those also who have fallen asleep in Christ are lost." 1st Corinthians 15:17, 18.
Mohammed and Buddha have presented to the world some great philosophical truths. They have inspired the lives of millions of people, but they have no supernatural power to give life since they still remain in their graves. Because Jesus rose from the tomb the third day after his death, what promise is he able to make to us?
"Because I live, you also will live." John 14:19. Jesus is alive! Because he has the power over death, he can deliver us from death and offer us life that is both abundant and eternal. He will live in our hearts if we invite him in. the risen Christ is present to meet our needs today.
"Surely I am with you always, to the very end of the age." Matthew 28:20.
Men and women all over the world are sharing stories of how Christ has delivered them from the worst addictions and the deepest emotional traumas.

One of our former students wrote these words of gratitude on one of his answer sheets: "I was an alcoholic. One day while drunk, I saw a card in the gutter advertising your Bible course. I picked it up, filled it out, and received my first true knowledge of Christ. Shortly after taking the Bible course, I offered my heart to God and lost the taste of whiskey."
When Jesus took possession of this man's life, a new power gave him the ability to overcome his addiction. Because Christ is the risen Savior, he can save all who will come to him for help.

Jesus Ascended to heaven

Before Jesus returned to the Father after his resurrection (Acts 1:9), He made this promise to his followers:
"Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; I am going there to prepare a place for you. And I will come back and take you to be with me where I am." John 14:1-3.

Jesus Ministers as Heavenly priest

Jesus constantly seeks to prepare us for a place in heaven. "He had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted he is able to help those who are being tempted." Hebrews 2:17-18.
Jesus came into our world to "make atonement for the sins of the people," and rescue us from the misery of enslavement to sin. He died to save us so he can ultimately eradicate the cause of sin, suffering, and death by destroying the Devil. Jesus as our high Priest was "made like his brothers in every way." And he now appears continually in the Father's presence on our on our behalf as our Mediator.

The same Jesus who blessed the children, rehabilitated the woman caught in adultery, and forgave the dying thief on the cross, is working in heaven right now to minister to our needs, "to help those who are being tempted."

Jesus will return

Before returning to heaven, what promise did Jesus make?
"If I go and prepare a place for you, I will come back and take you to be with me I am." John 14:3.

When Jesus returns, he will deliver us from the sin, sickness, tragedy, and death that plague this planet. And he will welcome us into a new world of eternal happiness and immortal life.

UNFAILING LOVE

The story is told of an arranged marriage in Taiwan between U Long and a young woman named "Golden Flower." When U Long lifted the veil from his bride after the ceremony, he was shocked and disgusted. Her face had been scarred by smallpox.

After that, U Long had as little to do with his wife as possible. She tried her best to make him happy; she worked hard at home, hoping her husband would eventually accept her. But he remained coldly indifferent to all her expressions of affection.

After twelve years of this sham marriage, U Long began to lose vision in both eyes. A doctor told him he would go completely blind if he didn't have a cornea transplant. But the operation was expensive and there was a long waiting list.

Golden Flower began to work long hours in the evening making straw hats for extra money. One day, U Long was informed that someone's cornea had been made available after an accident. He rushed to the hospital to have the operation.

After he had recovered, he grudgingly decided o see his wife so he could thank her for raising the money. When he turned her bowed head so she could look at him, U Long gasped. She stared at him with sightless, blank eyes, the cornea gone. Overcome with emotion, he sank at her feet and sobbed. And then for the first time he whispered her name: Golden Flower.

Jesus longer for a relationship with those who've been indifferent to him for so long. He longs for us to finally whisper his name as our Savior. He was willing to sacrifice not only his eyes but his whole body in order to demonstrate his unfailing love. His love is so powerful that Christ "came into the world to save sinners" (1st Timothy 1:15).

Christ's great sacrifice has created a bridge that spans our indifference that covers our alienation. Have you personally discovered that he wants to draw you over the chasm and into his arms? Will you respond and pray, "Jesus, I love you. Thank you for your incredible sacrifice.

JESUS CHRIST
CAME as God in human flesh.
LIVED a sinless life in our place.
DIED for our sins.
AROSE to deliver us from death.
ASCENED to prepare a home for us in heaven.
MINISTERS each day as our high priest.
IS COMING SOON to take us to be with him forever.

Come into my heart and save me now save me wholly, save me completely, save me eternally"?

LESSON: SIX
A SECOND CHANCE AT LIFE

After living most of his as a Buddhist, an elderly man in Singapore who had become a Christian was asked, "Mr. Lim, what difference do you find between being a Buddhist and being a Christian?"

"That's easy," he answered. "Since I've found Jesus and my Savior, I have such a peace is my heart." That's what happens when we center our lives on Christ.

"'"You [God] will keep him in perfect peace, whose mind is stayed on you, because he trusts in you." Isaiah 26:3 NKJV. (Unless otherwise noted, all Scriptural texts in the Discover guides are from the New International Version of the Bible [NIV].)

Living the Christian life results in perfect peace a perfect sense of security and well-being. Those who have made this discovery have found those who have made this discovery have found the only way a second chance life Jesus!

WHAT IT MEANS FOR THE LOST TO BE SAVED

It's possible for a physically alive person to be having what some call a good time, and still be dead that is, spiritually dead.

"you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the [EVIL] spirit who is now at work in those who are disobedient." Ephesians 2:1, 2.

Satan leads a spiritually dead person down a descending spiral of sin and disobedience. But the wonderful truth of the gospel is that God loves such doomed people. He loves them while they are dead in their sins, and offers them a full and free deliverance from their predicament.

"But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions [to] show the

incomparable riches of his grace, expressed in his kindness to us in Christ Jesus." Ephesians 2:4-7.

God loved us when we had nothing lovable about us. His grace created in us a new life in Christ. We can't ourselves, but God can. When we come to him in faith and submission, he gives us a second chance at life as a free gift.

FROM WHAT DO WE NEED TO BE SAVED?

We need to be saved from sin." All have sinned and fall short of the glory of God." Romans 3: 23.

To put it bluntly: we don't live up to what we know is right. A parent under stress may blow up and would a child emotionally. A person may become increased at another driver and almost cause an accident. A student may grow resentful and whisper unkind things about another student. A businessman may plan to "forget" about a certain source of income at tax time. "All have sinned""; that's the human condition.

How does the- Bible define sin?

"Everyone who sins breaks the law; in fact, sin is lawlessness." 1st John 3:4. So we need to be saved from sin breaking God's commandments.

We need to be saved from a broken relationship with God. "Your iniquities have separated you from your God; you sins have hidden his face from you." Isaiah 59:2.

Unforgiving sin cuts off our relationship with God. Christ came to restore trust in God, which Satan had undermined.

We need to be saved from eternal death sin's penalty. "Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned." Romans 5:12.

We need to be saved from a sinful, unhappy, empty life.
For the sinner, life is a dead-end street.
We need to be saved from a sinful world.
We must be rescued from a world full of sin and its result misery, heartache, loneliness, war, sickness and death!

WHO CAN SAVE US?

Only Jesus can save us.
Jesus can deliver us from sin. "You are to give him the name Jesus, because he will save his people from their sins." Matthew 1:21.

A Hindu told a Christian friend, "I find many things in Hinduism not found in Christianity, but there is one thing Christianity is the only world religion offering people a savior.

Jesus can save us from our broken relationship with God. "You were separate from Christ without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ." Ephesians 2:12, 13.

Jesus is the perfect friends to enjoy a relationship with. He loves to bring out the best in us. "Through the blood of Christ" our past life of sin is forgiven, and day-by-day he gives us his acceptance, power over sin, and his perfect life. We know He'll be there to pick us up every time we fall. Our love for him in turn produces a desire to live a way that pleases him.

Jesus can save us from eternal death, sin's penalty. "For the wages of sin is [eternal] death; but the gift of God is eternal life in Christ Jesus our Lord." Romans 6:23.

We are lawbreakers sentenced to die. The penalty for sin death. Jesus saves us from eternal death and gives us eternal life.

"God demonstrates his own love for us, in this: while we were still sinners, Christ died for us." Romans 5:8.

Because of his unfailing love, Jesus "died for us." And because he died for us and suffered the full results of sin, God can now forgive and accept sinners without trivializing sin.

Jesus can save us from a sinful, unhappy life. "For if a man is Christ he becomes a new person altogether the past is finished and gone, everything has become fresh and new." 2nd Corinthians 5:17, Philips.

We can't save ourselves from sin or change our nature on our nature on our own any more than a lion can decide to become a lamb (Romans 7:18). Sin is simply stronger than our willpower. But Christ is able to "strengthen you with power through his Spirit in your inner being" (Ephesians 3:16). He work to replace our destructive habits with his healthy qualities: love, peace, joy, kindness, self-control (Galatians 5:22, 23). Christ lives his life through us, and we receive spiritual healing, restoration, and a new life.

Harold Hughes had given up hope of ever changing. He'd tried desperately to stop drinking many times. He knew only too well that his battle with the bottle had put his wife and two daughters through ten years of hell. And so he stepped into his bathtub one cold morning and pointed a shotgun muzzle into his mouth. Before pulling the trigger, he decided he'd better explain things to God. That prayer turned into a long, sobbing appeal for help.

And God came through. Harold Hughes made a commitment to Christ and found the spiritual strength to persevere. He quit drinking for good, became a loving, dependable husband and father, and went on to earn a

seat in the U.S. senate. Harold Hughes discovered the greatest transforming power in our world Jesus!

Jesus can save us from a sinful world.
The next four DISCOVER guides will explain how.

WE ARE SAVED BY TAKING THRE SIMPLE STEPS
Ask Christ to deal with the sin in your life.
What is our part in getting rid of our sinful life? "Repent, then and turn to God, so that your sins may be wiped out." Acts 3:19.

What leads a person to repent?

"God's kindness leads you toward repentance." Romans 2:4. "Your sorrow led you to repentance." 2nd Corinthians 7:9.

Repentance is simply being sorry for our past life of sin, and then turning away from our sins, making a break with the old habits, practices, and attitudes. It's not sorrow just because we fear punishment, but a response to "God's kindness" that led Jesus to dies in our place for our sinfulness. We reject sin because it hurts God.

When we experience a new life in Christ, we should so far as possible make past wrong right (right (Ezekiel 33:14-16).

What is God's part in getting rid of our old life of sin?
Both repentance and being forgiven are a gift to us from God.
"God exalted him to his own right hand as Prince and SAVIOR that he might give repentance and forgiveness of sins." Acts 5:31.

And when we repent, a loving savior forgives our sins, cleanses us from sin, and throws them into the depths of the sea.

"if we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." 1st John 1:9. (See also Micah 7:18, 19.)

There is no sin so terrible that the Savior who died for our sins on Calvary's cross can't forgive. A person who trusts in Jesus need only ask him for his pardon. Christ's dying for us can't pardon us our sins helped drive those nails through Christ's hands and feet. And yet Jesus is more eager than we can imagine for us to accept his gift of pardon and reconciliation.

Word reached a young man who'd run away from home that his mother was dying. The news filled him with remorse over their broken relationship. Hurrying home, he rushed into the room and threw himself on his mother's bed. In a flood of tears he begged her to forgive him.

She drew him close and whispered, "Son, I would have forgiven you long ago if you'd only asked." If you have drifted away from God or have not yet come to know him please think about how eager your loving heavenly Father is to welcome you home. He wants more than anything else for you to accept his offer of pardon. Jesus loves you. He died for you. He is always willing to forgive you. So respond to his gracious invitation to repent. Confess your sins. Simply believe that God forgives you, and he does.

Trust him! Trust his promises.

RECEIVE A NEW LIFE FROM JESUS.

Your part in receiving a new life from Jesus is to believe that Jesus has really saved you. Accept without question the fact that he has forgiven and cleansed you, taken away your old life of sin, and given you an entirely new and changed life.
"All who believed in his name, he gave the right [power, authority, privilege] to become children of God." John 1:12.

As a child of God, you have "the right" to receive a new life from Jesus. As we have said, you can't achieve it on your own it's a gift from your heavenly Father! Jesus gives such an absolute promise in order to remove our insecurities and doubts.

What is God's part in giving us a new life?

"Jesus declared, 'I tell you the truth, no one can see the kingdom of God unless he is born.'" John 3:3. According to Jesus, a believing, repentant sinner is actually born into a new life. It is a miracle that only God can perform. He promises:
"I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh." Ezekiel 36:26.
Jesus transforms our heart our feelings and behavior and dwells "in us" (Colossians 1:27). This new life is not just a nice, spiritual idea; it's a hard, solid fact, a resurrection from spiritual death to an entirely new life and existence.

LIVE FOR JESUS EVERY DAY.

The Christian life involves a daily turning away from selfishness, and bonding with Jesus as our loving Friend. We grow in this new life by strengthening our relationship Jesus. This means spending quality time with him, building honest and open communication. God has given us five divine aids for spiritual growth: Bible study, prayer, meditation, fellowship with other Christians, and sharing our experience with others.

Living in Christ doesn't mean we never make mistakes. But when we stumble and sin, we claim Christ's forgiveness, and keep going. We're headed in a certain direction, and we know Christ remains a living presence in our hearts.

THE JOY OF THE SECOND CHANCE

Harold Hughes received many honors during his distinguished career as a U.S. senator, but the one that meant the most to him came shortly after his commitment to Christ.

Harold was studying the Bible alone in his living room one evening when he felt a nudge at his elbow. He looked up. It was his two small daughters, standing quietly in their nightgowns. He stared at them for a moment; they had changed so much, and he had missed so much during his devastating battle with the bottle.

Then Carol, the younger said, "Daddy, we've come to kiss you good-night." The father's eyes blurred. It had been so long since the children had come for his embrace. Now their beautiful clear eyes held no fear. Daddy had come home at last.
Jesus does truly give people a second chance. He takes the most hopeless cases and creates new beginnings.
The savior longs for each one of us to come home at last. Have you accepted Christ loves invitation? Receiving God's forgiveness and cleansing is as simple and profound as opening your arms for a child's embrace.

If you have not yet trusted in Christ as your personal Savior, you can do so right now by praying something like this: "Father, I am sorry for my old life of sin. Thank you for sending your Son to this would to die in my place. Jesus, please forgive my sins and come into my life and save me. I want a second chance at life I want to be born again. Even more, I want to establish a day-by-day relationship with you. Thank you for performing this miracle in me. In Jesus name, Amen."

Make this wonderful discovery: when we do the coming, Jesus does the saving.

HOW WE RECEIVE A NEW LIFE FROM CHRIST

We believe in him and receive him as Savior and Lord.
We establish a relationship with him. (A regular time of prayer and Bible reading is vital.)
Christ works through his Spirit to replace our bad habits with his good qualities.

LESSON: SEVEN
ABOUT YOU'RE FUTURE

Doctors Patricia and David Mazak saw a great deal of heartbreak in their work. As pediatric specialists they dealt with many suffering children. But they were struck by the fact that some kids bounced back from disaster while others were crushed by it. Why? Why, for example, does one child go to drugs, while another goes to college? Why do some abused children grow up to become abusers themselves, while others become good parents?

The Mazaks conducted an extensive survey to find answers to these questions. In their study, one overriding trait kept popping up among those kids who survived trauma and went on to build healthy lives. The secret? "Basic life view of optimism and hope."

Hope made the difference. Hope, more than anything else, helps us beat the odds when they're stacked against us.
Human beings desperately need hope. But how do we get it? Hope is hard to find in our world UNTIL we look at it from the perspective of Bible prophecy. This DISCOVER guide examines a remarkable prophecy that has inspired countless individuals with a vibrant hope.

AN AMAZING BIBLE PROPHECY

About five hundred years before the birth of Christ, God gave the world a startling glimpse into the future through the prophet Daniel. God presented an outline of world history in advance for 2,500 years, from Daniel's time to our own day.

This prophecy originated in a dream God gave Nebuchadnezzar, some 2,500 years ago. The dream deeply shouldn't remember the dream when he woke up! After all of Babylon's wise men failed to help the king recall his dream or interpret it, a young Hebrew exile named Daniels arrived on the scene, claiming that the God of heaven could reveal all mysteries. Standing before the king, Daniel boldly declared:

"You looked, o king, and there before stood a large stature an enormous, dazzling statue, awesome in appearance. "The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and clay and smashed them. "Then the iron, the, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth." Daniel 2:31-35. (Unless otherwise noted, all Scriptural texts in the DISCOVER guides are from the New International Version of the Bible [NIV].)

This statue, at first glance, may seem to have little to do with finding hope in contemporary times, but hold on.

THE PROPHECY INTERPRETED

After telling a very impressed Nebuchadnezzar exactly what he'd seen in his vision, the prophet Daniel explained:

"This was the dream, and now we will interpret it to the king." Daniel 2:36.

THE HEAD OF GOLD:

What world power did Daniel tell the king the head of gold symbolized?
"You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory. You are that head of Gold." Verses 37, 38.
Daniel was saying to the ruler of that world's greatest empire: "Nebuchadnezzar, God is telling you that your empire, Babylon, is represented by the that your empire,

Babylon, is represented by the statue's golden head." The chest and arms of silver: from a human perspective Babylon looked like an empire that would last forever. But what does the prophecy say would happen next? "After you, another kingdom will rise, inferior to yours." Verse 39.

Influfillment of God's prediction, Nebuchadnezzar's kingdom crumbled into ruins when Cyrus, the Persian general, overthrew the Babylonian empire in 539 B.C. So the chest and arms of sliver represent medo-persia, another mighty empire.

THE BELLY AND THIGHS OF BRONZE:

At does this part of the great metal image represent?

"Next, a third kingdom, one of bronze, will rule over the whole earth." Verse 39. The belly and things of bronze of the image symbolize the kingdom of Greece. Alexander the Great conquered the Medes and the Persians, she ruled from 331 to 168 B.C.

THE LEGS OF IRON:

"Finally, there will be a fourth kingdom [said the prophet], strong as iron for iron breaks and smashes everything and as iron breaks things to pieces, so it will crush and break all the others." Verse 40.

After the death of Alexander, his empire weakened and split into rival factions until finally in 168 B.C., at the battle of Pinna, the "Iron Empire" of Rome crushed Greece.

Caesar Augustus ruled the Romans Empire when Jesus was born about two thousand years ago (Luke 2:1). Christ and his apostles lived during the period represented by the legs of iron. Gibbon, the eighteenth-century historian, no doubt had Daniel's prophecy in mind when he wrote: "The images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome." Edward Gibbon, the History of the Decline and fall of the Roman Empire (John D. Morris and Company).

Think for a moment about this prediction from a human point of view. How could Daniel, living in the time of Babylon, have any idea of how many empires would succeed each other hundreds of years in the future? We have a hard time figuring out what the stock market is going to do next week!

And yet Babylon, medo-persia, Greece, and Rome followed each other exactly as predicted- like obedient schoolboys in a line. Is God in control of the future? Can we have hope on the basic of his grand plan? The answer is a resounding, yes!

THE FEET AND TOES OF IRON MIXED WITH CLAY:

Would a fifth world power follow Rome?

"Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. As the toes were iron and partly clay, so partly, so this kingdom will be partly strong and partly brittle." Daniel 2:41, 42.

The prophet predicted not a fifth World Empire, but a division of the iron monarchy of Rome. Rome would fracture into ten kingdoms, as symbolized by the feet and into ten kingdoms, as symbolized by the feet and toes of the image.

Did this actually happen? It certainly did. During the fourth and fifth centuries of the Christian Era barbaric invaders from the north poured down on the decaying Roman Empire, delivering blow after blow. Finally ten of the tribes gained most of the territory of Western Rome, and ten distinct, independent nations established themselves within the boundaries of Europe. Thus the toes symbolize the modern nations of Europe today.

TEN TOES- TEN MAJOR TRIBES IN THE WESTERN ROMAN EMPIRE	
Anglo-Saxons	{England}
Franks	{France}
Alamanni	{Germany}
Lombards	{Italy}
Ostrogoths	{Later destroyed}
Visigoths	{Spain}
Burgundians	{Switzerland}
Vandals	{North Africa, later destroyed}
Suevi	{Portugal}
Heruli	{Disappeared after a few centuries}

OUR DAY IN BILE PROPHECY

Does Daniel's prophecy predict that efforts would be made to unite these nations of Europe under one ruler?
"and just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay." Daniel 2:43.
Over and powerful men have tried to unite Europe, but they fall short of the goal every time. Napoleon came nearer than any other man to uniting a divided Europe, but probably thinking of this prophecy, as he fled defeated from the battened of waterloo, he cried, "God Almighty is too much for me! Kaiser Wilhelm ii and Adolf Hitler created the most powerful armed forces of their day. But each failed to unite Europe under their rule. Why? Because God's word was at stake: "The people will be a mixture and will not remain united."
The outcome of two world wars confirm that God holds the future in his hands; he is ultimately in control. That's certainly enough to give us hope, peace of mind, and confidence in his plan for lives.

A LOOK INTO THE FUTURE

Only one part of Daniel's prophecy remains unfulfilled. What is the meaning of the stone that strikes the statue on the feet, grinds it to power, and becomes a great mountain which fills the whole earth?

"In the time of those kings [the modern nationals of Europe], the God of heaven will not set up a kingdom that will never be destroyed, nor will it be

left to another will never be destroyed, nor will it be left to another people. It will crush all, those kingdom the bring them to an end, but it will itself endure forever." Daniel. 2:44.

"Those kings" could refer only to the kings symbolized by the feet and toes of the statue the rulers of modern Europe, pointing to our day. The stone that is cut out without human hands is to strike the statue and break it into pieces, and will then fill the whole earth (verses 34, 35, 45). Soon Jesus will descend from heaven to "set up a kingdom," his kingdom of happiness and peace. The Christ, the Rock of Ages and the king of kings, will rule the world forever!

Everything in the prediction of Daniel 2 has come to pass except the final fact the striking of the statue by the stone. According to God's timetable, we are now approaching the grand climax, Christ's return to our world. Jesus Christ, the Son of God, is about to end the long, bloody struggle of human history and establish his eternal kingdom of love and grace.

THE KING'S DREAM AND YOU

This prophecy reveals the guiding hand of God in the rise and fall of nations. God knows the past, and this Bible prophecy clearly shows that he knows the future as well. If God directs the movements of nations with such precision, surely he can guide each individual's life. Jesus assured us: "Even the very hairs of your head are all numbered. So don't be afraid" (Matthew 10:30-31). God's gift of faith can become the antidote to all our worries and fears. The hope he inspires can serve as an anchor for our souls (Hebrews 6:19). The sixteenth-century scholar Erasmus related an incident during a sea voyage that stayed with him the rest of his life. His sailing vessel ran aground in a storm. As violent waves smashed against the ship and it began to break up, even the sailors panicked. The passengers were near hysteria. Most shouted for help to their patron saint, sang hymns, or pleaded loudly in prayer.

Erasmus noted one passenger, however, who wrote, "The one who remained most composed was a young woman who was holding a baby whom not shout, weep, or bargain with heaven. She did nothing but pray quietly to herself while clasping the baby tightly on her tap."

This prayer, Erasmus realized, was just a continuation of her regular prayer life. She seemed to entrust herself to God.
As the ship began to sink, this young mother was placed on a plank, given a spar to use as an oar, and sent out into the waves. She had to hold her baby with one hand attempt to row with the other. Few thought she would survive the pounding surf.

But her faith and composure stood her in good stead. The woman and her child were the first to reach shore. Hope in a trustworthy God can make all the difference even when our world seems to be breaking up around us.
We're not out there paddling on our own. A greater hand is guiding us and holding us up.

If you will come to Christ in full surrender, he will give you a faith that will see you through every storm. Discover the supernatural peace that Jesus promises:
"Peace I leave with you; my peace I give you. Do not let your hearts be troubled and do not be afraid." John 14:27.
Do you have that peace? If you do, thank Jesus, you're Savior. If you don't, why not invite him into your life today?

LESSON: EIGHT
WHEN JESUS COMES FOR YOU

After years of mistreatment, Armando validates was an emaciated, crippled shadow of his former self. He was serving a 30-year sentence in one of Castro's prisons for praying in a church on Christmas Day. Prison officials starved, tortured, and humiliated the man, but he refused to give up his faith.
Something kept him going: a promise he'd made to a young woman named Martha. They had met and fallen in love while he was in prison. She was deeply attracted to his passionate faith. Shortly after the couple married in a civil ceremony in the prison courtyard, Martha was forced to immigrate to Miami.
Their separation was very painful. But Armando managed to smuggle out a promise to his beloved. On a tiny piece of discarded paper he scribbled his pledge: "I will come to you. The bayonets in the horizon beyond my back will no longer matter."
This prisoner determined that somehow he and Martha would make their vows in a church before God. Someday their union would be complete. "You are always with me," he told her. Armando's promise kept him going through years of mistreatment that would have destroyed the spirit of most men. And it kept Martha going. She worked tirelessly to bring public attention to her husband's plight. She never gave up hope.

THE PROMISE

At times we may be tempted to wonder, will Christ really descend someday from this blue sky above us for a wonderful reunion? We've been separated for so long. Such a happy ending to the earth's long, tragic history may appear just too good to be true. But there's one thing that can keep hope alive in our hearts. And that's simply Jesus' promise to return. Just before departing from his disciples into heaven, Jesus made this pledge:

"Do not let your heart troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." John 14:1-3. (Unless otherwise noted, all scriptural texts in the DISCOVER guides are from the new international version of the Bible [NIV]."

Before Jesus ascended to heaven, he assured his followers, "I will come back!" he promised to return and take all who trust in him to the special place he has prepared for us. Scripture speaks of his second coming approximately 2,500 times. The fact that Jesus is coming to the world a second time is as certain as the reality that he lived on this on this earth two thousand years ago.

Long ago God promised that a messiah would come, a deliver who would take on himself our iniquities and provide pardon for human sin. That promise seemed too good to be true to many in the ancient world who were slogging through their lives. But Jesus did come and died on the cross. The promise came true more gloriously than people imagined possible. His promise to return will also come true. We can rely on the one who loves us, to return and gather up those for whom he has paid an infinite price.

Throughout his imprisonment, Armando continued to smuggle poems, messages, and drawings to Martha. And she managed to publish some of these writings. Their eloquence attracted world attention. Governments began pressuring Castro to release prisoners of conscience. The French president intervened and at last in October of 1982 Armando was placed on a plane headed for Paris. He hardly dared believe he was the free even after the plane touched down. But then, after two decades of suffering and longing and waiting, Armando rushed into Martha's arms.

A few months later the happy couple stood in Miami's St. Kieran church and repeated their vows. At last their union was complete. The promise was fulfilled: "I will come to you."

Can you imagine what a wonderful reunion it will be when finally we are able to see Christ face-to-face? His glorious appear will swallow up all our sorrows and frustrations, wipe away all the pain that we've kept hidden in our hearts. Jesus' return will fulfill our deepest longings and most exciting expectations. And we'll embark on an eternity of intimate union with the most wonderful personality in the Universe.

Jesus is coming soon! Are you eager to meet him?

HOW WILL JESUS COME?

Will Jesus come in secret? "See, I [Jesus] have told you ahead of time. So if anyone tells you, "There he is, out in the desert," do not go out; or, "Here he is, in the inner rooms," do not believe it. For as listing that comes from the east is visible even in the west, so will be the coming of the son of man." Matthew 24:25-27.

Lightning flashes out very visibly for great distances, so the coming of Jesus will not be some secret or subjective event.

WILL JESUS COME AGAIN AS A REAL PERSON?

"They [Jesus' followers] were looking intently up into the sky as he [Jesus] was going, when suddenly two men dressed in white stood beside them. 'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has

been taken from you into heaven, will come back in the same way you have seen him go into heaven.'" Acts 1:10-11.

On the day of his departure from our world the angels assured the disciples that the "same Jesus" taken up into heaven not someone else would come back in person as king of kings. The same Jesus who healed the sick and opened blind eyes. The same Jesus who spoke gently to the woman taken in adultery. The same Jesus who wiped away mourner's tears and welcomed children into his lap. The same Jesus who died on Calvary's cross, rested in the grave, and resurrected from the dead on the third day.

WILL JESUS COME SO WE CAN SEE HIM?

"Look, he is coming with the clouds, and every eye will see him." Revelation 1:7 (first part).

All who are alive when Jesus comes again, both the righteous and the wicked, will witness his return. How many did Jesus himself say would view his return?

"At that time the sing of the Son of man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of man coming on the clouds of the sky, with power and great glory." Matthew 24:30. Every living person on our globe will see Jesus return.

Who will accompany Jesus when he comes?

"When the Son of man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory." Matthew 25:31.

Imagine what it will be like when Jesus returns in his entire splendor surrounded by "all the angels."

Can we predict the exact time of Jesus' return?

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. So you also must be ready, because the Son of Man will come at an hour when you do not expect him." Matthew 24:36, 44. Everyone will see Jesus' glorious arrival, but many will be unprepared for it. Are you personally ready for Jesus to come?

WHAT WILL JESUS DO WHEN HE COMES AGAIN?

Jesus will gather all the saved (the elect).

"And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other." Matthew 24:31.

If you have allowed Jesus to prepare you in heart and life, you will greet him joyfully as your Savior.

Jesus will awaken the righteous dead.

"For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first." 1st Thessalonians 4:16.

Jesus descends from heaven with a shout. His mighty voice is heard around the world. It breaks open graves in every cemetery and resurrects millions of people who have accepted Jesus through the ages. What an exhilarating day that will be!

Jesus will transform all the righteous at his coming not only the righteous dead, but also the righteous living.
"After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever." Verse 17. To prepare us for eternity, Christ changes our mortal bodies that are subject to death into beautiful immortal bodies.

"Listen, I tell you a mystery: we will not all sleep, but we will all be changed in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable and the mortal with immortality." 1st Corinthians 15:51-53.
When Jesus comes "we will all be changed." Just think: no more arthritis, paralysis, or cancer. Shut down hospitals and closed-up funeral homes. Christ has come!

Jesus will take all the righteous people to heaven.
Jesus himself made the promise, "I will come back and take you to be with me" in my Father's house (see john 14:1-3). Peter speaks of the inheritance of the redeemed "kept in heave for you" (1st Peter 1:4). We can look forward to exploring the marvels of God's city. The new Jerusalem, and getting to know our heavenly Father.

Jesus will eliminate evil and suffering for all time.
The wicked those who have persistently rejected all of Jesus' offers of mercy actually pass sentence on themselves. As they stare at Jesus' face coming toward them from the clouds, a sudden awareness of their sin proves too painful to bear; they cry to the mountains and rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!" (Revelation 6:16). They prefer death to standing before Jesus' all-seeing gaze.

They know that the voice now thundering from the sky once tenderly imported them to accept divine grace. Those who lost themselves in the mad rush after money or pleasure or position now realize they've neglected the only really worthwhile thing in life.
It is a crushing revelation. After all, not one of them needed to be lost. God Himself finds "no pleasure in the death of wicked" (Ezekiel 33:11). He is "not wanting anyone to perish, but everyone to come to repentance" (2nd Peter 3:9). Jesus implores us, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28). But, incredibly, some turn aside his gracious invitation.

ARE YOU READY FOR JESUS TO COME?
It cost Jesus a great deal to guarantee us a glorious future with him "in my Father's house." It cost him his life!
"Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for hm." Hebrews 9:28.
The Savior who died on the cross to take away your sins will appear "a second time," and he will "bring salvation to those who are waiting for him." Christ

sacrificed himself in order to offer salvation to each of us. But without the second Coming, the cross would be a failure. Christ wants to give us an eternally secure home with him. In order for that to happen, we must allow him to rule in our hearts as Savior and Lord right now.

On the morning of August 16, 1945 a small boy ran through the shantung Compound in North China shouting that he'd spotted a plane in the sky. All the able-bodied internees ran outside and looked up. These men and women had suffered through years of isolation, deprivation, and anxiety, imprisoned by the Japanese as citizens of enemy nations. For many only one thing had kept them spiritually alive: the hope that someday the war would end.

An electric current shot through that crowd of 1500 serving internees as they realized this plane might be coming for them. As the hum of the aircraft grew louder, someone yelled, "Look, there's the AMERICAN FLAG painted on the side!" And then then in an unbelieving daze, voices out, "Look, they're waving at us! They know who we are. They're coming to get us."

At this point the excitement was more than these ragged, weary, homesick survivors could contain. Pandemonium broke loose. People were running in circles, shouting at the top of their lungs, waving their arms and weeping.

Suddenly the crowd gasped and stared in silence. The underside of the plane suddenly opened and men began floating down in parachutes. Their rescuers weren't just coming someday; they were coming today, now to be in their midst!

This crowd surged toward the compound gate. No one paused to think of the machine guns pointed down from towers. After years of frustration and loneliness, they broke through the gate and rushed to where the paratroopers were landing.

Soon our God, our savior, will descend from the clouds to rescue us. The long horror story of man's cruelty to man will finally cease. There will be jubilation on that day, shouts of joy as we finally understand: "He's coming close; I can see the angels blowing their trumpets." The sound gets louder, the cloud of glory brighter, until we can hardly endure it. But we can't stop looking as we realize: "He sees me. He knows who I am." We'll know with indescribable joy: "This is my God. He's coming for me, not someday, but today, right now."

Are you ready to welcome the king in all his glory? If not, please invite Jesus personally into your life just now. Even as the coming of Jesus to our world will solve the world's problems, so his coming into your heart will help you deal with your present daily problems. The great Problem solver can deliver you from the guilt and burden of sin and give you eternal life.

The coming of Jesus into a life can forever change it as dramatically as the coming of Jesus to our world will transform it. You can depend on Jesus. He will prepare you for his coming and give you the wonderful assurance of a life of eternal happiness.

LESSON: NINE
YOUR HOME IN HEAVEN

When Marco polo returned to his hometown of Venice after many years in the Orient, his friends thought his long journeys had driven him mad. He had such incredible tales to tell. Marco had travelled to city full of silver and gold. He'd seen black stones that burned, but no one had ever heard of coal. He'd seen a cloth that refused to catch fire even when thrown into the flames, but no one had ever heard of asbestos.

He talked of huge serpent's ten paces long with jaws wide enough to swallow a man, nuts the size of a man's head and white as milk inside, and a substance spurting from the ground that actually set lamps alight. But no one had ever seen crocodiles, coconuts, or crude oil. They just laughed at such stories. Years later, when Marco lay dying, a devout man at his bedside urged him to recant all the tall tales he'd told. But Marco refused: "It's all true every bit of it. In fact, I have not told half of what I saw."

The Bible writers who give us glimpses of heaven seem to echo Marco Polo's sentiment. In vision they looked on a place so brilliant, so fantastic, that they could describe only a fraction of what they saw. And we face a challenge similar to that of Marco Polo's friends. We must try to imagine the "crocodiles and coconuts" that we've never seen, because the glimpses we do get in the Bible show us that heaven is much more than sitting on clouds and playing on harps.

IS HEAVEN A REAL PLACE?

Jesus is preparing a very real place for us right now in a very real heaven. "Let not your heart be troubled: ye believe in God, believe also in me {Jesus}. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3, KJV. (Unless otherwise noted, all scriptural texts in the Discover guides are from the new international version of the Bible [NIV].)

Jesus is coming to our world a second time to take us to a custom-made mansion in a heavenly city that is glorious beyond our wildest dreams: the New Jerusalem. After we're lived there for a thousand years, Christ intends to bring his heavenly home descends, fire will purify the entire world. Our renewed planet then becomes the permanent home of the saved. (Revelation 20:7-15. More about this in Guide 22) what does John, who wrote Revelation, picture next?

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.'" Revelation 21:1-3.

After its transformation by fire, who does Jesus promise will occupy the new earth?

"Blessed are the meek: for they will inherit the earth." Matthew 5:5. (See also Revelation 21:7.)
Christ promises to restore his once perfect world to its original Endemic beauty, and the meek "will inherit the earth.

WILL WE HAVE REAL BODIES IN HEAVEN?

When Jesus appeared to his disciples in his resurrected and glorified body, how did he describe it?
"Look at my hands and my feet. It is I myself Tough me and see; a ghost does Luke 24:39.
Jesus had a real body; he invited Thomas to touch him (John 20:27). On this occasion Jesus walked into real house, talked to real people, and ate real food (Luke 24:43).

Heaven isn't inhabited by ghosts, but by real people who enjoy a spiritual life, and who have a "glorious body"
"But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body." Philippians 3:20, 21.

We can assured the our heavenly bodies will be as solid real as Christ's resurrected body will we recognize our family and friends in heaven?
"Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known." 1st Corinthians 13:12.
In heaven we "shall know fully." We'll understand and appreciate one another more deeply than we ever have in this present world.
Jesus' disciples recognized him in his heavenly body, apparently because of his familiar features (Luke 24:34-43). Mary knew him at the tomb because of the familiar sound of his voice when he called her by name (John 20:14-16). The two disciples at Emmaus indemnified him because of certain familiar gestures. When they noticed the way their guest blessed the food, they recognized him as the Lord by his manner {Luke 24:13-35).

The redeemed are certain to experience thrilling "face-to-face" reunions in heaven. Imagine the joy of recognizing your spouse' special smile or the familiar call of a child you laid to rest long ago, or the endearing gestures of some beloved friend. We'll have an eternity to deepen life's most precious bonds and to develop intimate friendships with the most fascinating personalities in the universe.

WHAT WILL WE DO IN HEAVEN?

We'll have plenty of activities to challenge us in heaven. How about designing your own dream house?
How about designing your own dream house? "Behold, I will create new heavens and a new earth I will rejoice over Jerusalem and take delight in my people. They will build houses and well in them; they will plant vineyards and eat their fruit. My chosen ones will long enjoy the works of their hands." Isaiah 65:17-22.

Jesus is already preparing personalized homes for us in the Holy City, the New Jerusalem (John 14:1-3: Revelation 21).

These verses suggest we'll also design and construct other houses perhaps beautiful country estates, landscaping them with heaven's rich variety of plant life. And who knows what high-tech adventures await us in God's advanced civilization? Our present scientific breakthroughs and space odysseys will seem like child's play when we begin exploring in our "Father's house." Do you love the beauty of thundering waterfalls, quiet meadows, teeming rain forests, and delicate blossoms?

"The Lord will surely comfort Zion; he will make her deserts like Eden, her wastelands like the garden of the Lord. Joy and gladness will be found in her, thanks giving and the sound of singing." Isaiah 51:3.

God will transform the earth into a pristine Garden of Eden. No more oil spills or smog or drought; the lakes stay crystal clear, the trees majestic, and the mountainsides unscarred.

Not only will the beauties of the world, but also our capacity to absorb them be greatly intensified. It will seem like that first day outdoors after a very long illness. And the first "twenty minutes of reality" will extend into a magical eternity. Do you enjoy experiencing new things? Learning? Creating?

"There, immortal minds will contemplate with never failing delight the wonders of creative power, the mysteries of redeeming love. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. All the treasures of the universe will be open to the study of God's redeemed." Ellen G. white, the Great Controversy (Nampa, Idaho; pacific press publishing Association, 1950).

WILL EVIL EVER THREATEN HEAVEN AGAIN?

"Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life." Revelation 21:27.

God is going to completely eliminate sin and its terrible results; they will never appear again. When Jesus appears, "we shall be like him" (1st John 3:2). Instead of resisting impulses to kill, steal, lie, or rape, we'll pursue heavenly graces.

"{God} will wipe every tear from their eyes. There will be no more death of mourning or crying or pain, for the old order of things has passed away." Revelation 21:4.

Even the ultimate enemy, death, will vanish. In heaven's land of eternal youth the redeemed are immortal" (1st Corinthians 15:53); no inhabitant will ever suffer the

ravages of old age. Heaven not only destroys the results of sin, it also reverses them. Imagine what it will be like for those who've struggled with lifelong handicaps:

"Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a dear and the mute tongue shout for joy." Isaiah 35:5, 6.

WHAT IS HEAVEN'S GAREATEST TRILL?

Imagine seeing the Lord of the universe face-to-face.
"Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God."
God almighty promises to be our companion and tutor. What a joy to sit at his feet! Think what a musician might give to be able to spend a few moments with Beethoven or Mozart. Imagine how much a physicist would treasure the chance to sit down with Albert Einstein, or how much it would mean for a painter to talk with Michelangelo or Rembrandt.

Just think, the redeemed will have an infinitely greater privilege. They will converse with the Author of all music, science, and art. They will be on intimate terms with the greatest mind and deepest Heart in the universe. And this relationship will overflow into worship.

"'From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me,' says the Lord." Isaiah 66:23.

In the center of the heavenly city stands the great white throne of God. Encircled by an emerald rainbow, how face shines like a blazing sun. Below his feet a glassy sea extends in all directions. On this crystal surface reflecting God's glory, the redeemed gather to pour out their exultant praise.

"And the ransomed of the lord will return. They will enter Zion with singing; everlasting joy will crow their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away." Isaiah 35:10.

Here is someone whose goodness never misses a beat. His faithfulness and patience and compassion just keep rolling on. Praise his holy name!

WE MUST BE THERE!

Jesus longs for that face-to-face meeting. That's why he was willing to rescue you from sin at such great cost. You must personally take advantage of this gift. You must make a commitment to Christ as lord and Savior. You need the pardon that is offered from the cross, because:
"Nothing impure will ever enter [The New Jerusalem], nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life. "Revelation 21:27.
Jesus delivers us from sin, not in sin. We must come to him through his power in us and be separated from the impure and the unholy. Jesus is our password into his soon-coming kingdom.

And that kingdom can have its beginning right now in your heart. When Christ delivers us from sin, he creates a little heaven within. He can help us deal with the worry, anger, lust, fear, and guilt that plague us. The hope of heaven isn't an escape from life's problems; it helps create more heaven on earth. A recently conducted poll showed that "those who believe in life after death lead happier lives and trust people more than those who don't."

Nothing will have a more dramatic impact on your life right now than a trusting relationship with Jesus Christ. Listen to how peter describes the impact of a living faith:
"Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and Glorious joy, for you are receiving the goal of your faith, the salvation of your souls." 1st Peter 1:8, 9.
All of this and heaven too. Have you discovered the kind of abundant life Christ wants you to experience? Please don't turn away from his gracious invitation.

"The [Holy] Spirit and the bride say, 'Come!' And let him who hearts say, 'Come!' Whoever in thirsty, let him come; and whoever wishes, let him take the free gift of the water of life." Revelation 22:17.
Jesus is with you now, speaking to your heart as you read these lines. He invites you to "Come!" "Come!" "Come!"

He couldn't be more eager, more insistent. If you have not yet done so, this moment above all others is your opportunity to explore his offer.

Why not tell him that you accept his gracious gift and want to spend eternity with him? Tell him that you love him. Thank him for all he has done for you and all he is still planning for you. If there is something between you and God, ask him to make you willing to remove it. Today, while you hear his voice, while your heart is still responsive, give yourself to him without reserve.

LESSON: TEN
HOW SOON WILL JESUS RETURN?

Most of us have an almost instinctive urge to peek into the future. We want to know what lies beyond the horizon. But accurate predictions remain terribly elusive.

_ We have difficult enough time forecasting tomorrow's weather! There is someone, however, whose prophecies have proven remarkably accurate. Jesus Christ, through his word, can take us into the future; he's a reliable guide. In this lesson we're going to look at what he had to say about his second coming. After all, who could know more about the end of the world than the one who created it in the beginning?

SIGNS THAT CHRIST WILL RETURN IN OUR DAY

After Jesus assured his disciples that he would come to our world a second time (Matthew 23:39), what question did they ask him? "Tell us, 'they said,

‘when will this happen, and what will be the sign of your coming and of the end of the age?” Matthew 24:3. (Unless otherwise noted, all Scriptural texts in the discover guides are from the New International Version of the Bible [NIV].)

Jesus answered clearly and positively. In chapter 24 of Matthew and chapter 21 Luke, he personally gave several “signs,” or evidences, by which we can know when his coming is near. Other Bible prophecies help fill out the picture, detailing world conditions just before Christ’s return. As we’ll see, these prophecies are being fulfilled before our very eyes; they indicate that Christ’s coming back to earth is near at hand.

Let’s look at ten signposts of Bible prophecy along the highway to heaven, and examine the questions that a modern-day traveler might ask as he reads them.

Signpost 1-Anguish! Terror! Perplexity!

Over nineteen hundred years ago gave a prophetic decryption of contemporary life that sounds as if it could have been taken from the evening news:

“There will be signs in the sun, moon and stars. On the earth, nations will be in ANGUISH and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the son man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.” Luke 21:25-28.

No more accurate description of today’s world could be penned than: “men will faint from terror, apprehensive of what is coming on the world.” Stockpiled weapons are capable of destroying the entire planet.

What if some terrorist gets a nuclear warhead? Jesus gives us a basis for hope in a calamitous age. The current crisis of global “anguish and perplexity” only reinforces the truth that Christ’s coming really is “drawing near.” People today often moan in frustration, “Look what the world has come to!” But the student of Bible prophecy can exclaim with hopeful voice, “Look who is coming to our world.”

Signpost 2 World Calamities.

How do natural disasters fit into last-day?

“There will be great Earthquakes, famines and pestilences in various places, and fearful events and greet signs from heaven. When you see these things happening, you know that the kingdom of God is near.” Luke 21:11, 31.

Think about famines for a moment. Images of starving kids with distended belies persist on the news. Isn't it rather amazing that a world which can send men to the moon, cannot feed its entire people? Jesus knew that famines would persist, that selfish human nature would grow worse toward the end of time.

But what about earthquakes? According to the world Almanac of 1999, century after century of the Christian era there has been a striking increase in major earthquakes: 18th century 6 major earthquakes, 19th century 7,20th century more than 100. So the evidence grows more dramatic as we get nearer and nearer to our present day.

These figures confirm Jesus' prophecy. Famines and major earthquakes are reaching a crescendo "the kingdom of God is near!" will our 21st century bring hundreds more major earthquakes, or the coming of the king of Kings?

Signpost 3 Accumulating wealth

What is meaning of wealth slipping into the hands of fewer while more and more fall into poverty? "You have hoarded wealth in the last days." James 5:3. Despite all our economic insights, the rich keep getting richer and the poor poorer. The multi-million dollar fortunes are another signpost that shows us "the Lord's coming is near" (verse 8).

Signpost 4 Civil Unrest.

Why have discontent and unrest among employees raised so dramatically? "Look! Wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters {Workers} have reached the ears of the lord Almighty. Be patient and stand firm, because the lord's coming is near." Jesus 5:4, 8.

After predicting an unparalleled piling up of wealth in our day, James foresaw civil unrest arising from discounted worker. The tension between the "haves' and the "have-not's" continues to increase. Another sign that "the Lord's coming is near."

Signpost 5 Moral Decay.

Why does the moral fiber of society seem to be shredding?

"But mark this: there will be terrible times in. the last days. People money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God having a form of godliness but denying its power evil men and impostors will go from Bad to worse, deceiving and being deceived." 2nd Timothy 3:1-5, 13.

Cold anyone think of a more accurate description of our world? Point a camera in any direction these days and you'll catch a picture of arrogant materialism. You'll capture a shocking epidemic of child abuse and molestation. You'll get countless scenes of youth out of control, kinds in their early teens killing and maiming at random. All these things form a gallery of pictures loudly proclaiming that Jesus' coming is very near.

Signpost 6 spread of the occult.

Why are we seeing an explosion of interest in the occult?
"For false Christ's and false prophets will appear and perform great signs miracles to deceive even the elect if that were possible." Matthew 24:24.

These passages predict that the time of the end will feature all kinds of miracles and signs, a counterfeit manifestation of the supernatural. Witches and warlocks appear on talk shows. New Agers are everywhere, selling magic crystals and channeling departed spirits. Counterfeit signs and wonders are booming. All this makes it even it clearer that just as Jesus predicated, we are living in the time of 'the coming of the Son of Man' (verse 27).

Signpost 7 an Awakened World.

What is the meaning of the awakening to world-consciousness of Africa, the Middle East, Eastern Europe, and the nations of the Far East?

{'Let the nations be roused; swing the sickle, for the harvest is ripe so great is their wickedness!' multitudes, multitudes in the valley of decision! For the day of the lord is near in the valley of decision." Joel 3:12-14.

Today in Asia and Africa, Eastern Europe, the former Soviet Union, and Middle Eastern countries, we are witnessing perhaps the most widespread awakening of individual nations in all of recorded history, 'for the day of the Lord is near.'

Signpost 8 Peace plans and war reparations.

We live in a strange world. Everyone aggress that we should give peace a chance. We talk peace; yet pent up hostilities, some centuries old, and flare into open conflict. The prophets Micah and Joel predicted that at the very time the nations talk about their desire for peace (Micah 4:1-3), distrust for their neighbors compels them to prepare for war (Joel 3:9-13). Jong ago the Bible pictured our present peace war dilemma, and only when Jesus comes.

Signpost 9 Modern progress.

Why, after centuries of human history have transportation and communication brought the world so close together? "Until the time of the end, many will go here and there to increase knowledge." Daniel 12:4.

Daniel here indicates that knowledge of his prophecies would increase "in" {KJV}, or "until the time of the end." But this prediction also seems to point straight to our computerized information age. Knowledge of all kinds has increased at lightning speed these past few years. There have been more changes in the past fifty years than the previous two thousand.

"Many will go here and there to increase knowledge." Before 1850, people moved around by horse and buggy, pretty much as they had from the beginning of time. Now we break the sound barrier are span the globe in everything from Concorde airplanes to space shuttles. Increased travel and the recent flood of inventions give further evidence that we're living in "the time of the end."

Signpost 10 Gospel to the entire world.

Jesus predicated that just before his coming the gospel would reach the whole world: "and this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." Matthew 24:14.

For decades almost half the globe was locked behind an iron curtain, shut away from the Good News. But then almost overnight Eastern Europe slipped from the iron grip of communism. The Berlin wall came crashing down, and the mighty Soviet Empire fell apart. Suddenly roughly half the planet was opening its arms to the gospel.

The gospel is truly going to the "whole world" as never before. B satellite the Christian message is simultaneously being broadcast to almost every nation. We are living in the very day Jesus spoke of when he declared: "This gospel will be preached in the whole world" and "then the end will come."

HOW SOON WILL JESUS COME?

After describing the events that were to characterize the time just preceding his second coming, Jesus concludes his remarks by saying, "I tell you the truth, this generation will certainly not pass away until all these things have happened." Matthew 24:34.

The conclusion is obvious the generation portrayed by these signposts of prophecy will see Jesus return to earth a second time. It won't be long until he'll sweep away sin and suffering, and establish his everlasting kingdom. Jesus cautions, "No one knows that day or hour" (verse 36). And Jesus continues:

"You also must be ready, because the Son of man will come at an hour when you do not expect him." Matthew 24:44.

JESUS, THE WORLD'S ONLY HOPE

Christ is the last, best hope for world because only he can deal with the very thing that is destroying it sin. Jesus died on Calvary to make possible

the defeat of evil deliverance for all who respond to his offer of salvation. "He who does as that is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work." 1st john 3:8.
Our savior crated a his out of our crumbling world by sacrificing his own flesh and look and the same Jesus, who will someday cure all the world' ills by destroying sin, offers right now to erase guilt of sin from your life. You don't have to wraith for the second coming to find release from guanos, and from anxiety and destructive behavior. Jesus is quite willing to give you his kind of peace this very moment.

While attending a religious meeting a young woman felt strangely moved by the gospel presentation. As she heard the story of a soon coming savior unfold, sense. Decided that she'd been looking for love, happiness, and peace in all the wrong places. Jesus had to be the evangelism and his associate went to see her, she poured out the story of a bitter and broken life.

She'd sunk to the bottom as an alcoholic. And was supporting herself through prostitution. After describing her problems, she sobbed out. "You were really speaking to me last night." But the voice that had reached her heart was the voice of God. And he was speaking tenderly. She decided to lay it all on the line. She invited Christ to come into her hart as savior and Lord, and fastened onto the hope of his soon return.

In the weeks that followed, she began to notice that her many fears and insecurities, which she always tried to drown in drink, now found release as she spent time communicating with Jesus. He began to deliver her from the compulsions that had been wrecking her life.

She had done a lot of things she wasn't proud of. But Christ's grace and forgiveness proved stronger than her shame. The experience of the thief on the cross meant a lot to her. In his last, desperate hours he turned to the innocent Sufferer beside him and asked, "Jesus, remember me when you come into your kingdom" (Luke 23:42)

Jesus immediately answered by promising the thief a place with a place with him in paradise {verse 43). The same Jesus, who graciously offered forgiveness to that dying thief, now offers you salvation, complete pardon, and peace of mind.

Discover it for yourself today.
You too can pray with dying thief: "Jesus, remember me when you come into your kingdom." And Jesus will answer, "I will come again, and you will be with me in paradise."

LESSON: ELEVEN
MYSTERIOUS POWER IN MY LIFE

In 1929 Frank Morris boarded a slip bound for Switzerland. He'd looked forward to this voyage for some time. But it turned into a humiliating experience. A steward put in charge of his care locked Frank in his cabin each night. After a quick break fact Frank could exercise a bit, but felt foolish being led around the deck, like an animal on a leash. Then the steward deposited.

Frank in a steamer chair. Whenever he met a friendly passenger who invited him for a stroll, the steward objected, saying he had to keep an eye on him. Frank was an adult, with the normal curiosities steward assumed he couldn't take care of himself. Frank was treated like a parcel that had to be lugged around.

But in Switzerland Frank's life dramatically changed. While there he learned about dogs which had been trained to guide the blind. Bringing a German shepherd named Buddy back to the United States; Frank started Seeing Eye, now a worldwide organization.
Now, with Buddy at his side, Frank could go anywhere, anytime, with anyone. He felt free at last. During one demonstration to a group of reporters at a busy cross street in New York City, Buddy guided his master expertly from one lane to other while cars whizzed past. Because he trusted Buddy, Frank made it across with. The sighted reporters had a much more difficult time; one actually took a cab to get to the other side.

In the next few pages we're going to learn about the Holy Spirit, a Guide who wants us to place our lives in his hands. All of us are handicapped by the really most important. Life rushes by us at such a frantic pace that we often find ourselves just coping instead of going anywhere. Still, we're hesitant to trust our lives completely to this Guide. But the discovery that awaits each of us is this: we'll find real freedom and power by depending on the Holy Spirit to guide us through life.

CHRIST'S REPRESENTATIVE IN THE WORLD

WHEN Christ was about to ascend into heaven, he promised his disciples a priceless gift:
"But I tell you the truth: it is for your good that I am going away. Unless I go away, the counselor will not come to you; but if I go, I will send him to you. When he, the spirit of truth, comes, he will guide you into all truth. He will bring glory to mw by taking from what is mine and making it known to you." John 16:7, 13, 14. {Unless otherwise noted, al scriptural texts in the Discover guides are from the new international version of the Bible "NIV".)
In the divine plan, Jesus needed to return to heaven as our representative before God's throne and "appear for us in God's presence" (Hebrews 9:24). While our crucified Lord represents us in heaven, we also have the Holy Spit as our COUNSELOR and GUIDE right here on earth. He is Jesus' direct representative.

While here Jesus ministered within the confines of a human body, and couldn't be present everywhere. But the Holy Spirit has no such limitations: he can serve as a personal Counselor and Guide to countless individuals in many places at the same time. Christ meets our needs through the Holy Spirit.

WHO IS THE HOLY SPIRIT?

Most of us can relate to God the Father if we imagine the most caring, nurturing parent we have ever known. And we can picture Jesus the Son, because he lived among us as a person.

But the Holy Spirit is harder to picture and relate to. We have no easy human comparisons. The Bible, however, does give us specific information about the Holy Spirit:

A Personality. Jesus referred to the Holy Spirit as a person, a member of the Godhead, along with God the Father and God the Son:

"Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Matthew 28:19. The Spirit has personal characteristics: a mind (Romans 8:27); wisdom (1st Corinthians 2:10); feelings of love toward us (Romans 15:30); feelings of grief when we sin (Ephesians 4:30); the ability to teach us (Nehemiah 9:20); ad power to guide us. Involvement in Creation. The Holy Spirit participated in the forming of our world with the Father and the Son.

"In the beginning God created the heaven and the earth. And the Spirit of God moved upon the face of the waters." Genesis 1:1, 2, KJV.

THE ACTIVITIES OF THE HOLY SPIRIT

Changing the human heart.

In his encounter with Nicodemus, Jesus emphasized the role of the Holy Spirits in changing the human heart:

"I tell you the truth, no one can enter the kingdom of God unless he Born of water and the Spirit." John 3:5.

To be "born of the Spirit" means that the Spirit gives us a new beginning. It's more than a matter of modifying our behavior a bit. The Spirit changes us from the inside out, fulfilling the promise: "I will give you a new heart" (Ezekiel 36:26).

_Making us aware of wrongdoing and giving us a desire for holiness:

"When he [the Holy Spirit] comes, he will convict the world of guilt in regard to sin and righteousness and judgment." John 16:8.

When you hear the dramatic story of someone turning from an immoral lifestyle to God and becoming a faithful spouse and nurturing parent, remember that every step toward wholeness came as a result of the prompting of the Holy Spirit.

Guiding us in our Christian life.

Christ speaks to us directly through the "still small voice" of the Spirit.

"Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, 'This is the way; walk in it.'" Isaiah 30:21.

Through satellite transmission, our TVs regularly bring images and faces from a continent away into our living room. The Holy spirit functions a little like God's satellite, bringing the presence of Christ from heaven to earth, making him close when we need him most (John 14:15-20).

Aiding our prayer life.

"We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express in accordance with God's will." Romans 8:26, 27. When we are struggling to find the words, the Spirit is praying in our behalf. When we are so discouraged we can only groan toward God, the Spirit amplifies our faint cry for help into a powerful prayer before the very throne of God

where Jesus is now ministering.Developing Christian qualities and character.

The Spirit makes spiritually barren individuals as fertile as a tress bearing fruit:

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." Galatians 5:22-23. Having the fruit of the Spirit demonstrates that we are grafted into the true vine, Jesus (John 15:5). Jesus can actually live his abundant life through us by the power of the Spirit.

Preparing us as witnesses.

Jesus promises:

"You will receive power when the Holy Spirit comes on you; and you will be my witnesses to the ends of the earth." Acts 1:8. All who are willing can be made witness by the Spirit. We may not have all the answers, but the Spirit can give us a story to tell that moves hearts and minds. The apostles had trouble communicating before Pentecost, but after the Spirit came they proclaimed Christ with such power that they "turned the world upside down" (acts 17:6, KJV).

_ THE GIFTS OF THE SPIRIT

Scripture makes a distinction between God's gift of the Holy Spirit to every believer for victorious Christian ling, and the various gifts of the Spirit provided to believers for effective ministry in different ways. "When he [Christ] ascended on high, he led captives in his train and gave gifts to men." It was he who gave some to be Apostles, some to be prophets, some to be Evangelists, and some to be pesters and teachers, to prepare God's people for works of service." Ephesians 4:8, 11-12.

Each Christian does not receive all he gifts, some may receive more gifts than others; the Spirit "gives them to each one, Just as he determines" (1st Corinthians 12:11). The Spirit equips each believer for his or her special role in God's plan. God knows when and where to provide the gifts that will best bless his people and his church.

Another list of spiritual gifts found in 1st Corinthians 12:8-10 includes wisdom, knowledge, faith, healing, prophecy, speaking in different kinds of tongues [languages, margin], and the interpretation of languages {verses 8-10}. Paul urges us to "eagerly desire the greater gifts," then ads, "and now I will show you the most excellent way." (1st Corinthians 12:31). The love chapter (1st Corinthians 13) that follows this verse emphasizes that "the most excellent way" is the way of love. And love is the fruit of the Spirit (Galatians 5:22).

Our concern should be to seek the fruit of the Spirit and then let the Spirit distribute his gifts to us as "he determines" (1st Corinthians 12:11).

THE FULLNESS OF THE SPIRIT AT PENTECOST

On the Day of Pentecost, the Spirit was poured out in unlimited measure, fulfilling Jesus' promise: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses to the ends of the earth." Acts 1:8.

At Pentecost the Spirit enabled the apostles to communicate the gospel clearly in the languages of people "from every nation under heaven" (Acts 2:3-6). Some Bible

students compare the coming of the Spirit to the failing of the early autumn and the late spring rains of pale sting {Joel 2:23}. The Spirit falling at Pentecost was like "early rain" of autumn which caused the seeds sprout and provided vital nourishment for the Christian church in its infancy.

THE LATTER RAIN OF THE SPIRIT

Bible prophecy tells of a day coming when the Spirit of God will be poured out like a shower on the church, entering the church's members as witnesses (Joel 2:28, 29). Centuries have now passed and the story of salvation has spread over a large part of the earth. It's now time for the "latter rain" to ripen the grain, making it ready to harvest. As history moves to a climax just before Christ's second coming, God will prepare every sincere believer for heaven through a great outpouring of his Spirit? Are you now experiencing the "early rain?" The is preparing the church for the "latter rain" for the Spirit? Are you living a Spirit-filled life? As you are empowered by the Spirit, will you let God use you to communicate the news of his incredible love and soon return?

CONDITIONS FOR RECEIVING THE HOLY SPIRIT

At Pentecost the Holy Spirit moved those who heard the gospel to cry out, "Brothers, what shall we do?" (Acts 2:37). "Peter replied, 'repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.' Accts 2:38." Repentance turning away from a sinful way of life and turning to Christ is a condition for receiving the gift of the spirit. To have the Spirit poured out on us, we must first repent and commit our lives to Christ. Jesus also emphasized the willingness to follow him and obey him as a condition for receiving the gift of the Holy Spirit (John 14:15-17).

THE SPIRIT-FILLED LIFE

Before leaving the world, Jesus instructed his followers:
"Do not leave Jerusalem, but wait for the gift my Father promised. For John Baptized with water, but in a few days you will be baptized with the Holy Spirit." Acts 1:4, 5. Over and Scripture indicates that the Christian is to be "filled with the Holy Spirit" (Acts 2:4; 4:8, 4:31; 6:5; 7:55; 9:177; 13:9, 13:52; 19:6). The Holy Spirit makes the life of a Christian fulfilling and beautiful because a Spirit-filled life achieves Christ's ideal for us. While describing the Spirit-filled Christian life, Paul offered this prayer for every believer:

I pray that out of his glorious riches he may strengthen you with power through his spirit in your inner being, so that Christ may dwell in your hearts through faith. Now to him who him who is able to do immeasurably more than all we ask of or imagine, According to his power that is at work with us." Ephesians 3:16, 17, 20.

Like Frank Morris with his faithful guide dog Buddy, we can, with the Holy Spit guide inside us, do immeasurably more than we could before. With new desires and new abilities we are enabled to move forward confidently instead of just trying to cope with life's problems. This Spirit- filled experience is renewed each day through prayer and Bible study.

Prayer keeps us in close contact with Christ, and studying the Word of God keeps us focused on his resources. They break down any barrier between us and Christ that might prevent him from pouring out hid priceless Gift of the Spirit. This is how we grow and replace bad habits and attitudes with healthy qualities.

Romans 8 give an exciting description of the Spirit-filled life. Read it when you can, and note how many times Paul points to the "Spirit" as the power behind the Christian life. Have you made the wonderful discovery of the Spirit-filled life? Are you conscious of the presence of the Spirit in your life? Are you experiencing his life-giving power? Open up your life to the greatest power in the universe.

LESSON: TWELVE
AN EVER-PRESENT SAVIOR

Then a Scottish lad named peter got lost in a grassy wasteland on an inky black night, God called him by name: "Peter!" when the heavenly voice called out again, Peter stopped in his tracks, looked down, and discovered he was a step away from plunging into an abandoned limestone quarry.

Wouldn't it be wonderful if we could each hear God calling us by name? Wouldn't it be great if he were that close a companion if we could actually sit down together and have a long chat about our struggles and dreams?

UNLIMITED ACCESS TO JESUS CHRIST.

Believe it or not, we can come nearer to Jesus now than we could if he actually lived here with us as a visible person. Having Christ in the flesh in our town would be wonderful of course, but think of the enormous crowds pressing for a closer look. Think of the demands on his time. We would do well to get a few minutes of direct conversation in a lifetime.

Christ wishes to cultivate a personal relationship with every one of us. That's one reason why he left this earth for a special ministry in heaven that would allow him to come near to each of us every day. Because Jesus is not limited to one place like he was when he was here on earth, through the Holy Spirit he in now near to guide the life of every willing person individually. What encouraging promise did Jesus give just before he ascended to heaven?

"I am with you always, to the very end of the age." Matthew 28:20. (Unless otherwise noted, all Scriptural texts in the discover guides are from the New International version of the Bible [NIV].)
What is Christ doing in heaven that makes it possible for him to be "with you always"?

"Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need." Hebrews 4:14-16.

Note the assurances of having Jesus as our personal representative in heaven: "Tempted in every way, just as we are." "Sympathize with our weaknesses." "Help us in our time of need." With Jesus as our high Priest we're no longer cut off from a distant heaven; Christ can usher us into the very presence of God. No wonder we're urged to "approach the throne of grace with confidence."

What place does Jesus occupy in heaven?
"But when this priest [Jesus] had offered for all time one sacrifice for sins, he sat down at the right hand of God." Hebrews 10:12.

The living Christ someone who understands is our personal representative on the throne "at the right hand of God."

How did the life of Jesus prepare him to be our priest?

"For this reason he had to be mage like his Brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted." Hebrews 2:17, 18.

Our "brother" who shares our humanity and was "tempted" like we are, is now our high priest at the Father's right hand. "Made like" us, he knows what we're going through. He's been hungry, thirsty, tempted, and exhausted. He's felt the need for sympathy and understanding. But above all, Jesus is qualified to be our high Priest because he died to "make atonement" for our sins. He paid the price for our sins by dying in our place. This is the Gospel, the Good News for all human beings everywhere and for all time. One of our Bible School directors shares this experience:

"When our youngest daughter was three, she caught her finger in a folding chair, splintering the bone. As we rushed her to a doctor, her loud cries of pain really tore at our hearts. And they touched our five-year-old in a special way. I'll never forget her words after the doctor had cared for her sister's injury. She sobbed, 'Oh, Daddy, I wish it could have been my finger!"

When all humanity were crushed by sin and condemned to die eternally, Jesus said, "Oh, Father, I wish it could have been me." And the Father gave Jesus his wish at the cross. Our Savior has experienced every agony we have suffered and more!

THE GOSPEL IN THE OLD TESTAMENT
When the people of Israel camped at the foot of Mount Sinai, God instructed Moses to build a portable sanctuary for worship "according to the pattern shown you {Moses} on the mountain" [Exodus 25:40]. Nearly 500 years later, King Solomon's great stone temple replaced the portable sanctuary. And the temple was built on precisely the same plan as the designable sanctuary.

When God gave Moses the directions for building the sanctuary, what specific purpose did he have in mind?

"Then have them make a sanctuary for me, and I will swell among them." Exodus 25:8.

Sin caused a tragic separation between human beings and their Creator. The sanctuary was God's way of showing how he can again live among us. The sanctuary, and later the temple, became the center of religious life and worship in old Testament times. Each morning and evening the people could gather around the sanctuary and establish contact with God in prayer (Luke 1:9, 10), claiming God's promise: "I will meet with you" (Exodus 30:6).

The Old Testament teaches the same gospel of salvation as does the New Testament. Both portray Jesus dying us and ministering to us as our high priest in the heavenly sanctuary.

JESUS' MINISTRY FOR US REVEALED IN THE SANCTUARY

The sanctuary and its services reveal what Jesus is doing now in the temple in heaven, and what he is doing now on earth to enrich and guide each of us in our daily lives. Since the earthly sanctuary was patterned after the temple in heaven, it reflects the heavenly sanctuary where Christ now minsters. Exodus 25-40 describes the services and ceremonies of the wilderness sanctuary in great detail. A brief summary of the sanctuary furnishings appears in the New Testament:

"Now the first covenant had regulations for worship and also an earthly sanctuary. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy place. Behind the second curtain was a room called the most Holy Place, which had the golden altar of incense and the gold-covered Ark of the Covenant? This ark contained the stone tablets of the covenant [on which God wrote the Ten Commandments (Deuteronomy 10:1-5)].

Above the ark were the cherubim of Glory, overshadowing the atonement cover [mercy seat]. Hebrews 9:1-5."

The sanctuary had two rooms, the Holy place and the Most Holy place. A courtyard was laid out in front of the sanctuary. In the court stood the brass altar on which the priests offered sacrifices, and the laver in which they washed. The sacrifices offered on the brass altar symbolized Jesus, who through his death on the cross became "the Lamb of God, who takes away the sin of the world!" (John 1:29). When the repentant sinner came to the altar with his sacrifice and confessed his sins, he received forgiveness and cleansing. In the same way, the sinner today obtains forgiveness and cleansing through the blood of Jesus (1st John 1:9).

In the first room, or Holy place, the seven-branched lampstand burned continually, representing Jesus as the never-failing "light of the world" (john 8:12). The table of consecrated bread symbolized his satisfying our physical and spiritual hunger as the ever-present "Bread of Life" (John 6:35). The golden altar of incense represented Jesus' prayer ministry for us in the very presence of God (Revelation 8:3, 4).

The second room, or most Holy place, contained the gold-covered Ark of the Covenant. It symbolized the throne of God. Its atonement cover, or mercy seat, represented the throne of God. Its atonement cover, or mercy seat, represented the intercession of Christ, our High Priest, interceding on behalf of sinful human beings who have broken God's moral law. The two tablets of stone on which God wrote the Ten Commandments were kept below the mercy seat. Golden cherubim of glory hovered over the mercy seat on each end of the ark. A glorious light shone between these two cherubim, a symbol of the presence of God himself.

A curtain hid the place from the view of the people as the priests ministered to them in the courtyard. A second curtain front of the most Holy place blocked this inner room from the priests who entered the sanctuary's first room. When Jesus died on the cross, what happened to the curtain?

1. "At that moment the curtain of the temple was torn in two from top to bottom." Matthew 27:51.
2. The most Holy place was exposed when Jesus died. After the death of Jesus no curtain can come between a holy God and a sincere believer; Jesus, our high priest, ushers us into the very presence of God (Hebrews 10:19-22). We have access to the throne room of heaven because Jesus is our high priest at God's right hand. Jesus enables us to come into God's presence into the Father's heart of love. So "let us draw near."

A REVELATION OF CHRIST DYING TO SAVE US

Just as the earthly sanctuary served as a miniature reproduction of the heavenly temple where Jesus now ministers for us, the services carried on in the earthly sanctuary were "a copy and shadow of what is heaven" (Hebrews 8:5). But there is a striking difference: the priests who served in the earthly temple could not themselves forgive sin, but at the cross Jesus "appeared once for all at the end of the ages to do away with sin by the sacrifice of himself" (Hebrews 9:26).

The Old Testament book of Leviticus describes in detail the services carried on in the sanctuary. The ceremonial rituals were divided into two parts: the daily services and the yearly services. (Guide 13 deals with the yearly services.)

In the daily services, the priests offered sacrifices for the individual and for the entire congregation.

When a person sinned, he would bring an unblemished animal as a sin offering, "lay his hand on the head of the sin offering and slaughter it at the place of the but offering" (Leviticus 4:29).

The guilt of the sinner must be transferred to the guiltless animal by confession of sin and the laying on of hands. This symbolized Christ taking on our gait at Calvary; the sinless One became "sin for us" (2nd Corinthians 5:21). The sacrificial animal

had to be killed and its blood shed because it pointed forward to the supreme penalty that Christ suffered on the cross.

WHY THE BLOOD?

"Without the shedding of blood there is no forgiveness" (Hebrews 9:22). What happened in the Old Testament sanctuary pointed forward to Christ's one great saving act?

Having died for our sins, he entered the holy places "once for all by his own blood, having obtained eternal redemption" for us (Verse 12). When Jesus' blood was shed on the cross for our sins, "the curtain of the temple [in Jerusalem] was torn two from top to bottom" (Matthew 27:51). Because of Jesus' sacrifice on the cross, animal sacrifices were no longer necessary. When Jesus spilled his blood from the cross, he was offering up his perfectly obedient life as a substitute for our failures. When the Father and Son were torn at Calvary, the Father turned away in anguish and the Son died of a broken heart. God the Son stepped into history to take on himself the full results of sin and to demonstrate how tragic wrongdoing really is. He could the forgive sinners without trivializing sin. Christ made "peace through his blood, shed on the cross" (Colossians 1:20).

A REVELATION OF JESUS LIVING TO SAVE US

What is Jesus' day-by-day work in the heavenly temple?
"Therefore he is able to save completely {forever, margin} those who come to God through him, because he always lives to intercede for them." Hebrews 7:25.
Jesus now "lives" to present his blood, his sacrifice, on our behalf. He is now working diligently to save every human being from the tragedy of sin. Some mistakenly assume that, as our intercessor, Jesus is in heaven begging a reluctant God to forgive us. In fact, it is God who joyfully accepts his Son's sacrifice on our behalf.

As our high priest in heaven, Christ also pleads with humanity. He works to help the indifferent take a second look at grace, to help despairing sinners grasp hope in the gospel, and to help believers find more riches in the word of God and more power in prayer. Jesus is molding our lives in harmony with God's commandments and helping us develop characters that will stand the test of time.

God laid down his life for every person who has ever lived in this world. And now, as high priest or mediator, He always lives" to lead people to accept his death for their sins. Although he reconciled the whole fallen world to himself on the cross, he still can't save us unless we accept his grace. People will not be lost because they are sinners, but because they refuse to accept the pardon Jesus offers.

Sin destroyed the intimate relationship Adam and Eve once enjoyed with God. But Jesus, as the Lamb of God, died to free all humanity from sin and restore this lost friendship. Have you discovered him as your high priest, the one who ever lives to keep that relationship close and vibrant?

Christ's sacrificial death is utterly unique. Christ's heavenly ministry is incomparable. Only Christ brings God close beside us. Only Christ makes it possible for the divine Spirit to actually dwell in our hearts. He emptied himself in order to make us full. He deserves a similar commitment from us. Let's accept him fully as the Savior and master of our lives.

LESSON: THIRTEEN
FROM GUILTY SINNER TO FORGIVEN SAINT

There were no fingerprints. No weapon was ever discovered. No one saw the murderer enter the office of the doctor. No one even heard the shots ring out. But the doctor was found sprawled behind his desk. Five bullets had pierced his shirt.

It seemed the perfect crime. The police at first could find no clues. But then they noticed a tiny wire attached to a pencil holder on the doctor's desk. The wire led to a tape recorder in a desk drawer. The pencil holder, they doctor used to record his conversations with the patients he was counseling. The investigators quickly rewound the tape and, to their amazement, began to listen to a replay of the actual crime.

A man named Anthony had entered the office and began a heated argument with the doctor. Shots rang out. The tape ended with the terrible moans of the doctor, dying on the carpet. Every awful detail had been recorded. The murderer thought his crime would forever remain a secret. He'd been so careful to leave no clues. But tape told the whole story.

In this guide we're going to learn about God's final judgment when human beings are "judged according to what they had done as recorded in the books" (Revelation 20:12). For those who have not had not accepted Christ as their Savior, it will be bad news. But the judgment is wonderfully good news for who has found security in Christ.

HOW YOU CAN FACE THE JUDGMENT UNFRAID.

Who will judge the world? "The Father judges no one, but has entrusted all judgment to the Son." John 5:22. (Unless otherwise noted, all Scriptural texts in the Discover guides are from new International Version of the Bible 'NIV'.)

How did the cross prepare Christ to become our Judge?

"God presented him [Jesus] as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, so as to be just and the one who justifies those who have faith in Jesus." Romans 3:25, 26.

Christ's death as our substitute enable enables him to act as both a just judge and a gracious Justifier who can forgive the repentant sinner. When the watching universe ask the question, "How can an impartial judge declare a person not guilty?" Christ can answer by pointing to the scars in his hands. He has received the Just penalty for our sins in his own body.

The books of heaven preserve a record of every individual life, and these records are utilized in the judgment (Revelation 20:12). That's the bad news for those who imagine their secret sins and crimes will never return to haunt them. But there is

wonderfully good news for all who've sincerely accepted Christ as their Advocate in heaven: "The blood of Jesus purifies us from all sin" (1st John 1:7). What does Jesus offer in exchange for our life of sin?
God made him [Christ] who had no sin to be sin for us, so that in him we might become the righteousness of God." 2nd Corinthians 5:21.
Our life of sin is exchanged for Christ's perfect life of righteousness. Because of Jesus' sinless life and death, God can forgive us and treat us as if we'd never sinned. What qualifies Jesus to be our Advocate and judge?

CHRIST CAME ON TIME

At his baptism, Jesus was anointed by the Holy Spirit:
"As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the spirit of God descending like a dove and lighting on him. And a voice from heaven said, 'This is my son, whom I love; with him I am well pleased.' Matthew 3:16, 17.

Following Christ's anointing by the Holy Spirit at his baptism, the disciples announced:

"We have found the messiah' [the Jesus Christ]." John 1:41.
The disciples knew that the Hebrew world "the anointed one." Luke, a follower of Jesus, record the date of Jesus' anointing as the messiah as the fifteenth year of Tiberius Caser (Luke 3:1). To us that would be the year A.D.27.

More than 500 years before Jesus come the prophet Daniel predicted that Jesus would be anointed as the messiah in A.D. 27.

"From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, will be seven 'sevens' [weeks in Hebrews] and sixty-two 'seven' [weeks]." Daniel 9:25.

Seven weeks and sixty-two weeks total sixty-nine weeks or 483 day days (7*69=483 days). In symbolic Bible prophecy each day equals one year (Ezekiel 4:6; Numbers 14:34), so the 483 days equal 483 years. Daniel predicted that a command would go forth to restore and rebuild Jerusalem, and exactly 483 years after his command, the Messiah at the would appear.

Did Jesus appear as the Messiah at the appointed time? Artaxerxes issued the decree to rebuild Jerusalem in 457 B.C. (Ezra 7:7-26). The 483 years, then, ended in A.D. 27. (457 B.C. + A.D. 27=484.) The decree went forth during the year 457 and Christ was anointed during A.D. 27, making them both partial yes the correct time would be 483 years.)

At the very time appointed, in A.D.27, Jesus appeared with message: "The time has come" (Mark 1:15. The accurate fulfillment of this Bible prophecy is impressive confirmation that Jesus of Nazareth is indeed the Messiah, God in human flesh. How long was Jesus to confirm the promise?

"He will confirm a covenant {a promise} with many for one 'seven (week, in Hebrew)." Daniel 9:27, first part.

When we apply the year- day principle, this 'week' would be seven years. So, for seven years from A.D. 27 to A.D 34 Jesus would "confirm a covenant," or promise, he had made to Adam and Eve shortly after they sinned. God made a covenant, a promise, that he would save the human race from sin through the death of someone he would send to die for our sins (Genesis 3:15).

What was to happen in the middle of this seventieth week?
"In the middle of the 'seven' (week, in Hebrew) he will put an end to sacrifice and offering." Daniel 9:27, last part.

Jesus was crucified in A.D. 31, in "the middle of the week." At the moment of Christ's death, God to bottom" (Matthew 27:51). The sacrificial offering about to be slain (a symbol of Jesus "the Lamb of God") escaped from the Priest's hands. This was a sign that God no longer wanted humanity to offer animal sacrifices. Fulfilling prophecy down to the letter, Jesus "Put an end to" any need for further sacrifices to be offered. Since Christ's death, people gain access to God not through animal sacrifices and human priests, but through the Messiah, the Lamb of God and our high Priest.

THE ASSURANCE OF SINS FORGIVEN

According to Daniel's prophecy, why did Jesus die?
"The Anointed One will be cut off but not for himself." Daniel 9:26, margin.

At his death on the cross, Jesus "Cut off." He died, "but not for himself," not to pay a penalty for his own sin, but to pay the penalty for sins of the entire world. How can we know that God has forgiven all our sins?"

"Righteousness from God comes through faith in Jesus Christ to all who believe. All have sinned and are justified freely by his grace through the redemption that came by Jesus Christ. Though faith in his blood." Romans 3:22-25.

The key points in these verses are: we "all have sinned," but because of God's "grace," all "are justified" who have "faith" in the cleansing power of Christ's "blood." When we are justified, God declares us not guilty, taking away the guilt of our past sins. And God declares us righteous; "righteousness from God comes through faith in Jesus Christ." All of us, who are worn out by the struggle to be good enough, to measure up on our own, can find real rest in Christ's gracious acceptance. He promises, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28). All of us, who are burdened by scars from the past by an aching sense of inadequacy and the past and by an aching sense of inadequacy and shame, can find peace and wholeness in Christ.

THE TIME FOR THE JUDGEMENT TO BEGIN

In the eighth chapter of Daniel an angel showed the prophet a great panorama of the future. Daniel saw

A ram, a he-goat, and out of one of the horns of the he-goat, "another horn which started small and grew in power" (Daniel 9:8, 9); symbols representing me do-Persia Greece, and Rome (Daniel 8:1-12, 20-26).

{'Understand the vision: seventy 'sevens' {weeks, in Hebrews} are decreed {cut off, in Hebrew} for your people and holy city to finish transgression, to put an end to sin, to atone for wickedness. Daniel 9:22-24.}

The 2,300 days are, of course, 2,300 years, each day standing for a year (Ezekiel 4:6). Seventy weeks, or 490 years, constituted the first section of the longer period of 2,300 years. Both time periods started in 457 B.C. When Persia issued the decree "to restore and rebuild Jerusalem." Subtracting 490 years from the 2,300 years, leaves 1,810. Adding 1,810 years to A.D. 34, when the 490 years ended, brings us to A.D. 1844.

THE HEAVENLY SANCTUARY CLEANSED A JUDGMENT

The angel told Daniel that in 1844, at the end of the 2,300 years, "the sanctuary will be cleansed" (Daniel 8:14, KJV).
But what does that mean? Since A.D. 70 when the Romans destroyed the temple at Jerusalem, God' people have had no temple on earth. So the sanctuary to be cleansed, beginning in 1844, has to the heavenly sanctuary of which the earthly temple was a replica.

Now, what does the cleansing of the heavenly sanctuary mean? Ancient Israel called the day for cleansing the earthly sanctuary Yom Kippur, the Day of Atonement. It was really a Day of Judgment.

As we discovered in Guide 12, Christ's activity for us in the sanctuary has two phases: they daily sacrifices focus on the parent's ministry in the first room of the sanctuary, the Holy Place. The yearly sacrifice concentrates on the high priest's ministry in the first focus on the priest's ministry in the first room the most Holy place (Leviticus 16).

In the earthly sanctuary, as people confessed their sins day by day, the blood of slaughtered animal was sprinkled on the corner of the altar, then transferred to the Holy place (Leviticus 4 and 6). Thus, in symbol, day after day the confessed sins were brought into the sanctuary and laid up there.

The each year, on the Day of Atonement, the sanctuary was cleansed from all sins confessed during the past year (Leviticus 16). To effect this cleansing, the high priest made a special sacrifice of a consecrated goat. He then carried its blood into the most Holy place and sprinkled this cleansing blood before the atonement cover to show that the blood of Jesus, the coming ray the penalty for sin.

The high priest then symbocally removed the confessed sins from the sanctuary and placed them on the head of another goat, which was led out into the out into the wilderness to die (Leviticus 16:20-22).

What the high priest did symbolically once a year, Jesus does once for all time as our high priest (Hebrews 9:6-12). In the heat Judgment day he removes from the sanctuary the confessed sins of all who have accepted him as their savior. If we have confessed our sins, he will forever blot out the record of our sins at that time (Acts 3:19. This ministry is the work of Judgment that Jesus began in 1844.

In 1844 when the hour of God's judgment began in heaven, a Judgment hour message began to be preached throughout the world (Revelation 14:6-7). A future discovers guide will deal with this message.

FACING YOUR LIFE RECORD IN THE JUDGMENT

Since 1844 Christ, as judge as judge, has been investigating the record of each person who has ever lived to confirm who will be among the saved when Jesus comes. As our Judge, Jesus "Wipes out" all of the sins of the righteous from this life's record in heaven (Acts 3: 19).

When your name comes up in judgment, it will be easy to face your life record if you've accepted Christ as your Substitute. And when the judgment of the righteous is finished, Jesus returns to earth to reward them (Revelation 22:12, 14.

Are you ready for Jesus Christ to come? Or is there something you've been hiding from him? Do you have an open and honest relationship with the one who promises: "if we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness?" 1John 1:9.

Confession simply means agreeing to face our sins, accept God's forgiveness, and acknowledge our need of his power and grace. While visiting a prison in Potsdam, king Frederick William I listened to a number of pleas for pardon. All the inmates swore that prejudiced judges, perjured witnesses, or unscrupulous lawyers were responsible for their imprisonment.

From cell to cell the same story of wronged innocence continued. But at one cell the inmate had nothing to say. Surprised, Frederick joked, "I suppose you are innocent too." "No your Majesty," the man answered, "I am guilty and richly deserve all that I get." The king turned to the guard and called out loudly, "Come and release this rascal quickly, before he corrupts this fine lot of innocent people."

How do we prepare for the Judgment? How do we get ready for Christ to come? Simply by an honest confession of the truth: I richly deserve the penalty of death for my sins, but another has taken my place and given me a wonderful pardon. Make a commitment right now that whatever happens, you'll keep your relationship with Christ eye-to-eye honest and heart-to –heart sincere.

LESSON: FOURTEEN
THE SECRET OF ANSWERED PRAYER

Anatoly Leviton, a Russian writer and historian, spent years in the Siberian Gulag where petitions where petitions to God must have seemed frozen to the ground. But he came back quite spiritually fit. "The greatest miracle of

all is prayer," he wrote. "I have only to turn mentally to God and at once I feel a force that pours into me from somewhere, into my soul, my whole being.

What is it? Where would I, an insignificant old man and tired of life, get this strength which renews and saves me, elevating me above the earth? It comes from outside me and there is no force in the world which could ever resist it." In this guide we will see how prayer can help us build a stronger relation with God and a robust Christ life.

CONVERSTION WITH GOD

How can we be sure God hers us when we prayer? "Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart." Jeremiah 29:12, 13. {Unless otherwise noted, all scriptural texts in the Discover guides are from the new international version of the Bible (NIV).}

What assurance did Jesus give that he will hear and answer our prayers?

"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you." Luke 11:9.

Prayer is a two-way conversation. That's what Jesus promises:

"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." Revelation 3:20.

How is it possible to sit down and have a nice evening of dinner conversation with Christ? First, by telling him everything that's son our hearts in prayer. Second, by listening carefully. As we meditate in prayer, God can speak to us directly. And as we read the word of God devotionally, God will speak to us through its pages.

Prayer can become a way life for the Christian. "Prayer continually; give thanks in all circumstances, for this is God's will for you in Jesus Christ." 1st Thessalonians 5:16-18.

How can we "can we "pray continually?" Do we have to stay on our knees all the time of course not? But we are to live so closely in touch with Jesus that we feel free to speak to him anytime, anywhere.

"In the crowds of the street, in the midst of a business engagement, we send up a petition to God and plead for divine guidance. We should have the door of the heart open continually and our invitation going up that Jesus may come and abide as a heavenly guest in the soul." Steps to Christ. One of the ways to develop this of intimate relationship is to learn to meditate as we pray.

"May my meditation be pleasing to him, as I rejoice in the Lord?" Psalm 104:34.

Don't just rush through a list of requests when you prayer. Wait. Listen. A little prayerful reflection can greatly enrich your relationship with God.

"Come near to God and he will come near to you. James4:8."

The closer we come to Jesus, the more we're able to experience his presence. So keep within speaking distance of Jesus, and don't worry about saying the right words.

Just talk honestly and openly. Talk about everything. He's gone through the agony of death itself in order to become your intimate Friend.

HOW TO PRAY

When we engage in prayer, we may wish to follow the outline of the Lord's the model prayer Jesus taught his disciples in response to their request: "Teach us to pray."

"Our Father in heaven, hallowed be your name, your kingdom come, you will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not temptation, but deliverer us from the evil one, for yours is the kingdom and the power and the glory forever AMEN." Matthew 6:9-13, Margin.

According to the pattern Jesus provides in his prayer, we are to come to God as our heavenly father. Ask that his will take care in our hearts just as his will prevails in all of heaven. We seek him for our physical needs, for forgiveness, and for a forgiving attitude. Remember that our ability to resist sin comes from god. Christ's prayer concludes with expressions of praise. On another occasion Jesus instructed his disciples to pray to the father "in my name" (John 16:23) that is to pray in harmony with Jesus' principles. That's why Christians usually close their prayers with the words: "in Jesus' name, Amen." Amen is a Hebrew word that means "Let it be so."

Although the Lord's prayer gives guidelines on what to pray for and how to formulate a prayer, our communication with God works best as a spontaneous composition of the heart.

We can pray about everything. God invites us to pray about forgiveness for our sins (1st John 1:9), increased faith (Mark 9:24), the necessities of life (Matthew 6:11), healing From suffering and disease (James 5:15), and the outpouring of the Spirit (Zechariah 10:1). Jesus assures us that we can take all our needs and cares to him; nothing is too small to pray about.

"Cast all your anxiety on him because he cares for you." 1st Peters 5:7.

Our savior is interested in every detail of our lives. His heart warms when our hearts reach out to him in love and faith.

PRIVATE PRAYER

Most of us have things we hesitate sharing with our closest friends. So God invites us to unburden ourselves in private prayer: one on one with him. It's not that he needs any information. The Almighty knows our secret fears, hidden motives, and buried resentments better than we do ourselves. But we need to open up our hearts to the one who knows us intimately and loves us infinitely. Healing can begin when Jesus can touch our wounds. When we pray, Jesus, our high Priest, is near to help us:

"We have one who has been tempted in every way, just as we are yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need." Hebrews 4:15, 16.

Do you feel anxious, stressed-out, and guilty? Lay it out before the Lord. He can then supply our every need. Should we have a special for private prayer?

"When you pray, go into your room, close the door and pray to your Father, who will reward you," Matthew 6:6.

In addition to praying when walking in the street, working on the Job, or enjoying a social gathering, every Christian should have a time set aside each day for personal prayer and Bible study. Make your daily appointment with God at the time when your daily appointment with God at the time when you feel most alert and concentrate the best.

PUBLIC PRAYER

Joining with others in prayer creates a special bond and invites God's power in a special way.

"For where two or three come together in my name, there am I with them." Matthew 18:20.

One the greatest things we can do as a family is to develop a prayer life together. Show your children that we can take our needs to him directly. They'll get excited about God as they see him respond to prayer in the practical details of life. Make family worship a happy, relaxed time of sharing.

SEVEN SECRETS OF ANSWERED PRAYER

When Moses prayed, the Red sea parted. When Elijah prayed, fire came down from heaven. When Daniel prayed, an angel shut the mouths of ravenous lions.

The Bible presents us with many exciting accounts of answered prayer. And it recommends prayer as the way to tap into the mighty power of God.

Jesus promises: "You may ask me for anything in my name, and I will do it." John 14:14. Yet some prayers seem to go unheeded. Why? Here are seven principles that will help you pray more effectively:

Keep close to Christ.
"If you remain in me and my words remain in you, ask whatever you wish, and it will be given you." John 15:7.

When we make our relationship with God a priority and keep in touch with him, we'll be listening and looking for answers to our prayers that, otherwise, might go undetected.

Keep trusting God.
"If you BELIEVE, you will receive whatever you ask for in prayer." Matthew 21:22.

To believe, or have faith, means that we're really looking to our heavenly Father to supply our need. If you're troubled by a lack of faith remember that our Savior performed a miracle for the man who pled in desperation:

"I do believe; help me overcome my unbelief!" Mark 9:24.
Just concentrate on exercising the faith you do have; don't worry about the faith you DON'T have.

Surrender calmly to God's will.
"This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us." 1st John 5:14.

Remember that God wants to teach us, as well as give us things, through prayer. So sometimes he says, "NO"; sometimes he turns us in another direction. Prayer is a means of getting more and more in touch with God's will. We need to be sensitive to God's responses and learn from them. Keeping track of specific requests and what happens as a result is a great help.

The Holy Spirit will help you zero in on the right mark: "The Spirit intercedes for the saints in accordance with God's will" (Romans 8:27). Remember that our will would always coincide with God's will if we could see as he does.

Wait patiently on God.
"I waited patiently for the LORD; he turned to me and heard my cry." Psalm 40:1.
The main point here is to keep your focus on God, keep your focus on God, and keep your focus on his solution. And don't ask God for support one minute and then try to drown your troubles in pleasure-seeking the next. Wait patiently on the Lord; we badly need that discipline.

Don't hand on to any sin.
"If I had cherished sin in my heart, the Lord would not have listened." Psalm 66:18.
Known sin short-circuits the power of God in our lives: it separates us from God (Isaiah 59:1-2). Your can't hang onto sin with one hand reach out for divine help with the other. Sincere confession and repentance solves the problem. If we're not willing to allow God to free us from evil thoughts, words, and deeds, our prayers won't be effective.

"When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures." James 4:3.

God isn't going to answer "Yes" to selfish prayers. Keep your ears open to God's law, his will, and he will keep his ears open to your petitions. "If anyone turns a deaf ear to the law, even his prayers are detestable." Proverbs 28:9.

Feel the need of God.

God responds to those who ask for his presence and power in their lives. "Blessed are those who hunger and thirst for righteousness, for they will be filled." Matthew 5:6.

Persist in Prayer.

Jesus illustrated the need to persist in our petitions by telling the story of a very persistent widow who kept coming to a judge with her request. At last the Judge said exasperation, "Because this widow keeps bothering me, I will see that she gets justice." Then Jesus concluded: "will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?" (Luke 18:5-7).

Discus all your needs, hopes, and dreams with God. Ask for particular blessings, for help in time of need. Keep seeking, and keep listening, until you learn something from God's response.

ANGELS MINISTER TO THE NEEDS OF THOSE WHO PRAY

The psalmist rejoiced that through the ministry of the angel of the Lord his prayers were answered:
"I sought the Lord, he answered me; he delivered me from all my fears. The angel of the Lord encamps around those who fear him, and he delivers them." Psalm 34:4-7.
When we pray, God sends angels to answer our prayers (Hebrews 1:14). Each Christian has an accompanying guardian angel:
"See that you do not look down on one of these little ones. For I tell you that their Angels in heaven always see the face of my Father in heaven." Matthew 18:10.
Because of our prayers: "The Lord is near. Do not be anxious about anything, but in everything, present your requests to God the peace of God, which transcends all understanding, Philippians 2:5-7

THE CHRISTIAN LIFESTYLE

The Bible describes a distant Christian lifestyle. According to Ephesians 4:22-24, the Christian is to "put off" the old lifestyle that resulted from "deceitful desires," and "put on" the new lifestyle is "created to be like God." In this scripture and in Lessons 6 we discovered that at the new birth we are "re-created" to be a different kind of person we are "re-created" to be a different kind of person in Christ.

This guide and the six Lessons which follow showcase the Christian lifestyle; they reveal the secrets of a happy Christian life. They will help you build a stronger relationship with Christ that will result in a distinct Christian lifestyle. So fix your

eyes on Jesus today and you can be part of that that final victory celebration when Christ's peace reigns unchallenged.

LESSON: FIFTEEN
THE SECRET TO HAPPINESS

In 1943, Japanese occupation forces ordered hundreds of American and European "enemy nations" to an internment camp in China's shantung province. They had to endure months of boredom, frustration, overcrowding, and fear. Personalities clashed, tempers flared. Petty squabbles multiplied.

But one man was described by an internet as "without a doubt the person most in demand and most respected and loved in camp" Eric Liddell, a missionary from Scotland.

A Russian prostitute in camp would later recall that Liddell was the only man who'd ever done anything for her without wanting to be repaid in kind. When she first came into camp, alone and snubbed, he put up some shelves for her. Another internee recalled, "He had a gentle, humorous way of soothing ruffled tempers." At on angry meeting of the internees, everybody was demanding that someone else do something about the restless teenagers who were getting into trouble. Liddell came up with a solution. He organized sports, crafts, and classes for the kids, and began spending his evenings with them.

Liddell had won fame and glory at the 1924 Olympics, taking a gold medal in the 400 meters race. But in that that cramped compound he showed himself a winner in the in the Christian race as well, earning the admiration of the most worldly internees.

What made him so special? You could have discovered his secret at 6 a.m. each morning. That's when he secret down at a past sleeping companions, settled down at a table, and lit a small lamp to illuminate his notebook and Bible. Eric Liddell sought grace and strength each day in the riches of God's Word.

THE GUIDEBOOK TO THE CHRISTIAN LIFESTYLE

The Bible was written as a lesson book for the Christian. It is full of stories of real people like us who have experienced the same challenges we face every day. Getting's to know these Bible characters their joys and sorrows, their joys and sorrows, their problems and opportunities helps us mature as Christians and opportunities helps us mature as Christians.

The psalmist David pictures our daily dependence on the word of God by comparing it to a flashlight [torchlight]:

"You word is a lamp to my feet and a light for May path." Psalm 119:105. (Unless otherwise noted, all scriptural texts in the discover Lessons are the New International version of the Bible "NIV")

The illumination we get each day from the Bible makes clear the qualities we need in our lives and the principles of spiritual growth. Above all, the Bible presents us with Jesus, the Light of the world. Life only makes sense when Jesus in shining on it.

A TRANSFORMNG FRIENDSHIP

Christ wants the Bible to be as real to you as a personal letter from a close friend. "I have called you friends, for everything that I learned from my Father I Have made known to you." John 15:15.

Jesus wants the very best for us. His word brings us into God's inner circle: those he confides in and personally instructs.

"I have told you these things, so that in me you may have peace." John 16:33.
In order to experience this peace, this secure relationship with Christ, we need to read the letters he sends us. That's want the Bible is: correspondence from heave. Don't leave those latters unopened.

The transforming message you need in in the word. Here is one typical testimony about the Bible's impact: "I needed help, and I found it in Jesus. Every want was supplied, the hunger or my soul was satisfied; the Bible is to me the revelation of Christ. I believe in Jesus because he is to me a divine Savior. I believe the Bible because I have found it to because I have found it to be the voice of God to my soul."

GUIDESLINES FOR LIVING IN THE BIBLE AND THE TEN COMMANDMENTS

A brief look at the Ten Commandments will help us understand why they and the Bible are an indispensable basis for right living.
The Commandments naturally fall into two divisions. The first four define our relationship to God, and the last six define our relationship to God, and the last six define our relationship to other people. They are found in Exodus 20:3-17.

The first two commandments outline our relationship to God and to his worship.
"You shall have no other gods before me." "You shall not make for yourself an idol. You shall not bow down to them or worship them."

The 3rd and 4th commandments sketch our relationship to God name and to his holy day.
"You shall not misuse the name of the Lord your God."
Remember the Sabbath day by keeping it holy. Ix days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God."
Commandments 5 and 7 safeguard family bonds.
"Honor your father and your mother."
"You shall not commit adultery."
Commandments 6, 8, 9, and 10 protect us in social relationships.
"You shall not murder."
"You shall not steal."
"You shall not give false testimony against your neighbor."

"You shall not covet your neighbor's house. You shall not covet your neighbor's wife or anything that belongs to your neighbor."
The Ten Commandments define our relationship both to God and to other people. They are the guideposts of a Christian lifestyle.

WHAT JESUS SAID ABOUT THE TEN COMMANDMENT

One day as Jesus was teaching, an enthusiastic young man hurried up to him and asked, "Teacher, what good thing must I do get eternal life?" (Matthew 19:16). Christ could see that he was wrestling with a money problem and advised him to get rid of his possessions and "obey Ten Commandments" (verse 17).

The young man tried to sidestep Christ's diagnosis of his problem by asking which Commandments he was talking about. Jesus listed several of the Ten Commandments (Verses 18, 19). Finally, the "rich young ruler" turned and walked away sadly (verses 20-22). He could give mental assent to the Ten Commandments, but he couldn't obey the spirit of the law by abandoning his selfish way of life.

The Ten Commandments show us the boundaries within which healthy relationships, with God and each other, can grow. Jesus pointed to obedience as the way to real joy:
"If you OBEY MY COMMANDS, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete." John 15:10, 11.

LESSON TO A HAPPRY LIFE

The book of Ecclesiastes is a report of Solomon's search for happiness. He records his quest for happiness in the riches of the world: magnificent houses, productive vineyards, beautiful gardens, and orchards of luscious fruit. He multiplied servants. He found himself surrounded with every material thing a person could desire. But happiness eluded him, and he wrote:

"When I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind." Ecclesiastes 2:11.
Solomon then turned to searching out the pleasures of this world in hope of finding happiness. He was taken in by wine, women and song. His conclusion:
"Meaningless! Meaningless! Everything is meaningless!" Ecclesiastes 12:8. Solomon had once tasted and seen that the lord is good. As he compared his early life of obedience to God with his reckless chase for happiness in the things of sin, his verdict:
"Here is the conclusion of the matter: Fear God and keep his commandments, for this are the whole duty of man." Ecclesiastes 12:13.
Solomon felt he could find a shortcut to happiness in a wild life. Toward the Cole of his life, was man enough to admit his error. To save others from the same error, he wrote, "He that kept the law, happy is he." Proverbs 29:18, KJV.

THE TEN COMMANDMENTS AND INDISPENSABLE NEW TESTAMENT LESSON

In the New testament, James testified"
"For whoever keeps the whole law and yet stumbles at just one point is guilty of

breaking all of it. For he who said, 'Do not commit adultery,' also said, 'Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker. Speak and act as those who are going to be judged by the law that gives freedom." James 2:10-12.

Charles Spurgeon, the Baptist preacher of the past century, declared: "The of God is divine law holy, heavenly, and perfect. There is not a concomparable that its perfection is proof of its divinity." John Wesley, one of the founders of the Methodist church, wrote this about the enduring nature of the nature of the law: "The moral law contained in Ten Commandments. He {Christ} did not take away. Every part this law must remain in force upon all mankind and in all ages."

Billy Graham, the world' most respected evangelical evangelist, regards the Ten Commandments so high that he has written an entire book about their importance to the Christian.

POWER TO OBEY

The Bible and the Ten Commandments are an unchangeable, indispensable, perfect guide to happy living. Yet hearts are still in conflict. One woman expressed it like this: "I be believe the Ten Commandments are binding, I am certain that keeping them leads to happiness. I have tried my very best to keep them, but I just can't do it. I'm beginning to believe that no one else can."

The tendency of the natural person is to try to live a life of obedience to God's commands. But in answer to such trying, over and over again from within the blackened heart of a person comes the frustrated response, "I can't obey!" why? Because:

"The sinful mind is hostile to God. It does not submit to God's law, nor can it do so." Romans 8:7. What is the purpose the Ten Commandments law? "Through the law we become conscious of sin." Romans 3:20.

The function of the law is to lead us to utter realization that we are hopelessly lost sinners in need of a savior.

"The law was put in charge to lead us to Christ that we might be justified by faith." Galatians 3:24.

Jesus is the answer! Once we are at Jesus' feet in absolute helplessness, by faith we can receive forgiveness for our sins and power from him to obey his Commandments.

LOVING OBEDIENCE TO THE TEN COMMANDMENTS.

Jesus tells us that obedience is the result of love:
"If you love me, you will obey what I command." John 14:15.
If we love God, we will obey the first four Commandments which define our relationship to God; and if we love people, we will obey the last six which define our relationship with others. The person who tramples on the Ten Commandments sins:

"Everyone who sins breaks the law, in fact, sin is lawlessness." 1 John 3:4. But thank God, we have a savior who came to this world and died, was resurrected, and now lives for one purpose: "But you know that he appeared do that he might take away our sins."
Our Savior forgives and removes our sinfulness (1 John 1:9). He then promises to give us his love to love with the great antidote to a life of selfishness and sin:

"God Has Poured out His Love in Our Hearts by the Holy Spirit, whom he has given us." Romans 5:5.

GOD'S GRADE AND OBEDIENCE TO THE LAW

Salvation is a gift. We cannot earn it. We can only accept it by faith. We receive justification (right standing with God) as a gift, solely through faith because of God's grace "For it is by grace you have been saved, through faith and this from yourselves, it is the gift of God not by works, so that no one can boast." Ephesians 2:8.

We cannot keep the Commandments by our own works by trying. We cannot keep the Commandments to be saved. But when we come to Jesus in faith and submission and are saved, his love fills our hearts. As a result of this divine grace and acceptance, we desire to follow him and obey him through the power of his love in our hearts (Romans 5:5).

Paul stresses the futility of human effort and indicates that that we are not under the law was a way of salvation, but "under grace." "Shall we sin because we are not under law but under grace? By no means!" Romans 6:15.

Why? Because a heart motivated by love produces a life of loving obedience! (Romans 13:10). To love Christ is to obey him:

"Whoever has my commands and obeys them, he is the one loves me." John 14:21.

Eric Liddell demonstrated that, even in the worst of circumstances; the believer who is plugged into God's power can live a contented, obedient life. Liddell demonstrated a winsome grace in a time of stress and fear. His love relationship with Christ energized him with the Holy Spirit, and enabled him to meet "the righteous requirements of the law" (Romans 8:1-4).

A love relationship with the crucified and risen savior can produce that quality of life. Have discovered this secret for yourself? Jesus' love for you caused him to give his life for your sin. He offers to empower all your relationships with his love and to "equip you with everything good for doing his will" (Hebrews 13:21).

LESSON: SIXTEEN
THE SECRET TO HEAVENLY REST

Just a few years ago some were predicting we would soon have more leisure time than we'd know what to d with. There were good reasons for those confident predictions. In the cities of the world computers were

crunching through month-long tasks in fractions of a second. And robots had begun to handle the grueling jobs of heavy industry.

But after the computers have been whirring and the automation automating, we're more out of breath than ever. People are running out of time these days. Above all, families are running out of time. Husbands and wives find it hard to schedule "quality time" with the kids, much less with each other.

One study in a small community showed that the average time per day that fathers spent alone with their very young sons was 37 seconds! Families are out of time and out of touch. How can we slow down enough to get in touch again?

THE RMEDY FOR HIGH-TENSION LIVING

Jesus understands the problems of families under stress and he wants us to understand that spiritual rest is part of the quality of life:

"Come to me, all you who are weary and burdened, and I will give you rest learn from me, for I am gentle and humble in heart, Matthew 11:28, 89. (Unless otherwise noted, all Spiral texts in the discover guides are from the New International Version of the Bible {NIV}.)

THE Bible suggests we experience this kind of rest two ways: coming to Christ on both a daily and a weekly basis.

A DAILY LINK WITH JESUS

Crowds constantly clamored for Jesus' attention. And yet Christ communicated a peaceful, tranquil spirit to everyone around him. How? He invested time each day communing with his heavenly Father. He depended on his Father continually for resources to meet life's challenges (John 6:57).

If we are to live the serene, steady life that he did, we must continually depend on Jesus let him word and Spirit fill us and shape us. The best way to counter the forces burring us out as individuals and tearing us apart as families is to invest quality with Christ. He tells us: "Remain in me, and I will remain in you apart from me you can do nothing." John 15:4, 5.

One of the greatest needs of our time is for people to tap the spiritual resources available through forming a day-by day relationship with Jesus. One very important point that needs to be emphasized about our relationship with Christ is his finished work on the cross. True rest, real, real security, can only exist because of the great accomplishment Jesus referred to when he cried out as he was dying: "It is finished" (John 19:30). In other words, his work of redeeming us was completed.

"But now he (Christ) has appeared once for all to do away with sin by the sacrifice of himself." Hebrews 9:26.

When Jesus died, he did "away with sin." That's why it's said that the believer who has confessed his or her sins can "rest" in the finished work of Christ. We're accepted.

Guilt lies behind much of the frantic pace of our lives today. But Jesus solved the guilt problem once and for all at the cross. Jesus' cry, "It is finished," sealed his promise of "I will give you rest" as an established fact. Christ completed the work of redeeming us at canary (Titus 2:14), then he rested in the tomb over the Sabbath, and rose from the grave the tomb over the Sabbath, and rose from the grave Sunday morning as the Victor sin and death. The Christian can have no greater assurance than to rest in the finished work of Christ.

Let us draw near to God with a sincere heart in full assurance of faith. Let us hold unswervingly to the hope we profess, for he who promised is faithful." Hebrews 10:22, 23.

Because he "who promised is faithful," we can enter into the salvation-rest Jesus had promised. The stability, peace, and rest we experience in Jesus every day is a rest not of anything we do, but of what he did at the cross.

We can rest in Christ because our salvation is assured. That assurance motivates us to spend time with Christ each day, feeding on his word and berating in the atmosphere of heaven through prayer. A rendezvous with Jesus help us turn a stressed-out lifestyle into a peaceful and purposeful life.

A WEEKLY LINK WITH JESUS

After Christ created the he world the world in six days (Colossians 1:16-17), he provided Sabbath-rest. It is a weekly opportunity for us to cultivate our connection with him.

"God saw all there was evening, and there was morning the sixth day. Thus the heavens and the earth were completed in their entire vast array. By the seventh day God had finished the work he had been doing; son the seventh day he RESTED from all his work. And God blessed the seventh day and made it Holy, because on it he rested from all the work of creating that he had done.' Genesis 1:31-2:3.

As their Creator, Jesus "rested" on the first Sabbath with Adam and Eve, and he "blessed" the Sabbath day "made it holy." God established a seven-day weekly cycle, not for his own benefit, but for Adam and Eve and for us today. Because he cared so much for the people he had made, h planned that every seventh day throughout their lives should be dedicated to seeking his presence. Each Sabbath, as he called it, was to be a day of both physical rest and spiritual refreshment. The entrance rest more acute.

The same Savior who promised Adam and Eve "rest," about two thousand years later gave law to Moses on mount Sinai (1 Corinthians 10:1-4). Jesus those to place the Sabbath-rest commandment at the very heart of the Ten Commandment at the very heart of the Ten Commandments. The fourth Commandment reads:

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, or your animals, nor the alien within your gates. For in six days the lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the lord blessed the Sabbath day and made it Holy." Exodus 20:8-11.

God established the Sabbath as a day to "remember" the Lord who "made the heavens and the earth." Sabbath-rest each week links us with the Creator who blessed this day and set it apart. When Jesus lived on earth, he took advantage of every opportunity to sustain his union with Father. He benefited from Sabbath-rest by worshiping on Sabbath, as Luke tells us:

"He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom." Luke 4:16.

If the divine-human day, we human beings certainly need it more. When Jesus swept aside the legal restrictions the Jews had placed on the Sabbath (Matthew 12:1-12), he pointed out that God had made it to benefit people:

"He said to them, not man for the Sabbath. So the Son of man is Lord even of the Sabbath.' Mark 2:27, 28."

Jesus highlighted the importance of the Sabbath even in his death. He died on Friday, "the preparation Day, and the died Sabbath was about to begin" (Luke 23:54). At that moment he declared, "It is finished," that is, his work of coming to this world and dying as substitute for the human race was complete (john 19:30; 4:34; 5:30). Then to celebrate his finished mission, Jesus rested in the tomb over the Sabbath. Just as Christ completed his work of creation the sixth day and then rested on the seventh day, so through dying on the cross he completed his work of redemption on the sixth day, and then rested on the seventh.

On Sunday morning Jesus came out from the tomb, a victorious savior (Luke 24:1-7). Speaking of the destruction of Jerusalem, which took place nearly forty years after his death, he charged them:

"Pray that your flight will not take place in winter or on the Sabbath." Matthew 24:20.

Our Savior wanted his disciples and their converts to continue the practices he had taught them (John 15:15, 16). He wanted them to experience both salvation-rest and Sabbath-rest.

They did not disappoint him. The disciples continued to observe the Sabbath after Christ's death (see Luke 23:54-56: acts 13:14; 16:13; 17:2; 18:1-4).

The beloved apostle William Simiyu kept up his weekly link with Christ on the Sabbath day. In his later years he wrote, "On the lord's day I was in the spirit" (Revelation 1:10). According to Jesus, "the Lord's day" is the Sabbath, "for the Son of man is Lord of the Sabbath" (Mathew 12:8).

On the Sabbath we celebrate the Lord's two greatest accomplishments our behalf: creating us and saving us. This Sabbath experience will continue in heaven:

{'as the new heavens and the new earth that I make will endure before me,' declares the Lord, 'from one Sabbath to another, all mankind will come and bow down before me,' says the Lord." Isaiah 66:22, 23.

THE BENEFITS OF SABBATH-REST

People today are trampling over other in their frantic life. Individuals are burning out. Families are falling apart under the strain. But God presents the Sabbath as a much better way to live the good life. Let's look at some of the specific benefits of Sabbath-rest:

1. **The Sabbath is a memorial of creation, and by keeping it holy, we erect a memorial to our Creator its sacred hours offer a wonderful opportunity to get in touch with our roots in God's created world. When was the last time you or your family took time to really soak in the quiet beauty of a forest path or rocky stream? The Sabbath gives us time to spend with Jesus and catch glimpses of the wonders he has made for us.**
2. **On Sabbath we experience the joy of worship and fellowship with other Christians. There's a benefit from praising God with others as a group of worshipers. The Sabbath gives us that special time of coming together as a church body to recharge our spiritual batteries.**
3. **The Sabbath provides occasions to perform thoughtful acts of kindness. Has a neighbor been sick during the week when you had no time to visit? When a friend needed a sympathetic ear after her husband's death, did the pressure of daily living deprive her of your loving attention? Jesus advised: "It is lawful to do well on the Sabbath" (Mathew 12:12).**
4. **The Sabbath is a day to strengthen family ties. When Christ commanded, "On (the Sabbath) you shall not do any work" (Exodus 20:10). He couldn't have given a better prescription to workaholic dads and stressed-out moms. The Sabbath is a giant STOP sign for families. Stop letting the most urgent things crowd out the most important things. The Sabbath is one day when we can replace pressure with prayer, labor with laughter, busy schedules with quiet reflection. Sabbath-rest provides the entire family with time to link up with Christ and tap into his spiritual energy.**
5. **The Sabbath is a time when Jesus comes especially near. Every relationship needs quality time, and our relationship with Christ is no exception. Devoting a whole day to Christ each week is a great way to keep our friendship with him fresh and exciting. The Sabbath gives**

us extra time for Bible study and prayer, extra time to simply be alone with Christ in a quiet place and listen.

6. Jesus "blessed the seventh day and made it holy" with the promise of his presence (Genesis 2:3). You can understand why it is important to observe Saturday, the seventh day of the week as the Sabbath, because it is the day Christ set apart at creation to communicate with us in a special way.
7. When Jesus created the Sabbath it almost seems that he had our generation in mind. It's exactly what we need in our stress-filled environment: a day that is truly a complete break from everything else. A day to worship God, gets in touch with creation again, and concentrates on relationships instead of things.

A FORETASTE OF HEAVENLY REST

We can sum up the benefits of linking up with Just through a daily and a weekly encounter in one word rest. The word "Sabbath" comes from a Hebrew word that means rest, so it's not surprising that the Scripture calls the seventh day "a Sabbath of rest" (Leviticus 23:3).

"[God] has spoken about the seventh day in these words: "And on the Seventh day God rested from all his work." There remains, then, a Sabbath-rest for the people of God; Let us, therefore, make every effort to enter that rest." Hebrews 4:4-11.

Experiencing "Sabbath-rest" gives us a weekly foretaste of the joy we will experience in the perfect rest of heaven. This rest isn't just inactivity; it refers to the sense of security, peace and we-being that lie at the root of the truly abundant life. This kind of spiritual rest can be appreciated only through experience.

The testimony of those who have experienced salvation-rest and Sabbath-rest it universal: "If you enter into the rest of Jesus through a daily and weekly connection with him, you will discover the greatest joy in life." Would you like to thank Jesus for his gift of rest? Would you like to thank him for the promise of salvation-rest each day to meet the challenges of life and for the promise of Sabbath-rest each week to cement your relationship with him? If you have never done so, would you like to accept the salvation he offers?

Would you like to tell him you desire to keep his Sabbath each week? Would you like to say, "Yes Lord? I desire to find delight in the day you have established." Why not make that commitment right now? {You may be wondering: who changed the Sabbath from Saturday, the seventh day of the week to Sunday, the first day of the week? When was the change made? Did God authorize the change? These questions will be answered in Lesson.}

LESSON: SEVENTEEN
THE SECRET OF GROWTH THROUGH SHARING

Larry was enjoying pleasant conversation, Japanese tea, and rice crackers at Mr. Komori's house when the other guests began taking out their Bibles.

They all looked at him expectantly. "Could you please give us or study now?" Mr. Komori asked.

Larry almost choked on his tea. He'd thought this get-together was just to have fun. And now he couldn't think of a thing to say. Larry had actually taught many Bible classes at the Christian English language school in Japan where he worked. But they were all well-planned. He could give out information on the Bible with ease. But to just talk about God spontaneously that was different.

Larry had heard all the Bible stories since childhood. But they meant very little to him on a personal basis. He'd been doing things he knew were wrong in God's eyes. How could he talk to others about a God he himself didn't really know?

Now, sitting there on the sofa, surrounded by expectant people, his charade was about to collapse. In that moment of fear, a verse flashed into his mind about the Holy spirit giving us words to say when we are brought before people to give witness (Luke 12:12). He uttered a desperate prayer for help and latched onto the most familiar story he could think of: the prodigal Son.

As he described how much God loves even those who wander away from him, Larry found himself speaking straight from the heart. His words were sinking in. for the first time in his life Larry realized how much God loved him. That night Larry knelt by his bed and committed his life to a God who'd finally become real. Sharing God's love had made it much more than just a familiar abstraction. It was now a fact that overwhelmed him.

JESUS CHALLENGES US TO GLORY BY SHARING

The disciples had spent three and a half yeas taking in Christ's words and actions, and finally his death and resurrection. As Jesus was about to return to heaven, he commissioned the disciples to be his personal representatives:

"You will receive power when the Holy Spirit comes on you; and you will be my witnesses. To the ends of the earth." Acts 1:8 (Unless otherwise noted, all scriptural texts in the Discover guides are from the New International Version of the Bible [NIV}.)

When Christ's followers gave their hearts unreservedly to him at Pentecost, the risen Christ transformed their lives through the power of the Spirit. They became witnesses, not only to Christ's bodily resurrection and ascension, but also to his resurrection power that had changed their lives. As Christians we too are witnesses to the resurrection of Jesus because we have experienced his renewing power in our own lives.

"But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgression nit is by grace you have been saved. And God raised us up with Christ in order that he might show the incomparable riches of his Grace, expressed in his kindness to us in Christ Jesus." Ephesians 2:4-7.

We have been made alive with Christ, so we can "show the incomparable riches of his grace." And he asks us take the good news of what he can do in a human life to all the world, the promises to go with us as we do so (Matthew 28:19-20).

H.N.S. Richards, the founder of the voice of prophecy radio ministry, once testified: "I have seen the change in the hearts of people who have heard the gospel of Christ. I have traveled in lands where the name of God and of Christ was never known until his church took the gospel there. I have seen these people changed from filth to cleanliness, from disease to health, from constant fear of evil spirit to joy in Christian living. I have seen the change in the status of woman hood. I know that 'the Gospel of Christ is the power of God unto salvation' (Romans 1:"16).

I know that when the church proclaims the gospel message, changes take place in human heats and in human homes, and they are visible in the lives of who respond to its ape." God has given to us week human beings a special part to play in this exciting work, because sharing is a vital part of our growth. In order for our faith to remain healthy, it must be expressed. As Larry discovered so dramatically, sharing our faith helps us experience it more fully, and causes us to grow.

WE SHARE CHRIST BY THE WAY WE LIVE

A you man who'd grown up in an abusive hove once observed: "I looked at my parents who by their example gave me a distorted image of God; I never had the example of someone with skin on who loves me." People around us desperately need someone who will give a healthy picture of god. They need someone "with skin on" who will demonstrate godly qualities. Our most powerful sermon is often simply the way we live. Before a person cares how much you know, they must know much you care. Peter urges us:

"Live such Good lives among the pagans [non- Christians] that they may see your Good deeds and Glorify God because Christ suffered for you, leaving you an example, that you should follow in his steps." 1st Peter 2:12, 21.

Since "Christ suffered" for us at Calvary, we have an example of sacrificial love very close at hand. That love, reproduced in us as loving acts to others, can become a powerful force drawing unbelievers into the arms of Christ.

WE SHARE CHRIST BECAUSE OF THE WAY WE THINK

When the Devil ambushed Jesus in the wilderness with his appeals to appetite, pride, and presumption, Jesus fought back succefully by quoting from Scripture (Matthew 4:4, 7, 10).

Christ was preparing because he had filled his mind with Bible truths. That's where the battle is won or lost in our minds. "For as {a person} thicket in his heart, so is he." Proverbs 23:7, KJV.

Growing Christians think heavenward. They concentrate on the healthy qualities they are trying to acquire.

"Rejoice in the Lord always, in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard you hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is noble, whatever is lovely, and whatever is admirable if anything is excellent or praiseworthy think about such things. And the God of peace will be with you." Philippians 4:4-9.
What we feed our minds makes all the difference. Garbage in, garbage out. God's word in, God's life out.

WE SHARE CHRIST BY THE WAY WE LOOK

As a represented of Christ, the Christian will be modest even about how he or she looks, avoiding all kinds of extremes.

"If any they do not believe the word, they may be won over when they see the purity and reverence of your lives. Your beauty should not con from outward adornment, as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of you inner self, the unfading beauty of a gentle and quiet Spirit, which is of great worth in God's sight. For this is the way {those} that put their hope in God used to make themselves beautiful." 1st Peter 3:1-5.

Simplicity in dress and adornment has always marked genuine Christ-likes. Ideally, others should be attracted to us as Christians not the statement we bout fashion, but by the statement our lives make about Jesus.

WE SHARE CHRIST BY THE WAY WE ACT

The historian Edward Gibbon tells us that that when Galerius sacked the camp of the Persians, a shining leather bag filled with pearls fell into the hands of a looting soldier. This man carefully preserved the useful bag, but threw away the precious pearls.

People who cling to the superficial thrills the world can offer up while discarding Jesus, the pearl of Great price are in even worse shape than the looting soldier. It's not just a fortune that can slip through our hands, but eternal salvation. So scripture warns us:

"Do not love the world or anything in the world. If anyone loves the world. If anyone loves the world, the love of the Father is not in him. For everything in the world the cravings of sinful man (appetite), the lust of his eyes (love of the world), and the boasting of what he has and does (pride) comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever." 1st John 2:15-17.

Satan works hard to gold-plate the most destructive sins and the worst habits. Advertising for alcoholic drinks shows only young, beautiful, hard-working, intensely happy people. We never see anyone who resembles a pathetic figure stumbling out of the liquor store with a paper sack in their hands.

We have to be careful of associations that compromise our Christian principles (2nd Corinthians 6:14). Christ does, of course, want us to keep reaching out to non-Christian friends.
Personal relationships are the primary means through which faith is shared. Just make sure that your associates are not dragging you back into the old way of life. What we take into our lives, even the entertainment we choose, has an impact on our spiritual life. We need to be conscious of what we're feeding our minds.

"I will set before my eyes no vile thing." Psalm 101:3.

If we feed our souls on the best, the worst won't be able to drag us down to its level. Holding to higher standards in the things we let into our homes and minds won't narrow our lives. The Christian has more to make him happy than anyone else.

"You will fill me with joy in your presence, with eternal pleasures at your right hand." Psalm 16:11.

WE SHARE CHRIST BY THE WAY WE GIVE

As he was about to baptize a new believer, the late pastor H.M.S. Richards noticed that the man still had a well-filled billfold in his pocket. Richards asked if he'd forgotten to leave his money in the dressing room. "My pocketbook and I will be baptized together," the man explained. He had caught the true spirit of Christianity giving to help others.

Christians grow by giving, and that is why "Jesus himself said: 'It is more blessed to give than to receive' {Acts 20:35}." What we give to advance God's kingdom retains an eternal value "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But stoke up for yourselves treasures in heaven. For where your treasure is, there your heart will be also." Matthew 6:19-21.

As you give, remember: "The earth is the Lord's, and everything in it" (Psalm 24:1), including the silver and gold (Haggai 2:8). We ourselves belong to God, because He created us and because he rescued us from our sins by paying the price for our sins with his blood (1st Corinthians 6:19-20). Everything we own belongs to God, because he gives us "the ability to produce wealth" (Deuteronomy 8:18). How does our crucified and risen Lord invite us to share with him for giving the gospel to others?

"Will a man rob God? Yet you rob me. But you ask, "how do we rob you?' 'In tithes and offerings. Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,' says the Lord almighty, 'and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.' Malachi 3:8-10."

Tithe is a "tenth" of our "increase" (Deuteronomy 14:22, KJV; Genesis 28:22). For the farmer or merchant the increase is income after deducting business expenses.

For the employee, it is the total wage. The principle of thing is a moral principle because it involves character. By failing to tithe we "rob" God. The tithe belongs to God and is to be used exclusively for supporting Christ's ministry (1st Corinthians 9:14), and finishing his work on earth so he can return (Matthew 24:14).

When Jesus came to live among us, he gave approval to tithing in New Testament times (Matthew 23:23). How much should we give in offerings? Offerings are a matter of individual decision. Each person "should give what he has decided in his heart to give" (2 Corinthians 9:5-7). You can't outlive God:

"Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap." Luke 6:38.

H.M.S. Richards once related this experience: "A lifelong gambler attended my meetings in los Angeles, and I shall never forget the time I talked with him alone in the rear of the auditorium. He took a roll of bills from his pocket, $500, and gave them all to me, saying, 'This is my first tithe.'
"The man was not well, and he had done nothing but gamble for 30 or 40 years, so I said, 'How are you going to live?' "He replied, 'I have only five or six dollars lest, but this other belongs to God.' "Then I asked, 'What will you do?' {'I don't know,' he answered, 'but I know that I must pay my tithe to God, and he will take care of me.'

"And God certainly did. The man's repentance was sincere. He went all the way in his consecration and was happy in his Christian life. And God provided for him to the day of his death." God does not promise that all faithful believers will grow rich. But we have the assurance that our maker will supply life's necessities.

Christ gave everything for us. Let's give our hearts completely to him now. Let's share Christ with others by the way we live, think, look, act and give. Why not discover the joy of sharing Christ with others and of growing in his wonderful grace?

LESSON: EIGHTEEN
THE SECRET OF A HEALTHY LIFESTYLE

Contemporary researchers have taken pains to document a truth which the Bible first established: human beings are an integrated whole. What we often divide into the physical, mental, and spiritual parts of a person are really interrelated and inseparable. In other words, what affects the mind, affects the body. Our spiritual condition has an impact on our physical condition, and vice versa. We are a whole person.

For example, scientific researchers have found in controlled studies that happy, joyful laughter produces measurable changes in a person's immune system. You can actually help your body fight disease better by being happy! These studies show how closely the mind body work together.

Thousands of years ago God's word pointed out this vital connection between the mind and body which has only recently been accepted into medical theory: "A

cheerful heart is good medicine, but a crushed spirit dries up the bones. Proverbs 17:22. (Unless otherwise noted, all Scriptural texts in the discover guides are from the New International Version of the Bible "NIV'.)

According to the apostle John, how closely related are the mind and body to our spiritual well-being?
"Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well." 3rd John 2. Our Creator wants us to "enjoy good health." The word of God can serve as our fountain of health, as well as our fountain of eternal life. Since physical and mental health and our spiritual well-being go hand-in-hand, Paul makes the following appeal:

"Whether you eat or drink or whatever you do, do it all for the glory of God." 1st Corinthians 10:31.
The gospel includes both physical and spiritual restoration. A healthful lifestyle can help us be vibrant Christians. Here are eight principles to follow if you really want to live a healthier and more productive life:

PURE AIR

Pure, fresh air is essential to good health. During the day and while sleeping at night, proper ventilation of our home and workplace insures that our blood will always distribute enough oxygen to every part of the body. Taking a morning walk is a great way to oxygenate your body.

The kind of air we breathe is obviously important. Be careful not to subject yourself to fumes, gases or air-borne bacteria from some hidden source. Smoking pollutes the air and is one of today's big killers. Scientific research has established a causal relationship between tobacco and lung cancer, emphysema, and heart disease. The body's addiction to the nicotine in cigarettes makes smoking one of the hardest habits to break. Smoking will kill 12 million people a year by the year 2020 if the present trend continues.

SUNLIGHT

"The benefits of sunlight are many:

"Fifteen to 30 minutes of daily exposure to sunlight in the early morning or late afternoon helps the body synthesize or make its own Vitamin D, an essential nutrient/hormone in the skin. Vitamin D helps blood to produce calcium and phosphorus, which build and repair bone mass.

"Sunlight acts as a disinfectant and a killer of bacteria.

"The sun provides energy by which the plant kingdom can convert carbon dioxide and water into carbohydrates. Without this process animals and humans would starve to death.

"Sunlight also helps a person adjust to night work and relieves depression related to dark days where winter occurs. "A word of caution: Sunlight can also be harmful.

Prolonged exposure can burn skin, increase the risk of skin cancer, speed up the aging process, damage the eyes, and cause cataracts." [All quotations in this Guide are from look up and live: A guide to Health, Adult lessons, First quarter 1993, (Nampa, Idaho: pacific press publishing Association). Much of the material in this Guide that is not in quotes is condensed from this same publication.]

REST

The body must have rest in order to repair itself. We must have time for recreation and rest to relieve the tensions of work and family responsibilities. Without their required dosage of rest, people often experience anxiety, depression, and irritability. Such emotional stress can lead to illness were asking for all along.

There's simply no substitute for a good night's sleep.
Recharging our spiritual batteries on a daily basis is also important to physical health. A Christian's daily time of meditation, Bible study, and prayer will heal the body as well as the soul. We also need a regular break from the work cycle, a weekly day of rest, and annual or semi-annual

EXERCISE

Exercise is vital to our health:
Exercise is helps to normalize blood pressure.
Exercise allows more blood to reach all part of the body, keeping the extremities warm.
Exercise releases both physical and emotional tension, helping you to feel better about life. Exercise, is usually the best cure for worry and stress.

Exercise provides electrical energy to the brain and nerve cells. It promotes health by stimulating the immune system. When the body is kept is tone by proper exercise, the mind thinks more creatively and efficiently.

It can help with your complexion and keep you trim.
Exercise Makes you more energetic, thus delaying both physical and emotional fatigue.
It aids in the brain's production of a chemical that gives you a sense of well-being and increase your tolerance for pain."

If you have not been exercising, start slowly and increase gradually as you gain endurance. It may wise to consult your physician be starting. your goal should be 4 in any type of exercise that is comparable to walking one mile in 5 minutes four or more times a week.

WATER

Since water is essential to every cell in the body, we should drink plenty of it.
By weight the body is about 80 percent water.
The body requires about two and one half quarts of water per day to perform all of its functions. Some of these functions include blood circulation, waste removal, nutrient transport, and digestion.

The average person has between 15 and 40 billion brain cells. Each one of those is 70 to 85 percent water. Sufficient water to supply these cells helps keep you mentally alert and helps prevent depression and irritability.

It is not the water you drink that is important. A cool or tepid daily bath or shower improves circulation, thus energizing the body and mind. A shower or bath can also soothe jangled nerves, which can cause illness by weakening the immune system. Bathing also removes impurities from the skin and can reduce fever."

PROPER DIET

At creation God instructed Eve to eat a diet of nuts, grains, and fruits (Genesis 1:29). After Adam and Eve sinned, Vegetables were added to their diet (Genesis 3:18). After the flood, the Creator added "clean" flesh foods to the diet (Genesis 7:2-3, 9:1-6).

The flesh of animals contains both saturated fat and cholesterol, which increase the risk of high blood pressure, stroke, heart disease, cancer, obesity, diabetes, and other diseases. Today many physicians advise those who eat meat to consume only lean, well-cooked meat and fish and to do so sparingly.

Because people on a vegetarian diet are healthier and live lover, many experts in nutrition and health urge us to consider returning to humanity's original diet of nuts, gearings, and fruits with vegetable added. If you'd like to start a vegetarian menu, make, make sure you first understand how to provide a balanced diet without meat. Eat five or six servings a day of a variety of fruits, nuts, grains, legumes, and vegetables. Green and yellow vegetable, along with citrus, are especially important. Use whole grain cereal flour, and use brown rice instead of white. You intake of starches and complex carbohydrates should of six or more serving a day. Replace your intake of animal fats (butter, cream, lard, suet, etc.) with vegetable fats. The above diet is adequate without meant if you use dairy products.

Those who choose to eat meat as a part of their diet should eat only the meats that the Bible indicates are "clean," or fit for humans to eat. When God gave people permission to eat meat after the flood (Genesis 7:2- 3, Leviticus 11:47), he defined which of the flesh foods were clean, and which were unclean and not fit to eat.

Read in Leviticus 11 and Deuteronomy 15 the list of birds, beasts, and fish God pronounced unfit for food. According to these chapters, clean animals must divide, or split, the hoof and also chew the cud. Clean fish must have both scales and fins. Scavenger birds are forbidden.

Among the unclean animal, swine are especially mentioned and condemned (Deuteronomy 14:8). A high percentage of human bodies autopsied are infected with trichinae. These tiny worms are transmitted to people who eat infected pork.

Another reason may be the devastating effects of saturated fact on the human digestive system.

AVOID HARMFUL THINGS

What warnings does the Bible give about alcoholic beverages? "Wine is a mocker and beer a brawler; whoever is led astray by them is not wise." Proverbs 20:1. "Nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God." 1st Corinthians 6:10.

Alcohol affects the following bodily systems:
The immune system Alcohol decreases the white cells' ability to fight disease, thus increasing the risk of pneumonia, tuberculosis, hepatitis, and several cancers.

The endocrine system only two or three alcoholic drinks per day increases the risk of miscarriages, stillbirths, and premature births.

The circulatory system the use of alcohol increases the risk of coronary heart disease, reduces blood sugar, and elevates bloods fats and blood pressure, thus increasing hypertension.

The digestive system Alcohol irritates the stomach, thereby causing gastric bleeding. Habitual use of alcohol raises the risk of fatty liver, hepatitis, and cirrhosis of the liver." Alcohol is responsible for a large percentage of suicides, auto deaths, child abuse cases, and home violence.

TRUST IN DIVINE POWER

A person haunted by fear or guilt will find it hard to benefit fully from the health practices we've just described. But a person enjoying a positive faith in God will experience the ultimate source of well-being:

"Praise the Lord, o my soul, and forget not all his befits who forgives all your sins and heals all your diseases, which redeems your life from your diseases, who redeems your life from the pit." Psalm 103:2-4.

David Larson, a consultant to the National institute of Mental Health in the United States, did extensive research on the relationship between religion and health. His study demonstrated a direct connection between a Christian commitment and health. He was surprised to learn: those who stand church live longer than those who don't.

Church-goers have a reduced incidence of heart attack, hardening of the arteries, high blood pressure, and other diseases. Those who have faith in God live more productive lives because they are less likely to be depressed, to become alcoholics, to be jailed as repeat offenders, or to be trapped in an unhappy marriage. Trust in divine power is the keystone to genuine well-being and happy life.

Approximately 50,000 Seventh-day Adventists were studied, primarily in California, over 30 years. Results showed that Adventist men live 8.9 years longer and women 7.5 years longer than the general population. Studies of The Holy Seed Church in Holland, Norway, and Poland show similar results. Researches attribute the longer lifer span of Adventists to their following some or all of the eight health principles

outlined in this guide. Those who follow these principles not only have a longer life, but also a much better quality of life.

Applying the Bible's perspective to our lives does make a difference in all kinds of practical ways, offering convincing evidence that Christianity is the most practical, reasonable religion in all the world. It changes people their thinking and their actions and creates a new lifestyle.

Because of the close relationship between the mind, the body, and our spiritual life, Christians who live by the word of God will want to follow the principles of a healthful lifestyle as they prepare for Jesus' second coming (1 John 3:1-3). Christ not only wants us to be ready to meet him when he returns, he also wants to improve the quality of our present lives. We can cooperate with him by following God's basic health principles.

Jesus promises to deliver us from every destructive habit trough his "Power a work within us" (Ephesians 3:20). If you are attempting to overcome some body-destroying habit such as using tobacco or drinking alcoholic beverages, your best resolutions to quit often turn to ropes of sand. But by tapping God's power that is "at work within" you, God can give you strength to overcome. The word of God promises: "I can do all things through Christ who strengthens me" (Philippians 4:13).

LESSON: NINETEEN
ENTERING THE CHRISTIAN LIFE

Here is a thrilling letter from one of our Bible school representatives in Africa: "Five years ago I received a request from the Voice of prophecy to visit a prisoner who was a Bible correspondence school student. I presented the request to the prison authorities, who graciously gave permission. Because the student had a deep desire to study the Bible, I visited him regularly.

"About six months after my initial visit, he asked to be baptized and join the Church. the authorities agreed to provide facilities so the baptism could take place in the prison. The wardens and other prisoners gathered to witness one of the most moving baptisms I have ever conducted.

"Shortly after this, our brother was released from jail, even though he still had considerable time to serve.

When I asked why, I was told that his life had changed so drastically, and he was such a witness for his Savior and his religion that he could no longer be thought of as a prisoner, nor be treated as such. This man was united with his family and is now a leader in one of our large congregations."

WHAT IS THE MEANING OF BAPTISM?

When this prisoner became a Christian and his life completely changed, why was it important for him to be baptized? In a conversation with Nicodemus, the

community leader who came to Jesus by night, Jesus makes clear the importance and meaning of baptism:

"No one can see the kingdom of God unless he is born again unless he is born of water and the Spirit." John 3:3, 5. (Unless otherwise noted, all Scriptural texts in the discover guides are from the New International Version of the Bible [NIV].)

So according to Jesus we must be born "of water and the Spirit." "Born of the Spirit" signifies entering a new life by undergoing a change of mind and heart.

Because entering the kingdom of God involves a completely new kind of existence, not just and old life patched up, it is called the new birth. Water baptism is the outward symbolic portrayal of this inward change.

Our representative baptized the prisoner as recognition of his commitment to Christ and as a symbol of the transformation the Holy Spirit had begun in his Character.

WHY SHOULD I BE BAPTIZED?

Our salvation revolves around three of Christ's great acts:
"Christ died for our sins according to the Scriptures, he was buried, and he was raised on the third day according to the Scriptures." 1 Corinthians 15:3, 4.
Christ made salvation possible through his death, burial, and resurrection.
"Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life." Romans 6:3, 4.
Christ died for our sins, was buried, and then rose from the grave to give us a new life of righteousness. By being baptized we actually participate in the death, burial, and resurrection of Jesus. Baptism means that we have died to sin with Christ, buried the old life of sin with Christ, and we are rising to "live a new life" in Christ. Christ's death and resurrection becomes our death and resurrection. God can make us dead to sin, as if we'd been crucified. He can make us alive to the things of the Spirit, as if we'd been resurrected from the dead.

The physical act of baptism graphically represents the water, we're immersed completely, just as people who have died are lowered into the grave and covered. This says we are willing to die with Christ and bury our old lifestyle. Baptism is a funeral, a formal farewell to an existence in which sin dominated. Then, we're lifted up out of the water by the one baptizing, just like a person being resurrected from the grave.
This says that we're a "new creation," entirely given to the "New life" God gives us. Only immersion can accurately illustrate the true meaning of baptism-death, burial, and rebirth. "Baptism" by sprinkling doesn't adequately symbolize the new birth.
What does it really mean to die with Christ?
"For we know that our old self was crucified with him so that the body of sin might be done away with {be rendered powerless, margin} that we should no longer be slaves to sin." Romans 6:66.
Baptism represents outwardly what a person must do inside: surrender everything

to Christ. If we hold anything back from God, then we'll likely remain "slaves to sin." When we surrender power fully to Christ, our sinful desires are "rendered powerless," and our transformation begins. Who is responsible for the change that takes place?

"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith the Son of God, who loved me and gave himself for me." Galatians 2:20.

When I identify with Christ's crucifixion through baptism, I invite a powerful force into my life "Christ lives in me." In order to put your life fully in Christ's hands, first look at Christ dying on the Cross. Don't look at the sin that's threatening you, don't look at your past record and moan; look to Jesus. Viewing Christ's gracious and courageous death at Calvary, you can express solidarity with him:

"By the power of the cross I claim that I am dead to old habits and responsive to God. I make my stand with Christ. From now on I will 'live by faith in the Son of God, who loved me and gave himself for me." As we tap into the power of Christ death and resurrect we see more and more of his good qualities replacing our old habits:

"If anything is in Christ, he is a new Creation; the old

Through baptism we express our desire to look arms with Jesus and live a new and better life "in Christ." Jesus does in us what we could never do for ourselves. We arise from the water "a new" creation"; He gives us the power to live a "new" life.

WHY WAS JESUS BAPTIZED?

At Pentecost, Peter told those who were seeking release from guilt to "repent and be baptized" so Christ can forgive "your sins" (Acts 2:38). Since Jesus never committed a single sin, why did he permit himself to be baptized?

"Then Jesus came from Galilee to the Jordan to be baptized by John 3:13, 15.

Jesus was sinless. He didn't need to repent of any sin. He was baptized for another reason: "to fulfill all righteousness." By being baptized, Jesus set a positive example for us weak, sinful human being beings. Christ never asks his followers to go anywhere he hasn't been. So when believers are immersed in the waters of baptism, they are following in the steps of the master.

Because Christ died for our sins, he can give us his righteousness.

"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." 2 Corinthians 5:21.

Transformed in God's eyes from sinners into saints, we grow into that "righteous," and thus we live a new life in Christ.

WHY SHOULD I BE IMMERSED?

Christ was immersed at his baptism; he was not sprinkled with water. John baptized him in the Jordan River "because there was plenty of water" (John 3:23). When

Jesus was baptized, he went down into the water, and "as soon as Jesus was baptized (immersed, in Greek), he went up out the water" (Matthew 3:16).

When we understand the true meaning of baptism, we have little difficulty recognizing the authentic form of baptism. The very word "baptize" comes from Greek word baptize, and means to dip of immerse (put under).

During John Wesley's visit to America in 1737, a church jury of 34 men tried him on the strange charge of "refusing to baptize Mr. Parker's child, except by dipping." It's evident that the father of Methodism baptized his converts by immersion. The reformer john Calvin stated: "it is certain that immersion was the practice of Christian Religion, BK. 4, Chap. 15, and Second 19.

The history of the early church makes clear that baptism meant immersion.

Dean Stanley, of the Church of England, wrote: "For the first thirteen centuries, the almost universal practice of baptism was that of which we read in the word 'baptize' that those were baptized were plunged, submerged, and immersed into the water." Christian Institutions.

Baptisteries for immersing converts appear in many of the churches which were built between the fourth and fourteenth centuries in Europe and Asia, churches like the cathedral in Pisa, Italy, and St. John's, the largest church in Rome. It was not until the Council of Ravenna early in the fifteenth century that the Catholic Church accepted sprinkling as equally valid with immersion. In questions of church practice, we are not to follow what a man teaches, but what Christ and his apostles teach.

The Bible, however, makes it clear that a person must be taught the way of salvation before baptism (Matthew 28:19, 20) that a person must believe in Jesus before being baptized (Acts 8:35-38), and that a person must repent of sin and be forgiven before being baptized (Acts 2:38). A baby is incapable of believing, repentance, or confession, which must precede baptism.

THE IMPORTANCE OF BAPTISM

According to Jesus, baptism is essential for those who wish to enter heaven:

"No one can enter the kingdom of God unless he is born of water and the Spirit" John 3:5.

Jesus gives only one exception. The thief on the cross was "born of the Spirit," even though it was impossible for him to leave the cross and be immersed in water as a sign of his change of heart. And Jesus Promised him that he would be with him in the kingdom (Luke 23:42, 43).

For the thief, being "born of water and of the Spirit" represents the blood of Jesus which was being spilt to cleanse him from his sins. Augustine observed, "There is one case of deathbed repentance recorded, that of the penitent thief, that none should despair; and only one, that none should presume."

Jesus Himself gave this solemn warning: "Whoever believes and is baptized will be saved, but whoever does not believe [and therefore is not baptized] will be condemned." Mark 16:16.
By dying in our place at Calvary, Jesus made a public demonstration of his love for us. We need to respond with a public, unashamed confession of our commitment to Christ through baptism. Have you begun a new life in Christ? Have you been baptized? If not, why not prepare for baptism in the near future?

BAPTISM IS ONLY THE BEGINNING

Baptism represents our commitment to a Christian lifestyle. But our surrender at baptism doesn't automatically last a lifetime.

When a child is born, a celebration is in order. After the day of birth in over and the excitement subsides, the baby requires daily feeding, daily bathing, and daily concern for its welfare. It's much the same with baptism. Paul said of his experience, "I die every day" (1 Corinthians 15:31). By daily turning from selfishness, we become more and more responsive to Christ.

The rite of baptism, like the wedding ceremony, was meant to be the formal confirmation that a wonderful and growing relationship has begun. In order to grow consistently, we need a daily giving of ourselves to Christ, a daily reception of a new life through prayer and Bible study.

A CAUSE FOR REJOICING

Baptism is cause for great rejoicing because those who place their faith in Christ have the assurance of eternal life. "Whoever believes and is baptized will be saved" (Mark 16:16). When we are baptized, we're on an upward path leading us to eternal joy. Baptism also celebrates a present happiness with Christ.

He promises the priceless gift of the Holy Spirit to those baptized (Acts 2:38). With the Spirit comes "the fruit of the Spirit" "Love," which fills the life with "patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22, 23). Having Jesus living inside us by his Holy Spirit gives a profound sense of certainty. For "the Spirit himself testifies that we are God's children" (Romans 8:15, 16).

This secure relationship with God brings us many benefits, but it doesn't guarantee a problem free life. In fact, the doesn't guarantee a problem free life. In fact, the enemy often tries to throw the most difficulties at those who've just made a commitment to Christ. However, when we're in God's hands we can know that he will use everything that happens to us, good and bad, to teach us and help us grow (see Romans 8:28).

A young woman made a decision to commit her life to Christ and be baptized, in spite of her husband's threat of divorce. He wanted no part of her new faith, but she stuck to Jesus and tried to become a more loving wife than ever before. For some time the husband made things difficult at home.

But finally he was won over by an argument he couldn't answer: her transformed life. This man surrendered his life to Christ and he too was baptized.

Sticking close to Christ through "thick and thin" will make us powerful instruments in his hands. We can commit our lives to him unconditionally because he has already made the ultimate commitment to us when he paid the price for our sins on the cross. What a privilege it is to publicly give him our love and allegiance! If you haven't yet done so, why not surrender your life to Christ right now. Ask him to create a new life in you by the Holy Spirit, and then be baptized into Christ.

LESSON: TWENTY
THE SECRET OF GROWTH THROUGH FELLOWSHIP

In the early 1960s, Brother Andrew, a man from Holland, smuggled a load of Bibles in his VW across the Romanian border and past communist guards. He checked into a hotel and began praying that God would lead him to the right Christian groups the ones who could best use his copies of the Scriptures.

That weekend Andrew walked up to the hotel clerk and asked where he might find a church.

The clerk looked at him a little strangely and answered, "We don't have many of those, you know. Besides you couldn't understand the language." "Didn't you know?" Andrew replied, "Christians speak a kind of universal language." "Oh, what's that?" "It's called Agape." The clerk had never heard of it, but Andrew assured him, "it's the most beautiful language in the world."

Andrew was able to locate several church groups in the area and managed to arrange to arrange a meeting with the president and secretary of a certain denomination. Unfortunately, although both Andrew and these men knew several European languages, they found they had none in common. So there they sat starring at each other. Andrew had travelled many dangerous miles with his precious cargo, but there seemed no way of telling whether these men were genuine Christian brothers or government informants.

Finally he spotted a Romanian Bible on a desk in the office. Andrew reached into his pocket and pulled out a Dutch Bible. He turned to 1 Corinthians 16:20 and held the Bible out, pointing to the name of the book, which they could recognize. Instantly their faces lit up. They quickly found the same chapter and verse in their Romanian Bibles and read: "All the brothers here send you greetings. Greet one another with a holy kiss.

The men beamed back at Andrew. Then one of them looked through his Bible and found proverbs 25:25. Andrew found the verse and read: "Like cold water to a weary soul is good news from a distant land." These men spent half an hour conversing and sharing just through the words of Scripture. They were so happy in this fellowship that crossed all cultural boundaries that they laughed until tears came to their eyes. Andrew knew he had found his brothers. When he showed them his load of Bibles, the Romanians were over helmed and embraced him again and again.

That evening at the hotel, the clerk approached Andrew and remarked, "Say, I looked up 'agape' in the dictionary. There's no language by that name. That's just a Greek word for love." Andrew replied, "That's it. I was speaking in it all afternoon." Have you discovered that beautiful language? In this Guide you'll learn about how Good Can brings all of us into his great circle of love.

THE CHURCH CEATED FOR FELLOWSHIP

Jesus established the church in order to meet the basic human requirement of nurture and support. We all have needs. And that's what the church is all about. It's a place where we come to fellowship and help each other. Scripture reveals a dynamic apostolic church which called men and women into a Joyful fellowship that extended all the way up to the Almighty:

"We proclaim to you what we have seen and heard, so that you also many have fellowship with us. And our fellowship is with the father and with his Son, Jesus Crist. We write this to make our joy complete." 1 John 1:3, 4.

(Unless otherwise noted, all Scriptural texts UN DISCOVER guides are from the ne Bible 'NIV'.) A community oh hearts bonded through contact with Jesus and with one another, experience "joy" to the fullest! They're all speaking the same language, the language of love.

Christians become part an extended family. They become brothers and sisters in Christ since all have a kindred spirit. The broader the unity of belief, the stronger the ties among Christians.

The members of the churches established by Jesus' apostles were bound together by their similar beliefs, their love of God, and their desire to serve him and share his grace to the world. This close bond of fellowship was one of the reasons this powerless and persecuted minority turned the world upside down.

THE CHURCH CHRIST ESTABLISHED

Does Christ have a church, or is the whole idea of a religious organization just a human invention? Jesus answers: "On this ROCK I will not build my church, and the gates of hell well not overcome it." Matthew 16:18, margin. Jesus is the anchoring rock, the cornerstone, of his church. What group formed a part of the foundation? "Built on the foundation of the apostles and prophets, with Jesus Christ himself as the chief cornerstone." Ephesians 2:20. What did the Lord accomplish when the gospel was preached? "And the Lord added to the Church daily such as should be saved." Acts 2:47 KJV.

When Jesus established the church, he promised the "the gates of hell will not overcome it" (Matthew 16:18), and the Christian church still endures. It has had extremely powerful enemies from Roman emperors to communist dictators but the blood of martyrs has only caused it to grow stronger. When one Christian was burned at the stake or tossed to the lions, several others sprang up to take his or her place. Skeptics have done their best to reason the Christian Church away. But Christian truth competes more eloquently than ever in a scientific, secular age.

One of the church's greatest challenges came soon after its acceptance as the official region of the Roman Empire. The church grew prosperous and eventually was corrupted. It seemed spiritually dead in the dark Ages. But the lord always preserved a core of courageous and faithful believers who, in the bleak and difficult times, shone bright as stars on a moonless night.

Paul compares Christ's relationship to his church to a husband's tender, protective relationship to his wife (Ephesians 5:23-25). The church is a family, with each member establishing relationships to the other members of the family and contributing to their well-being (Ephesians 2:19).

Paul also represents the church as a living body, with Christ himself as its head (Colossians 1:18). When we are baptized, we testify to our faith in Jesus and become members of the "body," the church.

"For we were all baptized by one Spirit into one body." (Corinthians 12:13.
The book of Revelation pictures the risen Christ walking among the churches, showing his care over them (Revelation 1:20, 12, 13). Christ has never forsaken his people, and he never will.

A CHURCH WITH A PURPOSE

Church attendance is vital for a Christian. We need the support of others to keep our faith alive and growing. The church also plays three other important roles:

The church guards the truth. As the "Pillar and foundation of the truth" (1 Timothy 3:15), the church upholds and defends God's truth before the world. We need the collective wisdom of other believers to help us focus on the essential truths of Scripture.
The church is an example of what God's grace can do for sinners. The changes that Christ has made in the lives of believers give acclaim to the God who calls "into his wonderful light" (1 Peter 2:9).
God's people are his witnesses to a needy world. Jesus before he returned to heaven, Jesus promised his disciples:
"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Acts 1:8.
It is a great privilege for the church to take the message of God's tremendous love worldwide.

ORGANIZED FOR STRENGTH

The church that Christ established had a definite organization. One could be included in, or excluded from, its membership (Matthew 18:15-18). God's church appointed leaders and had a world headquarters as well as local meeting places (Acts 8:14; 14:23; 15: 2; 1st Timothy 3:1-13). When they were baptized, believers joined an organized group. (Acts 2:41 and 47).

The church exists for mutual encouragement.

"And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another and all the more as you see the day {of Christ's coming] approaching." Hebrews 10:24, 25.

This is, in a nutshell, what a healthy church group does. Its members build each other up in the faith, they encourage one other. God organized his church to strengthen God's people and also to serve the world. We can do far more together than we can as isolated individuals. Take just one example: The Holy Seed Church. we carry on an extensive medical work around the world from inner-city health vans to clinics in remote islands off the South Pacific. Our educational institutions have brought tens of thousands of youth to knowledge of a better life in Christ from Loma Linda University, pioneering in heart transplants, to tiny mission schools scattered through the African interior.

We carry on famine and disaster relief through ADRA. Local churches help clothe and feed the poor and homeless at thousands of Community Service Centers. And groups of Adventist believers are sharing the message of salvation in more than 200 countries. Only an organized group of dedicated Christians could have this worldwide impact.

Christ and the apostles compared the church to a body, and pointed out that all parts of the body are needed (1 Corinthians 12:21-28). All body parts are not exactly alike, yet all are important and all must work together in harmony. An eye separated from the body can't see. A hand cut off has no value. Whether we are an eye, a hand, or only a finger, we can't be truly effective for Christ totally on our own. Belonging to a church, being united to the other members of the body, strengthens us as Christians.

THE JOY OF WORSHIP

Deep in our hearts lies a longing to worship God, and that need can wither away unless given expression. How did the psalmist feel when he thought about going to a place of worship?

"I rejoiced with those who said to me, 'Let us go to the house of the Lord.' Psalm 122:1." What part does music have in public worship? "Worship the Lord with gladness; come before him with joyful songs." Psalm 100:2.

The Bible tells us that giving offerings is an appropriate part of divine worship.

"Bring an offering and come into his courts. Worship the Lord in the splendor of his holiness." Psalm 96:8-9. Prayer is also a vital aspect of public worship.

"Come, let us bow down in worship, and let us kneel before the Lord our maker." Psalm 95:6.

Bible study and preaching are central to New Testament worship. Beginning with peter's sermon on the day of Pentecost, found in Acts 2, and from time of the

Protestant Reformers to our day, every great religious revival has been based on biblical preaching. Why? Because "the word of God is living and active. Sharper than any double-edged sword" (Hebrews 4:12-13).

WHAT'S RIGHT WITH THE CHURCH?

Some object that the church I full of imperfect people. What henry ward Beecher said is true: "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

Since none of us is perfect, the church will never be perfect either. In one of his parables Jesus reminded us that weeds grow among the wheat (Matthew 13:24-30). When we read the New Testament letters of Pal, we discover that the apostolic church and critical problems. And the church today often has serious defects. But please remember that no faulty congregation can ever destroy or disturb the Great Cornerstone of the church Jesus Christ Himself. So in imperfect churches we must keep our primary gaze on the Savior who ministers to us. Despite its faults, the church belongs to him, so focus on Christ.

"Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless." Ephesians 5:25-27.

The church is so important to Jesus that he "gave himself up for her" when he died for each of us individually and for the church collectively. So Church membership should be important to you. Are you a member of Christ's body?

FINDING A CHURCH

How many true faiths does Jesus have in the world?
"There is one body and one Spirit, one Lord, one faith, one baptism." Ephesians 4:4, 5. Since Christ has only "one faith," how can we know which one it is? Jesus gives us the key: "If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own." John 7:17. [See also John 8:31, 32.)

When we make a commitment to do God's will, he will help us see whether the teaching is from God or is only human tradition. The key ingredient when finding a church is examining its respect for and allegiance to the word of God. Genuine fellowship in built around Scripture, not just around a charismatic leader or a great institution.

Continue making discoveries in these guides, walk in the light as God reveals it to you from the bible, and he will make plain his will for you. A growing Christian is a person who opens heart and to accept the truth as God reveals it forms his word.

LESSON: TWENTY ONE
CAN THE MAJORITY BE WRONG?

In Lesson 16 we discovered that experiencing Sabbath rest is an important

antidote to today's stressful living. Since God understands our every need, he established each seventh day for our physical rest and our spiritual refreshment. After creating our world in six days, he "rested" on the seventh day, "blessed" and six days,, he "rested" on the seventh day, "blessed" and "Made it holy (Genesis 2:1-3).

When God gave the Ten Commandments to his people, Israel, he placed The Commandment to observe the seventh-day Sabbath at the heart of his law (Exodus 20:8-11).

According to this commandment, the Sabbath is a memorial or God's creative power, a day to pause and think about the beauties and wonders of his created works, a day to relax and come close to our Creator, a day to explore in greater depth our relationship with him.

During Jesus' human life on earth, he too kept the Sabbath Christians (Mark 2:27). Several texts in the book of Acts make it clear that Christ's disciples worshiped on the Sabbath after his resurrection (Acts 13:14; 16:13; 17:2; 18:1-4, 11).

A PUZZLING QUESTION

This brings us to a subject that many find perplexing. The Christian world has for some time observed two different days. On one hand, most Christens sincerely observe Sunday, the first day of the week, which they believe to be a memorial of Christ's resurrection. On the other hand large group of Christians, equally sincere, believe that the Bible honors only the seventh-day as the Sabbath and nowhere affirms the sanctity of Sunday.

Does it really make any difference which day we observe as the Sabbath? As sincere and earnest people who want to know the truth, we must always ask ourselves: "what matters to Jesus? What does Jesus desire me to do?"

In coming to a decision about this, several important facts need to be made clear: who changed the Sabbath from Saturday, the seventh day of the week, to Sunday, the first day of the week? Does the Bible authorize such a shift? If so, did God, Christ, or perhaps the apostles make the change?

We'll proceed by looking at all the possibilities.

DID GOD CHANCE THE DAY?

Is there any pronouncement from God that changes the Sabbath from the seventh to the first day of the week? Most Christians accept the Ten Commandments as a valid guide to live by. They are the only message God has ever personally written out for the human race. They are so important, he wrote them on stone with his own finger (Exodus 31:18). In the fourth commandment God instructs us:

"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath to the lord your God. On it you shall not do any work. For in six days the Lord made the heavens and rested on the

seventh day. Therefore the lord blessed the Sabbath day and made it holy." Exodus 20:8-11. (Unless otherwise noted, all Scriptural texts in the discover guides are from the New International Version of the Bible "NIV".)

When God gave the Ten Commandments to his people, he also made it clear that no human being should revise or edit the instruction from his holy lips.
"Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you." Deuteronomy 4:2. God himself pledges not to alter his commands:
"I will not violate my covenant or alter what my lips have uttered." Psalm 89:34.
The Bible is clear that God did not change the Sabbath from the seventh to the first day of the week.

DID JESUS CHANGE THE SABBATH?

According to Jesus, the Ten Commandments are not subject to change:

"do not think that I have come to abolish the Law or the prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." Matthew 5:17-18.

In Guide 16 we discovered that it was Jesus' custom to worship in the synagogue on the Sabbath (Luke 4:16). We also discovered that Jesus wanted his disciples to continue experiencing the joys of true Sabbath-keeping (Matthew 24:20). It is clear from Jesus' teaching and example that we still need the Sabbath for rest, relaxation, and spending time with God.

DID THE APOSTLES CHANGE THE SABATH?

Jesus wrote concerning the Ten Commandments: "For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, 'Do not commit adultery, 'also said, 'Do not murder.' If you do not commit adultery but do commit murder, you have become a lawbreaker." James 2:10, 11.

Luke, a physician and evangelist in the early church, reports:

"On the Sabbath we went outside the city gate to the river, were we expected to find a place of prayer? We sat down and began to speak to the women who had gathered there." Acts 16:13.

The New Testament book of Acts mentions 84 times when the Sabbath was observed by Christ's followers, all of them more the 14 years after the resurrection of Jesus: 2 Sabbaths at Antioch (Acts 13:14, 42, 44); 1 at Philippi (acts 16:13); 3 at Thessalonica (Acts 17:2, 3); 78 Sabbaths at Corinth (Acts 18:4, 11).

John, the last of the twelve apostles to die, kept the Sabbath. He wrote:
'On the Lord's Day I was in the Spirit." Revelation 1:10.
According to Jesus, the Lord's Day is the Sabbath:
"The Son Man is Lord of the Sabbath." Matthew 12:8.

A search of the scriptural evidence reveals that the apostles made no attempt to change God's day of rest from the seventh the first day of the week. The New Testament mentions the first day of the week only eight times. In none of these instances is the first day of the week spoken of as a holy day, nor is it even hinted that we should set it aside as a day of worship. A critical examination of the eight texts referring to the first day of the week points out these Sunday events:

The women came to the tomb on the first day of the week (Matthew 28:1).

"When the Sabbath was over" the women resumed their secular activities on the first day of the week (Mark 16:1, 2).

Jesus appeared first to Mary Magdalene early the first day of the week (Mark 16:9).

Jesus' followers resumed their secular activities on the first day of the week Luke 24:1).

Mary went to the grave of Jesus and found tomb empty on the first day of the week (John 20:1).

The disciples gathered together "For fear of the Jews" (not for worship) on the first day of the week (John 20:19).

Paul asked church members to take account of their funds on the first day of the week, and "set aside a sum of money" for the poor at Jerusalem (1 Corinthians 16:1, 2). The passage does not mention any religious meeting.

In Acts 20:7 Luke speaks of Paul's preaching on the first day of the week at an incidental farewell meeting. Of courage Paul preached every day, and the apostles broke bread daily (Acts 2:46).

None of these scriptures suggest that the apostles intended to stop observing the seventh-day Sabbath. The apostles mentioned no change of the Sabbath from the seventh to the first day of the week. There in clearly no New Testament evidence for a change of the Sabbath from Saturday, the seventh day of the week, to Sunday, the first day of the week. The change came after the days of Jesus and the apostles, so we must turn to history to see when and how the change came about.

WHERE DID SUNDAY COME FROM?

The apostles clearly warn us that some Christians would drift away from the doctrines of New Testament Christianity: "So be on guard!" (Acts 20:29-31). And that is exactly what happened.

Credible historians clearly record how Christians began to stray from apostolic purity. Traditions and doctrines which Paul, peter, and the other founders of the Christian church had never endorsed gradually crept into the church.

The change from Sabbath observance to Sunday observance took place after the New Testament was completed and the apostles had had all died. History records that Christians eventually shifted from worshiping and resting on the seventh day to the first day of the week. But of course believers didn't stop observing the Seventh-day Sabbath on a given weekend and then suddenly begin keeping Sunday as the Lord's Day. The earliest authentic instance of Sunday observance by Christians occurred in Italy, in the middle of the second century after Christ.

For a long time after the many Christians observed both days, while still others kept only the Sabbath. On March 7, A.D. 321, Constantine the Great issued the first civil Sunday law, compelling all the people, except farmers, in the Roman Empire to rest on Sunday. This, with five other civil laws decreed by Constantine concerning Sunday, set the legal precedent for all civil Sunday legislation from that time to the present.

History shows that Sunday worship and observance is a man-made custom. The Bible gives no authority is a man –made custom. The Bible gives no authority for doing away with the Seventh-day Sabbath of the fourth commandant. The prophet Daniel predicted that during the Christian era a deceptive power would attempt to change God's law (Daniel &:25).

WHO MADE THE CHANGE?

Who officially moved Sabbath from the seventh day to the day of the week? The Holy Seed Church claims to have done so. In an attempt to save the crumbling Roman Empire, well-meaning church leader compromised and attempted to change the day of worship from Saturday to Sunday.

A catechism of The Holy Seed Church reads:
Which I the Sabbath day?
Saturday is the Sabbath day.
Why do we observe Sunday instead of Saturday?
We observe Sunday instead of Saturday because The Holy Seed Church transferred the solemnity from Saturday to Sunday." Peter German, the Convert's Catechism of Catting doctrine (1957 edition)

The Holy Seed Church proudly announces that human church leaders made the change. "The holy day, the Sabbath, was changed from Saturday to Sunday not from any directs noted in the Scriptures, but from the Church's senses of its own power.

WHAT DO SOME PROTESTANT CHURCHES SAY?

Official documents outlining the beliers of several protestant denominations agree that the Bible provides no authority for Sunday observance.

"They {The Holy Seed Church} allege the Sabbath changed into Sunday, the Lord's Day, contrary to the Decalogue (The Ten Commandments), neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments."

Methodist theologians Amos Boney and Daniel Steele observed: The Holy Seed Church had totally apostatized it reversed the Fourth Commandment by doing away with the Sabbath of God's word, and instituting Sunday as a holy day." A true history of the Christian and the Christian Church.

WHAT IS THE REAL ISSUE?

This brings us face-to-face with the questions: why do so many Christians observe Sunday without Bible authority? Even more important, which day shall I keep? Shall I follow those say, "I don't think it makes any difference which day I observe as long as long as I keep one day in seven?" Or, shall I count as important the day Jesus, our Creator, established when he created our world, and the day God pointed out in the Ten Commandments: "the Seventh day is the Sabbath?"

The essential issue is that of obedience to Jesus. Our creator set aside the Sabbath as a "holy" day, as a time for us and our families to come closer to him for strength and refreshment. Who shall I obey? Shall I obey Christ, the Son of God, or human tradition in the matter of the day I keep holy? The word of men or the of God.

The prophet Daniel sounds a warning to those who would "try to change the set times an set times and the laws" (Daniel 7:25, NIV) {"Intend to change times and law" (Daniel 7:25, NKJV)}. God is calling his people back to obedience. He invites them to keep the Sabbath as a symbol of loyalty and love to him.

Jesus said, "If you love me, you will obey what I command" (John 14:15). And he promises fullness of joy to those who love him enough to obey his command (John 15:9-11). We have a wonderful Savior. A heart of willing obedience opens the door wide to that love.

In the Garden of Gethsemane Christ submitted completely to the Father's will even though he faced the cross and the sins of the world were crushing out his life. "Take this cup frame," he remained surrendered in his pleading, and added, "Yet not what I will, but what you will" (Mark 14:36).Christ longs for us to experience the fulfillment the truly surrendered life brines. And he also wants us to experience the joy of Sabbath rest. He wants us to trust him enough to obey him in all the details of life. If you answer God's call and obey all of his commandments, you will experience the promise of Jesus that his Joy will" be in you' and "your joy will "be complete" (John15:11.)

LESSON: TWENTY TWO
IS GOD FAIR?

A boy in the inner city is killed by stray gang bullets as he does his homework at the family table. A young mother in the suburbs finds that her child has contracted AIDS from a contaminated blood transfusion.

The tragedies go on and on in our world. And we long so much for an answer to it all. Where God in a world of is mangles suffering and death? The psalmist assures us that "the earth is full of his unfailing love" (Psalm 33:5).

But if that is true is true, why doesn't he bring an end to suffering and tragedy? The 20th chapter of Revelation shows us how and when God will bring sin and suffering to an end.

THE ONE THOUSAND YEARS UNVEILED

Revelation 20 zeros in on a 1,000-year period that follows the second coming of Christ. The events surrounding this 1,000-year period are the final act in the conflict between Christ and Satan that has been going on since sin entered the universe.

This drama began in heaven when Lucifer became jealous of Christ, started a war with the unfilled angels, was expelled, and fled to our world. The drama continued on earth in the Garden of Eden, then down through the centuries until I reached its first climax when the Devil impelled human beings to crucify Christ. (You may wish to review this sad story in Lesson 3)

The daima will reach its final climax at the close of the 1,000-year period when our sinful world is cleansed and placed under Christ's control. Revelation 20 shows us that the 1,000-year period is separated by two resurrections. Who does God raise from the dead in the first resurrection that takes place at the beginning of the 1,000 years?

"Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years." (Revelation 20:6. (Unless otherwise noted, all Scriptural texts in the discover guides are from the New International Version of the Bible {NIV}.)

The "blessed and holy," those who have accepted Jesus as their Savior, come up in the "first resurrection." If the righteous are to "rein with" Christ during the 1,000 years, they must be resurrected at the beginning of the 1,000 years. Who are raised in the second resurrection at the close of the thousand-year period?

"The rest of the dead did not come to life until the thousand years were ended." Revelation 20:5.

The "rest of the dead" can refer only to the wicked dead, because the righteous, "the blessed and holy," are resurrected at the beginning of the 1,000 years. So the 1,000-year period is marked off by two resurrections: the resurrection of the righteous at its beginning, and the resurrection of the wicked at its close.

RESURRECTED AT CHRIST'S COMING

The first resurrection, that of the righteous, takes place at the second coming of Christ.

"For the Lord himself will come down from heave, with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever." 1 Thessalonians 4:16, 17.

When Jesus comes to this earth again, he raises "the dead in Christ" and takes them, along with the righteous who are alive, to heaven. Because the wicked still cling to sin, they can't exist in God's presence, and they are destroyed at Christ's coming (Luke 17:26-30). (You may wish to review in Lesson 8 the events surrounding Jesus' return.)

SATAN CHAINED TO EARTH FOR ONE THOUSAND YEARS

When the 1,000 years begin, the righteous have all gone to heaven and the wicked are all dead. What will happen on this world during the 1,000 years?

"And I saw an angel coming down out of heaven, having the key the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, which is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended." Revelation 20:1-3.

At Jesus' coming Satan is bound and will remain in chains during the 1,000 years. Where is Satan imprisoned? In the "Abyss," a Greek word that means "Very deep" or bottomless." In Genesis 1:2 the Greek version of the Old Testament uses the word "Abyss" to describe the earth in its undeveloped state before the days of creation began. So our earth in the Abyss where God imprisons Satan.

Scripture describes Satan as bound by "a great chain." Is this a literal chain? No, it is symbolic, a chain of circumstances. Satan would like very much to continue deceiving people during the 1,000 years. But he can find no righteous people to tempt, because they are all in heaven. And he can find no wicked to lead, because they are all dead, asleep in the dust of the earth. Unable to deceive or tempt anyone, he roams an empty world forced to ponder all the heartaches and tragedy he has caused.

THE RIGHTEOUS JUDGE THE WICKED

The thousand-year period is also a time of judgment. But remember that the Judgment consists of four main stages:

The pre-advent judgment of the righteous before Christ's second coming.
The reward of the righteous at the Second Coming.
The judgment of the wicked during the 1,000 years.

The reward of Satan and the wicked at the end of the period. (You may wish to review Lesson 13 that deals with stages 1 and 2 of the Judgment, the investigation and reward of the righteous.). We will now look at stages 3 and 4, the investigation and reward of the wicked.

We've seen that righteous dead who have been resurrected and the righteous who are alive are alive are taken to heaven together at the second coming of Christ. They are at home in heaven during the 1,000 years. What will they be doing? "Do you not know that the saints (the saved) will judge the world? Do you not know that we will judge angels?" 1 Corinthians 6:2-3. "I saw thrones on which were seated those who

had been given authority to Judge. They came to life and reigned with Christ a thousand years." Revelation 20:4.

During the 1,000 years, the righteous will review the cases of wicked human beings and fallen angels, including their leader, Satan. How fitting for the martyrs, the overcomers, and the battle-scarred adherents of the gospel to examine and understand God's judgment of the wicked.

God has graciously given redeemed human beings the chance to evaluate his dealings with the wicked. We may have a lot of questions, like: "Why isn't my aunt here? She seemed such a good person." When we go over the records and judge the dead "a according to what they had done as recorded the books" (Verse 12), we will see ourselves that in all his dealings with human beings, God has been just and fair with everyone. We'll see how the Holy Spirit offered people chance to yield to God, and the fairness of each sentence will become plain.

SATAN UNCAINED WHEN THE ONE THOUSAND YEARS END

At the Cole of the 1,000 years, the Bible declares:
"I SAW THE Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her hues hand." Revelation 21:6.

This wonderful city has been our home for a thousand years. Now the Now the Holy City with Christ and all the people he's redeemed inside descents from to order world.
What Satan does at the close of the 1,000 years, the Bible declares:
"I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband." Revelation 21:2.

This wonderful city has been our home for a thousand years. Now the Holy with Christ and all the people he's redeemed inside descends from heaven to our world.
What does Satan do at the Close of the 1,000 years?

"When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves." Revelation 20:7-9.

The wicked are resurrected in the second resurrection at the close of the 1,000 years [verse 5]. When the righteous descend to earth in the Holy City and the wicked are resurrected, Satan will be "set free for a short time" (Verse 3). He again has the wicked to lead and the righteous as his target.

Not wasting a moment, he immediately begins to organize the wicked into a vast army. Satan gives the command to march against the city. As the wicked take up positions around the New Jerusalem [verse 9], they catch a glimpse of the horror of being lost forever.

THE FINAL JUDGMENT SCENE

Here, for the time, all the human race meets together face-to-face. Jesus lads the redeemed children of God are inside the city. Satan heads the throngs of the wicked who are outside the walls. At this critical moment, God carries out the final stage of judgment and the wicked receive their day in court.

"Then I saw a great white throne and him who was seated on it. And I saw the dead, great and small, standing before the throne, and the dead were judged according to what they had done as recorded in the books." Revelation 20:11, 12.

From the records contained in heaven, Jesus, the righteous Judge, formally unfolds the full story of his dealings with fallen men, women, and angels.

The entire universe looks on with intense interest. Standing before the throne of God, Jesus everyone a comprehensive view of his redemptive work. He reveals that he came to seek and save the lost. He entered our world in human flesh, lived a sinless life amid struggles and temptations, made the ultimate sacrifice on the cross, and served as our Priest in heave. Finally, when Christ sorrowfully steps forward and passes sentence on those who've persisted in rejecting his grace, every being in the universe will acknowledge the justice and necessity of this final act of divine judgment.

"We will all stand before God's judgment seat. It is written: 'As surely as I live,' says te Lord, 'every knee will bow before me; every tongue will confess to God.' Romans 14:10-11." "Christ Jesus became obedient to death even death on a cross! At the name of Jesus every knee should bow, in heaven and on earth, and every tongue confesses that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:8-11.

Ever since sin began, the Devil has been slandering God's character, accusing him of being unfair. Now every being in the universe acknowledges that Jesus, the Lamb of God, is worthy of our love and worship.

Not only the saved, but also evil angels and Satan himself will confess that Satan's way has been wrong and that God's ways are just and true.

SIN MEETS ITS FINAL END

Even though Satan and the vast throng of wicked people admit that God's was is right, their hearts are not changed, their characters remain evil. And after judgment is pronounced, the wicked:

"Marched across the breath of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur. Then death and hades were thrown into the lake of fire. The lake of fire is the second death. If anyone's name's name was not found written in the book of life, he was throw into the lake of fire." Revelation 20:9-15.

In the final judgment the fires of the eternal God will destroy in and those who stubbornly cling to it. Satan and all the lost perish in this "second death," an eternal death from which there is no awakening. The heavenly fir completely cleanses the earth of the ravages of sin; God has a clean universe at last, never again to be scarred by evil. The epic struggle between good and evil, between Christ and Satan, is finally over, and Christ reigns.

THE EARTH CLEANSED AND MADE NEW

From the ashes of this final, cleansing holocaust, God will create a new world:

"The I saw a new heaven and a new earth, for the first heaven and the first earth had passed away I saw the Holy City, the new Jerusalem, coming down out of heaven from God. 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe away every tear from their yes. There will be no more death or mourning of crying or pain, I am making everything new!' Revelation 21:1-5."

Restored to its original beauty, the earth becomes the home of the redeemed for endless ages. Freed from selfishness, sickness, and suffering, we have a whole universe to explore, wonderful relationships to develop, and an eternity in which to sit at Jesus' feet o listen, learn, and love. (For a full description of that new world, you may wish to again read Lesson 9.)

If you have placed your life in the hands of Jesus, you need never experience the unspeakable horror of those on the outside of the city who realize they are lost forever. No matter what life has brought to you, if you place your life in the hands of Jesus now you can be inside the city with Christ and the redeemed. If you have not done so, give your heart to Jesus now, and he will surround you with his love and forgiveness. This is your opportunity. This is your of salvation.

Second Coming of Christ Righteous Taken to Heaven Wicked Slain	Righteous in Heaven Judging the wicked Wicked are Dead on this Desolate earth	New Jerusalem descends to earth with Christ and the Righteous wicked march on new Jerusalem wicked judged and destroyed by fire- A New Earth is made
Righteous Dead Raised First resurrection	Satan Bound to a Desolate Earth with no one to tempt The millennium – 1000 years	Wicked Dead Raised Second resurrection

LESSON: TWENTY THREE
WHAT AND WHERE IS HELL?

A senseless shooting occurred when a student marched into hi school and killed several of his classmates. A disgruntled man, who had been fired from his job, entered the place of his former employment and shot his

superior. A mother pushed her car into a lake with her two children inside and drowned them.

On at least two continents many thousands have been slaughtered in ethnic cleansing. Centuries old feuds between two or more ethic groups are the reason. Men, women, children, and even babies have been shot, cut up, beat up, and raped.

Punishing these barbaric crimes with the death penalty, even of cold-blooded murders, is condemned by many. Groups against the death penalty protect loudly, calling it an inhumane "Pianistic ritual." They ask, are these killers beyond redemption?

What is the most humane way of executing condemned criminals? The electric chair? Some think an injection with a lethal drug would be the most painless. Others maintain that life would end more quickly by hanging.

But in all this passionate debate over the death penalty, there is one option no one considers. No one suggests that cold-blooded killers, who have cruelly ended another's life, pay with physical agony by being tortured to death. No one, for example, has suggested that these murderers slowly burn to death.

But many sincere Christians do assume that our heavenly Father will do worse than that. The wicked, they say, must be tortured in order to pay for their sins. And what's more, they picture God's execution grounds as a place of endless torment.

Just what does happen to the wicked? How does their fate fit in with God's love justice? Let's look for the Bible answer.

JESUS' FINAL HEARTBREAK

For 6,000 years God has been pleading with men and women:
"As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live." Ezekiel 33:11.
(Unless otherwise noted, all Scriptural texts in the Discover guides are from the New International Version of the Bible {NIV}.)

The cross revealed how much God wants to rescue fallen humanity. When Jesus cried out on the cross, "Father, forgive them, for they do not know what they are doing," he laid bare his aching heart (Luke 23:34). Soon afterward Jesus yielded up his life and, some believe, died of a broken heart (John 19:30, 34).

But even with this powerful demonstration of divine love, many individuals will still not turn to Jesus. And as long as sin rules in this world, it will continue to multiply human misery. So sin has to be destroyed. How does God plan to put an end to sin?

"The day of the Lord will come. The heavens will disappear with a roar; the events will be destroyed by fire, and the earth and everything in it will be burned up." 2 Peter 3:10, margin.

God must finally cleanse the universe of evil and put end to sin. Those who persist in holding on to sin will eventually be destroyed by his fire that in prepared to destroy the Devil, his angels, his angels, and sin from our world. What a heart breaking time for Jesus as he sees the fire consume the ones he died to save.

WHERE AND WHEN WILL HELL BURN?

Contrary to some popular conceptions, God doesn't have a fire burning now in a place termed "hell" where sinners go at death. Hill happens when this earth is tuned into a lake god waits to carry out the sentence on the wicked until the final judgment at the end of the wicked until the final judgment at the end of the 1,000 years (Revelation 20:9-15).

"The Lord knows how to rescue godly men from trial and to hold the unrighteous for punishment until the Day of Judgment." 2 Peter 2:9, margin.

He also cleanses our world with this purifying fire.

"The present heavens and earth are reserved for fire, being kept for the Day of Judgment and destruction of ungodly men." 2 peter 3:7.

God never planned for any human being to end his or her life in the fires of hell. But when people refuse to break with Satan and hold on to their sins, they must finally receive the consequences of their choices.

"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.' Matthew 25:41.

According to Jesus, when will hell burn?

"As the weeds are pulled up and burned in the fire, so it will be at the end of age [world, KJV]. The Son of man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where the will be weeping and gnashing of teeth." Matthew 13:40-42.

The weeds, the evil-doers, aren't burned until the end of the world. Before this sentence is carried out, the whole universe must be assured that God has been fair in his dealings with every human being. As detailed in Lesson 22, in the great controversy going on between Christ and Satan, Satan has been attempting to prove to the universe that the way of sin is the better way; Jesus has been demonstrating that way of obedience is the key to a more satisfying life.

At the close of the 1,000 years, this demonstration will culminate in the judgment of Satan, his angels, and the wicked. After the record books are opened which reveal the part that each person has played in this great drama, God will throw Satan, death, and the grave, along with everyone whose name "was not found written in the book of life into the lake of fire" (Revelation 20:14-15). According to the next,

Revelation 21:1, after God cleanses the earth from sin with fire, he creates "a new heaven and a new earth."

HOW LONG WILL HELL BURN?

Many believers accept the idea the idea the fires of hell last forever, resulting in eternal torment. Let's look carefully at texts which describe God's treatment of sin and sinners.

"He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power." 2 Thessalonians 1:8, 9.

Please note that "everlasting destruction" is not the same as "everlasting destruction that lasts forever. The effect is everlasting death. Peter spoke of the Day of Judgment and "destruction of ungodly men" (2 Peter 3:7).

According to Jesus, both "soul and body" are destroyed in hell (Mathew 10:28). In his sermon on the mount, Jesus talked about the narrow gate "that leads to life," and the broad road "that leads to destruction" (Matthew 7:13, 14). In John 3:16 Jesus explains that God "gave his one and only Son," that those who believe might not "perish, but have eternal life." Jesus contrasts two fates: everlasting life of perishing not eternal burning. We must conclude that that hell dell definitely has an ending; it results in the death and destruction of the wicked.

Clear statements throughout Scripture tell us the wicked will be destroyed. "The wicked will be cut off" (Psalm 37:28), they "will perish" (2 Peter 2:12), "they will vanish like smoke" (psalm 37:20). The fire will reduce them to ashes Malachi 4:1-3. "The wages of sin is death," not eternal life in hellfire; "the gift of God is eternal life" (Romans 6:23).

The purpose of the final punishment in hellfire is to rid the universe of sin, not to preserve sin forever. It is extremely hard to imagine that the Christ who wept over the fate of stubborn Jerusalem and who forgave those who put him to death, double able to spend eternity watching over the agonies of the damned.

Hell definitely has an ending. At the close of the 1,000 years, God rains fir down from the skies eliminates the Devil, his angels, and the wicked that persist in holding on to their sins. "Fire" comes "down from heaven" and devours them (Revelation 20:9).

According to Jesus, this fire is" unquenchable" (Matthew 3:12). No fire brigade will be able to put it out until it has done its work of complete destruction.

God Promises that, out of this cleansing fire, he will create "a new earth," in which the "the past troubles will be forgotten;" and "the sound of weeping and of crying will be heard in it no more" (Isaiah 65:16-19). What a day that will be! Every cause for heartache will have vanished. God will erase the wounds of sin from every heart, and our happiness will be complete.

"FOREVER" IN SCRIPURE

In Matthew 25:41 Jesus speaks of "the eternal fire prepared for the devil and his angels." Does "eternal" here suggest hell is forever? Jude 7 presents Sodom and Gomorrah "as an example of those who suffer the punishment of eternal fire." Obviously those cities aren't still burning. But the fire was eternal in the sense that it resulted in permanent destruction.

In 2 peter 2:6 once more we read of eternal fire. But this scripture also clearly points out that God "condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly. " The ungodly of Sodom and Gomorrah are not still in agony; they were reduced to ashes long ago. And yet the fire that burned them is "eternal" in its consequences permanent destruction. Eternal means permanent punishment, not punishing.

Because the book of Revelation uses such vivid, symbolic language, some of its passages have been misunderstood. For example, Revelation 14:11 says of the lost, "the smoke of their torment rises for ever and ever." This sounds like endless suffering. But, again, let's let Scripture interpret Scripture.

Exodus 21:6 in the KJV Speaks of servant's having his ear drilled through as a sign that he was to serve his master 'forever." In this case "forever" would be as long as the servant's life would last. Jonah, who spent only three days and three nights in the belly of the whale (Matthew 12:40), reports that he was there "Forever" (Jonah 2:6). No doubt three days in the slimy darkness did seem like forever.

So we must be careful to understand how and when Scripture uses symbolic, poetic language. The smoke ascending forever from the lake of fire is a vivid way of expressing eternal destruction. Revelation 21:8 tells us plainly that that lake which burns with fire and brimstone "is the second death." Hell has an ending. The wicked are consumed; they are destroyed.

WHY MUST THERE BE A HELL AT ALL?

In the beginning God created a perfect a perfect world. But sin came in and brought disaster, decay, and death. If you returned home some evening and found your house ransacked and wrecked, would you leave it that way forever? Of course not. You would sweep out the dirt and rubbish, clean the place from to bottom, and throw way furniture ruined beyond repair. God will do the same. He will take care of the wreckage and pollution of sin once and for all, creating a new earth in its place. God's purpose for having this world purified by fire is to prepare the way for a perfect world for the saved to live in.

But God faces a serious problem because sin not only wrecked the serious problem because sin not only wrecked the physical world, it also infected people. Sin damaged our relationship with him and with each other. Humanity continues to be plagued by child abuse, terrorism, pornography, and a thousand other cancers of the soul. God must someday destroy sin, because sin is sin destroying people. God's dilemma in this: how to eliminate the deadly virus of sin from the world and yet not

destroy all the People infected by it? His solution was to take on the virus in his own body; he allowed the cancer of sin to destroy him at the cross. As a result:

"If we confess our sins, he is faithful and just and will forgive us our sins and purity us from all unrighteousness." 1 John 1:9.
God offers his solution to the sin problem freely to everyone. But the sad fact is some in sit on clinging to the disease of sin. And God will not force people to choose his way of eternal life. Those who reject his solution will finally be consumed by the disease. The real reason for hell is this:
"For I called but you did not answer, I spoke but you did not listen. You did evil in my sight and chose what displeases me." Isaiah 65:12.
Cut off from Jesus by their own choices, the wicked will discover that the only alternative is eternal death.

WHAT WILL IT COST TO BE LOST?

Even though the Scriptures do not teach that the fire of hell results in endless suffering, it does give us a glimpse of what a terrible experience nice it is to be lost. The wicked are going to miss out on eternal life. What a horror it will be to realize that the Joy of eternal life with God has slipped through their hands, that they'll never, ever experience the bliss of perfect, loving relationships throughout the ages.

When Christ hung on the cross with the world's sins separating him the Father, he must have felt the agony of the eternally lost. As the wicked look into the black void ahead of them, they see only eternal destruction. They must die with no hope of a second resurrection. At the same time they see how they pushed Christ away time after time when he came near with overtures of love. In the end they fall to their knees and acknowledge God's justice and him love (Philippians 2:10, 11).

No wonder Bible writers urgently press on us the weight of our choices and the claims of Christ.

"We urge you not to receive God's grace in vain. For he says, "In the time of my favor in vain. For he says, 'In the time of my favor I heard you, and in the day of salvation I helped you.' I tell you, now am the time of God's favor, and now am the day of salvation." 2 Corinthians 6:1-2.

I can think of no greater tragedy than someone wasting the priceless sacrifice of Jesus by choosing to be lost. The alternatives facing us are starkly clear: eternal destruction an eternity excluded from the presence of God, or an eternal friendship with Christ that fulfills our deepest? Longings. Which do you choose for yourself? Why not discover your destiny in Christ today.

LESSON: TWENTY FIVE
CAN I FIND GOD'S CHURCH TODAY?

God has frequently given special messages to meet the needs of different generations: a message to help Adam and Eve after sin ruined their world, a message to the world before the cataclysm of the flood, message of Israel when Assyria or Babylon threatened. Jesus cam with a special

message for his gyration, and God has sounded a special message our day. Chapters 12 and 14 of Revelation summarize God's special massif that follows, we will take look at that message.

THE CHURCH ESTBLSHED BY JESUS

The life and teachings of Jesus established unity of belief and close fellowship in the apostolic church that he founded. The apostles formed an intimate relationship with the risen Christ. Paul pictured that close bond as a marriage relationship:

"I promised you to one husband, to Christ, so that I might present you as a pure virgin to him." 2 Corinthians 11:2. {Unless otherwise noted, all Scriptural texts in the Discover guides are from the new international version of the Bible "NIV".}

According to Paul, the Christian church is a pure woman, the bride of Christ, a fitting symbol of Christ's beloved church.

In the Old Testament the some metaphor is used to describe Israel, God's chosen people. God said to Israel: "as a bride you loved me" (Jeremiah 2:2); "I am your husband" (Jeremiah 3:14).

The book of Revelation also speaks of the church as a woman:
"A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head." Revelation 12:1.

The woman is "clothed with sun." This suggests a church shining like the sun, because of being clothed with Christ's glorious Presence. Jesus, "the light of the world" (John 8:12), shines through the members of his church, and they in turn become "the light of the world" (Matthew 5:14).

The woman has "the moon under her feet." The moon represents the reflected light of the gospel in the sacrifices and ceremonies of God's people in the Old Testament. The moon being "under her feet" suggests that the reflected light of the gospel has been superseded by Christ's ministry.

The woman has "a crown of twelve stars on her head." Stars fittingly represent the twelve apostles, noble men whose testimony about Jesus shines brilliantly to this very day.

Clearly, the description of this woman indicates that John has in mind the transition from God's people, Israel, in the Old Testament to the Christian church of the New Testament that Jesus established. The sun, moon, and stars emphasize the light-giving ministry of the Christian church in sharing the Good News.

THE DRAMA OF SATAN'S DEFEAT

The entrance of the woman sets the stage the for a great drama:
"She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon with seven heads and

ten horns and seven crowns on his heads. His tail swept a third of the earth. The dragon stood in front of the woman who was about moment it was born. She gave birth to a son, a male child, who will rule all the birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne." Revelation 12:2-5.

Three key figures participate in this drama: the woman, already identified as the God's church. the male child born to this woman "is snatched up to God and to his throne" and will someday nations." Jesus is the only child ever born in this world that has been taken up to God's throne and will someday rule all nations.

The dragon representing the Devil, or Satan.

"And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The Great dragon was hurled down that ancient serpent, called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him." Revelation 12:7-9.

The picture becomes clear once we understand the symbols. When the Devil and his angels "lost their place in heaven," they were "hurled to the earth" when Jesus was born in this world, the devil tried to kill Jesus, the male child, as soon as he was born. He failed, and Jesus was "snatched up" to God's throne.

Satan then set out to annihilate the Christian church that Christ established. The apostle John, who wrote Revelation, saw glimpses of this great conflict between Christ and Satan raging on this earth. As the battle reaches a climax at Christ's crucifixion, John hears a voice should from heaven:

"Now have come the salvation and the power and the kingdom of our God the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down." Revelation 12:10. (Compare John 12:31 and Luke 10:18.)

Jesus won a decisive victory over Satan at the cross. The he confirmed the certainty of the plan of "salvation" and provided "power" for resisting the cunning of Satan. "The kingdom of God" was made secure, and the Savior's "authority" to be our high priest and king was confirmed.

"Now have come the salvation" declares that history's crowing event has arrived. The birth of Christ, the Savior of the world, has taken place (Verse 5). In spite of Satan's fierce temptations, Jesus has lived his sinless life, died and arose the victor over sin and death (verses 10). Satan has been forever defeated (verses 7-9). The cross is magnified in its full power.

The announcement, "now has come the salvation," interests not only john, but the entire universe: "Therefore rejoice you heavens and you who dwell in them1 but woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short. " Revelation 12:12.

All heaven celebrated Jesus' victory. Christ destroyed any claim Satan may have once had to a place in haven, and a defeated Satan lost forever his claim to our word.

THE CHRISTIAN CHURCH IN CONFLICT WITH SATAN

Before Jesus ascended to heaven he established the Christian Church (symbolized by the woman). His death on the cross gave the Christian church the power to defeat Satan.

"They (the Christian church) overcame him (Satan by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death." Revelation 12:11.

Christ is now able to give his power, the fruit of his victory, to his church. Jesus decisively triumphed over Satan at the cross, and he now continues to triumph over Satan through his church. Three characteristics mark the triumphant church during the passing centuries of the Christian era:

"They overcame him (Satan) by the blood of the Lamb." Jesus was caught up to God's throne so he could make his followers. He can clear the record of our sins, save us through his shed blood (1 John 1:7), and give us power to live a healthy Christian life day by day.

"They did not love their lives so much as to shrink from death." "The blood of the Lamb" made them willing to die for Christ's cause; they did not "shrink from death." God had suffered greatly, so these Christian martyrs were also willing to suffer and die. Even children made the ultimate sacrifice.

A story is told of a Christian mother who was thrown to the lions in a Roman arena because she her ultimate allegiance to Christ and not to the state. Her young daughter, instead of shrinking back in horror, felt a fervent devotion welling up inside. As the lions attacked her mother, she stood and cried, "I too am a Christian." Roman officials arrested her and hurled her to the hungry beasts.

"They overcame him {Satan} by the word of their testimony." Not the words, but the word of their testimony the testimony of their lives, their living witness to the power of Jesus and his gospel. During the darkest hours of the Christian era an army of Christians from the early church fathers to the protestant reformers overcame the worst the Devil could hurl at them, simply by the dynamic witness of their lives.

Revelation 12:11 pictures a victorious church filled with overcomers: apostles, martyrs, reformers, and other faithful Christians. Their kindness, faithfulness, courage, and triumph has thundered down the centuries and moved the world. Since Satan failed to destroy Jesus when he lived on earth, he now seeks to destroy the Christ who lives in his church.

"When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. The woman was given the two wings of a

great eagle, so that she might she might fly to the place prepared of her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent's reach. Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent. But the earth helped the woman by opening its mouth and swallowing the river that the dragon had spewed out of his mouth." Revelation 12:13-16.

Just as predicted, during the Dark Ages of the Christian era, Satan sent "a river" of persecution "to sweep" the church "away with the torrent." Satan wants to destroy Christ's influence by wiping out his church and uses every trick his evil genius can devise. The dragon represents Satan primarily. But remember that Satan uses human institutions in his role as dragon to attack God's people.

He used the Roman king Herod in an attempt to murder the Christ child as soon as he was born. He worked through Christ's jealous religious rivals to stalk and harass the Savior, and finally secure his execution on the cross. But Satan's apparent victory turned into Christ's greatest triumph.

Furious over his defeat at the Cross, Satan turned his wrath against the church that Jesus established. During the decades after Christ' crucifixion, thousands met their death in the Roman Coliseum, city squares, dungeons, and desert hideaways.

At first secular authorities initiated this persecution. But after the death of the apostles a gradual change crept into the church. During the second, third, and fourth centuries, many in the church began to modify the truths Christ and his apostles had taught. Some apostate leaders even began to persecute those Christians who insisted on the purity of New Testament beliefs.

Scalars estimate that about 50 million of the faithful perished. In an effort to drown out the church and destroy it, the Devil sent "a river" of persecution "to sweep her (the church} away with the torrent." "But the earth helped the woman by swallowing the river" of persecution and false doctrine. During these medieval persecutions, the true church withdrew from the apostate leadership and took refuge in the desert to a place prepared for her by God, where she might be taken care of for 1,260 days' (verse 6). This prediction was fulfilled during the 1260 years of persecution from A.D. 538 to 1798 (a day often stands for a year in symbolic Bible prophecy, see Ezekiel 4:6).

During these dark centuries, faithful Bible-believing Christians found refuge whoever they could; for example, in the Walden Sian valleys of western Italy and eastern France, and in the Celtic church of the British Isles.

God's church in our day

This brings us to our day to the true church of Christ since 1798. As might be expected, the Dragon is still angry with God's people. The great unseen war continues. In fact, Satan makes his greatest attack on the church just before Jesus comes "Then the dragon [the devil] was enraged at the woman [God's church] and

went off to make war against the rest of her offspring those who obey God's commandments and hold to the testimony of Jesus." Revelation 12:17.

This prophecy focuses on our day. Satan is enraged; he wages war on "the rest of" the woman's "offspring" God's present-day people. Notice their identifying marks:

These last-day believers "hold to the testimony of Jesus." Clinging faithfully to the pure doctrines of the word of God, they testify for Jesus through dynamic Christian living.

These last-day Christians are a people of prophecy. Receiving "the testimony of Jesus Christ" enabled John to write the book of Revelation (Revelation 1:1-3). The final group of believers receives a similar gift: direct testimonies from God through an earthly messenger. Their gift of prophecy focuses on God's revelation of their mission and their final destiny.

These last-day Christians are also identified as "those who obey God's commandments." They not only defend the integrity of the Ten Commandments, they also obey them. God's love in their hearts produces joyful obedience (Romans 5:5; 13-10). These last-day Christians follow the example of Christ and the early church in obeying the commandments of God. This greatly provokes the Dragon the Devil. And he wages war with "the rest of" the woman's "offspring" because they bear witness that love for god produces obedient disciples. As Jesus charged:

"If you love me, you will obey what I command." John 14:15.

The lives of these of these last-day Christians show that it's possible to love God with all our hearts and our fellow human beings as ourselves. According to Jesus, these qualities, love for God and love for people, sum up God's Ten Commandments (Matthew 22:35-40).

The fourth of those commandments asks us to observe Saturday, the seventh day of the week, as Sabbath. Since a love for Jesus has imbedded all ten of the commandments in their hearts, these last-day Christians are Sabbath-keepers.

The Sabbath is at the heart of Gog's final message to his people in Revelation, chapters 12, and 14:6-15. All the resources of heaven are arrayed behind the last-day Christians described in these chapters. A living Savior is their constant companion, and the Holy Spirit works to "strengthen them with power in the inner man." The Promise is sure. They will overcome Satan "by the blood of the lamb and by the word of their testimony" (Revelation 12:11).

Do you wish to be one of these last-day Christians who "obey God's command men and "hold to the testimony of Jesus"? Why not make that decision just now?

LESSON: TWENTY SIX
DOES GOD HAVE A SPECIAL MESSAGE FOR OUR DAY?

Ramon Uma Shankar was born a Brahmin. His elders t taught an early age

that the God, and that to realize his dimity he practice yoga and meditation. But as a teenager, Ramon began to wonder if he could really find God through the various idols worshipped in Hindu temples.

Ramon began examining the Bible and the claims of Christ. He had always respected Jesus for his humility, but now Ramon heard that this Jesus claimed to be the unique Son of God. And he noticed that many Christians seemed to have a peace that years of meditation failed to produce. Still, Ramon was determined to find truth in his own Hindu religion.

But then he saw a film on the life of Christ. For the first time he realized that Jesus had experienced suffering and fear as a human being. Previous to this he thought Jesus had somehow used his supernatural powers to escape the pain or crucifixion. But now, he couldn't explain the cross. He wondered: how did this Jesus go through such an ordeal for sinful men?

As Ramon continued to meditate on Christ's death, he was overwhelmed by such a demonstration of love. He decided to give up his coveted Brahmin status and turn his life over up his cover whelmed by such a demonstration of love. He decided to give up his coveted Brahmin status and turn his life over to Jesus, the Savior. In comparison with Christ's sacrificial love, Ramon said, "Everything else just fell to pieces."

This young Rahim in discovered the central truth of Christianity: Jesus, the Savior of the world.

WHICH RELIGION SAVES?

Jesus is the way the only way of salvation.
"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." Acts 4:12. (Unless otherwise noted, all Scriptural texts in the Discover guides are from the New International Version of the Bible [NIV].)

The Bible clearly teaches that we are lost in sin, and thus subject to sin's penalty: death (Romans 2:23). All have sinned (Romans 3:23), so all face death. And Jesus is the One the only One who can rescue us from sin's condemnation.

"Everyone who looks to the son and believes in him shall have eternal life, and I will raise him up at the last day." John 6:40.

There is only one true religion: "one Lord, one Faith, one baptism." Ephesians 4:5.

DOES GOD HAVE A SPECIAL MESSAGE FOR LAST-DAY CHRISTIANS?

Yes. This three fond message appears in Revelation 14:6-16. The percolation of messages given by these three angels climaxes with the second coming of Christ (Verses 14-16)

The First Angel's Message.

"Then I saw another angel [messenger] flying in midair, and he had the eternal gospel to proclaim to those who live on the earth to every nation, tribe, language and people. He said in a loud voice, 'Fear God and give him glory, because the hour of his Judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.' Revelation 14:6, 7."

Though Scripture dramatically portrays these three messages through the symbol of three angels, God's people are the messengers who actually deliver them to the world. They do not proclaim a new gospel, but "the eternal gospel" to the entire world "to every nation, tribe, language and people." "The eternal gospel" of Jesus is the same message of salvation that people in Old Testament times accepted "by faith" (Hebrews 3:16-19; 4:2; 11:1-40); the same teaching that Jesus himself proclaimed; the same gospel the disciples preached to conquer the world for Christ; the same gospel that has thundered down through the centuries of the Christian era.

The simple, saving gospel of Jesus Christ almost vanished from the church for more than a thousand years during the Dark Ages, but the Reformation revived t, and God's people preach it around the world today. The first angel proclaims this same gospel message, but it is give in a new setting a worldwide one for people living just before Jesus comes a second time.
Those who accept this message find themselves called to "fear God and give him glory [reflect his character]." They show the world God's character of dynamic witness. They offer a thrilling relation of what Go Can do through people filled with the Spirit of Christ.

When are these three angels' messages to be proclaimed throughout the world? When the hour of God's "judgment has come." Lesson 13 explains that Jesus began the work of his pre-advent Judgment in 1844. In that very year, 1844, Jesus inspired people all over the world to begin preaching the message of Revelation 14.

This message calls for us to "worship him who made the heavens, and the earth" (Revelation 14:7). God asks us to "remember the Sabbath day by keeping it holy" because "in six day the Lord made heavens and the earth" (Exodus 20:8-11). In 1844 when God was calling people back to worship him as the Creator. At this very time, those peaching the three angels' messages discovered the seventh-day Sabbath of God's word and began to keep it in honor of the Creator of heaven and earth.

The Second angel's Message.

"A second angel followed and said, 'Fallen! Fallen is Babylon the Great, which made all nations drink the maddening wine of her adulteries.' Revelation 14:8.

The second angel warns, "fallen is Babylon the Great." Revelation 17 depicts spiritual "Babylon" apostate Christianity as an immoral woman (Verse 5). She stands in contrast to the pure woman of Revelation 12 who represents the true Christian church. The woman who represents Babylon is a fallen woman who "made

all nations drink the maddening wine of her adulteries." The wine of face doctrine has permeated these adulterated forms of Christianity. The message of the second angel calls God's people to resist the false teachings of an apostate Christianity.

Babylon represents a mixture of many forms of apostate Christianity. She is so dangerous because she distorts the picture of God into caricatures: God as vengeful and demanding, or God as a sentimental grandparent who's too sweet to bother anyone about sin. A healthy church will present a balanced picture of all God's attributes and show how his Justice and mercy combine in the truth that God is love.
God calls people to "come out" of Babylon (Revelation 18:4), to reject unbiblical teachings, and follow Christ's teachings.

The Third Angel's Message. "A third angel followed them and said in a loud voice: 'If anyone worships the beast and his image and receives his mark on the forehead or on the hand, he, too, will drink of the wine of God's fur, which has been poured full strength into the cup of his wrath. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.' this calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus." Revelation 14:9-12.

The third angel's message divides the entire world into two groups. On one side stand the apostate Christians who "worship the beast and his image and receive his mark on the forehead or on the hand." On the other side stand those who reject the authority of the beast, "the saints who obey God's commandments and remain faithful to Jesus." Note the Contrast between the two opposing groups. Those who receive the mark of the beast are compromising worshipers who follow convenient man-made ideas and practices. The "saints" have as their distinguishing trains: "patient endurance," obedience to "God's commandments," and they "remain faithful to Jesus." After these threefold messages have been spread throughout the world, Jesus will come to "harvest" the saved:

"I Looked, and there before me was a white cloud, and seated on the cloud was one 'like a Son of man' with a crown of gold on his head and a sharp sickle in his hand. Then another angel come out of the temple and called in a loud voice to him who was sitting on the cloud, 'Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe.' So he who was seated on the cloud swung his sickle over the earth, and the earth was harvested." Revelation 14:14-16.

Have you admired a strong, stable Christian, marveled at his or her devotion, patience, and faith, and longed for a similar spiritual experience? God gave his special message for our day in Revelation 14 because it can produce just such an experience. As discussed in Lesson 25, Revelation 12:17 identifies last-day Christians as "those who obey God's commandments and hold to the testimony of Jesus." Revelation 14:12 describes this same group as "saints who obey God's commandments and remain faithful to Jesus." Let's summarize the characteristics of last-day Christians.

They "hold to the testimony of Jesus." Even when Satan vents his anger against them, they "remain faithful to Jesus." Their faith is not of their own making, it's a gift from God (Ephesians 2:8). God's last-day church see Christ more and more clearly in his true character and by grace through faith they become living monuments to the power of an indwelling Christ.

They "keep the faith of Jesus of Jesus" (Revelation 14:12, KJV). The faith that Jesus had, the faith that he taught, the faith that he lived, now fills their hearts. They not only have the truth, they "keep" the truth they follow it. To them religion is life, belief is correlated with practice, and faith is coupled with obedience. They live out "the faith of Jesus." They have discovered that the great teachings of the Bible, when applied to daily living, produce a dynamic Christian life. They have found that these great Bible truths awaken a love and devotion to Christ that satisfies every need and longing of the human heart.

They "obey God's commandments" the Ten Commandments, the moral law of God. They want above all else to obey God's every wish, his every command. They show their love to God and love to other people by following al the commandments of God, including the fourth commandment that directs us to worship our Creator by honoring Saturday, the seventh-day Sabbath.

They share the message of "the eternal gospel" throughout the world (Revelation 14:6). The gospel the grave so we can experience a saving relationship with him. Christ's last-day church has been calling people everywhere to come out of religious confusion and form a relationship with Jesus based solely on Bible truth.

They are driven by a sense of urgency because "the time to reap has come, for the harvest of the earth is ripe" (Revelation 14:15), and millions still haven't found Christ.

They are consumed by their God-given mission. Because "Babylon the Great" is fallen, they played with those still living in religious confusion, "Come out of her, my people" (Revelation 18:4). They desire to share their wonderful relationship with Christ and their happiness with everyone else.

All this and more unites the hearts of the millions of last-day Christians called out by the thre angels' messages. Their life of joy leads them to join the apostle John in extending this invitation to you: "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our Fellowship is with the Father and with his Son, Jesus Christ. We write this to make your joy complete." 1 John 1:3, 4, margin.

Through his Spirit and through his church, Jesus invites you also to come and surrender everything to him:

"The Spirit and the bride {church} say, 'Come!' And let him who hears say, 'Come!' Whoever is thirsty, let him come: and whoever wishes, left him take the free gift of the water of life." Revelation 22:17.

THE TWO HARVESTS The three angels' message culminate when Jesus returns to earth to harvest the saved of all time (Revelation 14:14-16). Jesus gathers al the saved and transports them to his "many mansions" in heaven (John 14:1-3, KJV). He abolishes for all time sin, sickness, misery, and death. The saints begin glorious new lives with him throughout eternity (Revelation 21:1-4).

Jesus will also "harvest" the wicked at his coming. "Another angel came out of the temple in heaven, and he too had a sharp sickle. Still another angel. Called in a loud voice to him who had the sharp sickle, 'Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe.' The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath. They were trampled in the winepress outside the City, and blood flowed out of the press." Revelation 14:17-20.

This will be a tragic time of final destruction, a very sorrowful event for Christ because he must destroy those who refuse to be saved. Jesus "is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9).

When Jesus comes to reap the harvest of earth, in which harvest will you be? Will you stand among the ripened grain with the redeemed of all ages (Revelation 14:13-16)? Or will you be among ripened grapes of wrath with the lost (verses 17-20)?

The issue is clearly set. On the one side, Jesus stands with outstretched nail-pierced hands, urging you to take your stand with the "saints who obey God's commandments and keep the faith of Jesus" (verse 12). On the other side are the voices of mere human beings, urging that obedience to the entire Bible and to all the commandments of God is not important.

The crowd in Pilate's judgment hall once faced a strikingly similar issue. On the one hand was Jesus, the divine-human God-man. On the other hand was Barabbas, a helpless man, unable to help himself or those in the crowd who witnessed that tragic scene. And yet when the commanding words of palate rang through the motley crowd, "which of the two shall I release unto you?" the multitude of voices thundered back in angry tones, "Barabbas!"
"What then," asked Pilate, "shall I do with Jesus, the so-called Christ?"
With one voice the crowd shouted, "Let him be crucified!"
And so Jesus, the innocent One, was crucified; and Barabbas, the guilty one, went free. (See Matthew 27:20-26.)

Whom do you choose today, Barabbas or Jesus? Do you choose it follow man-made ideas and teachings that are contrary to the commandments of God and contrary to the eternal gospel of Jesus? Or do you desire to "obey God's commandments and remain faithful to Jesus"? Remember, Jesus it the one who promises to send his holy Spirit to solve your every perplexity, to heal you every heartache, and to satisfy your every longing.

Salvation

WHAT DOES MEMBERSHIP MEAN?

The Holy Seed Church

THE JEWISH CALENDAR

NAME OF MONTH	CORRESPONDS WITH	NO. OF DAYS	MONTHS OF CIVIL YEAR	MONTHS OF SACRED YEARS (The official Calendar of Festivals)
Tishri (1 Kings 8:2)	September to October.	30	1st	7th Day of Atonement – 10th day Feast of Booths (Tabernacles) – 15th – 22nd day
Heshvan or bul (1 Kings 6:38)	October to November	29 or 30	2nd	8th
Kislev (Ezra 10:9)	November to December	29 or 30	3rd	9th Feast of Dedication of temple – 25th day (lasted 8 days)
Tebeth (Esther 2:16)	December to January	29	4th	10th
Shebat (Zechariah 1:7)	January to February	30	5th	11th
Adar (Ester 3:7)	February to March	29 or 30	6th	12th Feast of purim – 14th – 15th day
Nisan or Abib (Exodus 13:4)	March to April	30	7th	1st Passover – 14th to 21st day
Ivar or Zif (1 Kings 6:1)	April to May	29	8th	2nd
Sivan (Ester 8:8)	May - June	30	9th	3rd Feasts of Weeks (Pentecost) 7th day
Tammuz (Jeremiah 39:2)	June - July	29	10th	4th
AB (Numbers 33:38)	July – August	30	11th	5th
Elul (Nehemiah 6:15)	August - September	29	12th	6th

There are six fairly well defined seasons. They are mentioned in Genesis 8:22

1. Seed-time From the middle of October to the middle of December.
2. Winder From the middle of December to the middle of February.
3. Cold From the middle of February to the middle of April.
4. Harvest From the middle of April to the middle of June.
5. Summer From the middle of June to the middle of August.
6. Heat From the middle of August to the middle of October.

Hebrew months were 29 or 30 days each. Their years consisted of 12 lunar moths or of 354 ¼ day. There, about every three years (7 times in 19 years) the 13th moth, VEDOR (also called Second ADAR), is added between ADAR and NISAN. It is known as an "intercalary month."

A long time ago, a Roman jailer asked of the Apostle Paul the most important question that could ever be asked, "What must I do to be saved?" Paul answer was immediate, to the point clear, concise. He said. "Believe on the Lord Jesus Christ, and thou shalt be saved thy house" (Acts 16:30-31.) That's how simple that it actually is. A man named Nicodemus pretty much asked Jesus the same question. Jesus answered him by saying, "You must be born again." (John 3:1-8).

All ARE SINERS

The Bible tells us in Romans 3:23 that "All have sinned and come short of the Glory of God." That means that are sinners, actually born that way, in desperate need of the savior, the Lord Jesus Christ. In fact, there no exceptions to this. That means you and me, and all others for that matter.

Paul also said in Romans 6:23, "The wages of sin is death!" so, that means that unless something is done about this terrible situation, that all will be eternally lost. However, God did not leave things there. He loves us, every one of us. It is his Desire that "Not any should perish, but that all should come into repentance" (2 Peter 3:9).

WHAT DID GOD ABOUT THIS SITUATION?

The Scripture plainly says, "And God so loved the world (so loved sinners, and that means) that he gave his Only Begotten Son, that whoever believes on him shall not perish, but everlasting life" (John 3:16). What does that mean? Man as a sinner could not save himself. In other words, such was and is impossible; com-sequent, God literally become man, came into this world born of the Virgin Mary, and then Died on to pay the price for man's Redemption. As should obvious, the price was high. But thank God, it was everlastingly paid by Jesus Christ, that

"WHOSOEVER WILL, MAY COME AND TAKE THE WATER OF LIFE FREELY"

(Revelation 22:17).

WHAT DOES IT MEAN TO BELIEVE ON THE LORD JESUS CHRIST?

Going back to the Scripture which we quote in the Foreword of this booklet, Paul says: "If you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from dead, you shall be saved. For with the heart man believes unto Righteousness; and with the mouth, confession is made unto Salvation" (Romans 10:9-10).

To believe on the Lord Jesus Christ is more than just giving mental assent that he is the Son of God. Millions do that and aren't saved. When the Scripture speaks of one believing, it simply means that one accepts who Jesus is, which is the Son of God and what he has done, which refers to him dying on Calvary, in effect taking our place, in order that we might be saved. It means to accept him, and him Alone as your Saviors, resolving to make him the Lord of your life and to follow him with all of your heart, mind, soul, and strength as long as you live.

SUBTITUTIONS AND IDETIFICATION

As we have already stated, man being eternally lost and helpless to save himself, God had to provide a means of Salvation whereby sinful man could be made righteous. He did that by providing his Own Son gave his Life on Calvary, thereby paying the terrible price which we could we could not pay. That price was his Own Precious shed Blood.

He became our Substitute. What does that mean? It means he did for us what we could not.

WHAT MUST I DO BE SAVED?
"LORD JESUS CHRIST, AND BELIEVE IN MY HEART THAT GOD HAS RAISED HIM FROM THE DEAD."
"You have said in your word which cannot life, 'for whosoever shall call upon the name of the Lord shall be saved' (Romans 10:13)." "I have called upon your name exactly as you have said, and I believe that right now, I am saved."
If you have sincerely prayed these words, which I have written out for you and believed in your heart upon the Lord Jesus Christ, you are at this moment saved, and your name is written down in the Lamb's Book of life. Congratulations!

SOME THINKS YOU SHOULD NOW BEGIN TO DO
In the next few pages, I am going to give you same simple instructions that you should follow in order to live an overcoming, Christ than life. They are very important. You are now a "new creature in Christ Jesus" (2 Peter 5:17). As such you, you have the Divine nature within your heart, which is the Nature of God. Which means that the Holy Spirit actually now resides within your heart and life.

The entirety of your life is now going to be different. You have been cleansed from all sin and have embarked upon the greatest journey that one could cover undertake. A whole new world is about to upon up to you.

You now have something to live for, and something to which you can look forward, living for Jesus is the most exciting life that one could ever live, the most fulfilling, the most rewarding, and the most wonderful. There is absolutely nothing in the world that can compare with this which you have just received and which will never end.
But of course, Satan, the enemy of your soul, is not happy at about you giving your heart to Jesus Christ; consequently, he will do everything he can to cause you problems, even attempting to turn back. However, if will heed carefully the following instructions that we will gave, Satan will not be successful in pulling you back, and total Victory with be yours.

DAILY BIBLE STUDY
We are directed by the Word of God to study the Bible. Jesus said, in John 5:39, to

"search the Scriptures." Paul, writing under the inspiration of the Holy Spirit in 2Timothy, said, "Study (the Scriptures) to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of Truth" (2 Timothy 2:15). The only way that one can intellingtly divide the word of Truth, in order words, to know and understand sound Doctrine, is to know the word of God.

Jesus said, "Main shall not live by bread alone, but by every word that proceeded out of the mouth of God" (Matthew 4:4).

That means that as natural food in necessary for your physical well-being, likewise, the study and understanding of the word of God is necessary for your spiritual well-being. In other words, as much attention as you give to your three meals a day, you ought to give that much attention to the Word of God, and on a daily basis. As your natural food is necessary, so must be your spiritual food.

Everything that one want to know about God is found in the Bible. God has expended much time and energy over many years giving us his Word. He did it for our benefit, as should be obvious. However, He isn't going to inject that information into us. If we want to know God, to understand him, and to live for him, in other words, to live completely in harmony with him, we must read the instruction book actually to study it, which is the word of God.

When you were born as a little baby, someone poured milk into your system, and if they had not done so, you would have weakened and soon died. Nothing flourishes and grows without nourishment. And today, as a newborn (spiritually speaking), you must have nourishment if you are to stay alive spiritually, and flourish, and eventually grow into a mature person of strength and power and power in the power in the Lord. They Holy Bible is that nourishment. It is wonderfully conceived to afford both milk to the newborn, and meat to the more advanced.

Do for ourselves. There was a terrible sin debt owing due to man's fallen condition. As stated, that refers to every single human being, none excepted. With no way to save ourselves, God had to provide a savior, which he did. It was done simply because he loves us so much (John 3:16).

Jesus being the substitute, if we identify with him, which means to accept what he did at Calvary's cross on our behalf, we will be saved. It is that simple!

He became our substitute, and upon our identification with Eternal life (Romans 6:23).

FAITH AND NOT WORKS

The only and thing required to obtain this glorious and wonderful salvation is to simply believe on Christ, exactly as Paul said, which means to have Faith in him.

What does that mean?

It is actually very simple. The Lord made it this way in order that all may have equal opportunity. It simply means that you believe or have faith in what he did, and accept it for yourself on a personal basis. That's all that God requires. But of course,

to believe and have faith, even as we have already said, means to accept the Lord as your Savior and, as well, to make him the Lord of your life.

First of all, man must understand that he is a sinner. That includes al (Romans 3:23). As such, he needs a Savior. There is only one savior, only one who has paid the price for man's Redemption, and that savior is the lord Jesus Christ. In other words, if one does not accept Christ, one cannot be saved.

Millions attempt to earn their Salvation in many and varied ways other than accepting Christ. Or else they attempt to become saved by accepting Christ as well as adding other things to Christ.

The Scripture says: "FOR BY GRACE ARE YOU SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD: NOT OF WORKS, LEST ANYMAN SHOULD BOAST" (Ephesians 2:8-9).

That means the Church cannot save you, and neither can water baptism save you, or anything else for that matter, as important as those things may be in their own way are saved by being baptized in water, or joining a Church, or performing good works, etc.

While those things may be important in their own right, they have absolutely nothing to do with one being saved. One is saved simply by trusting Jesus Christ, even as we have already said.
That means that one can be saved anywhere: in Church, on the street corner, watching a Christian Telecast, listening to a Christian radio Program, or even reading this Booklet. Where one is doesn't matter. It is what one believes that really counts.
The moment that one confesses the Lord with one's mouth, and believes in one's heart, and does so truly, at that moment, and wherever you may be, you are saved. As we have stated several times, it is just that simple.

Incidentally, when the Jailer asked Paul the question, "What must I do to be saved?", he was actually at that time in the jail with Paul and Silas. Every evidence is that he at that moment, in that jail, believed on the Lord Jesus Christ, and was instantly saved (Acts 16:27-34).

IT IS TIME NOW!
In fact, if you have not already given your heart and life to Jesus Christ, it is time that you do so, and actually it can be done this very moment. I am going to ask you to read these words below, and actually say them out loud. As well, I am going to ask you to believe them with all of your heart, and if you will do so, you will be instantly saved. Please say them with me as you read:

"DEAR GOD IN HEAVEN, I COME TO YOU TODAY AS A LOT SINNER."
"I AM ASKING YOU THAT YOU SAVE MY SOUL AND CLEANSE FROM ALL SIN."
"I REALIZE IN MY HEART MY NEED OF SALVATION, WHICH CAN ONLY COME THROUGH JESUS CHRIST."

"I AM ACCEPTING CHRIST INTO MY HEART AND WHAT HE DID ON THE CROSS IN ORDER TO PURCHASE MY REDEMPTION."
"IN OBEDIENCE TO YOUR WORD, I CONFESS WITH MY MOUTH THE
God in his infinite Wisdom designed one Book capable of astounding and delighting the newest convert, while absorbing and stimulating the most seasoned Believer in Christ. It is truly, of all things in this world, "all things to all men." The psalmist said, "Thy word is a lamp unto my feet, and a light unto my part" (Psalm 119:105). I n fact, the word of God in the only true light and the only true Lamp that's in the world today.
You should start studying the Bible, beginning with Genesis and read it all the way through, exactly as you would read any other book. Admittedly, there are some things difficult to understand, especially for one who has just given his heart to the Lord; however, if you will ask the Lord to help you understand his word, he will surely do so. The Psalmist also said, "I have not departed from thy Judgment: for thou hast taught me" (Psalms 119:102).

As we've already stated, you now have the Holy Spirit living in your heart and life, and he will teach you how to understand the word if you will only ask for his help.

SOME THINGS THAT WILL HELP YOU.

I am going to encourage you to avail yourself of the opportunity of securing our commentaries written on the Bible, which will help you understand the word of God and, as well, to secure our other Teaching material, which is available on almost every subject in the word of God.
If you will write for a catalog, we will send you one instantly, which will give you all the information you need respecting these various different Bible Study Helps.

YOUR PRAYER LIFE

From the moment you accepted Christ as your Savior, your life has been charged. You have experienced a joy and peace which the cares of the word cannot take away. This "blessed assurance" was given to you as a free gift from god. Without doubt, you feel the compulsion to thank him for

what he has done for you. It is completely fitting that you should feel this way.
In order to properly thank him, which we should do constantly, we must develop a daily time of Bible Study. Prayer is communication with God. It is for the following:

1) Praise: As stated, we should praise the Lord, which means to thank him for what he has done for us. The more we live for the Lord, the more we will realize the worth of our Salvation, and the more we will want to thank him for that. 2) Communion: Prayer is one or the greatest ways to communicate with God. What a blessing to be able to talk directly to your Heavenly Father. As well, during times of prayer, the Lord will also speak to your heart, giving you leading and direction.

3) Petition: we are admonished to ask the Lord for the things that we need. He, as our Heavenly Father, desires to do good things for us. However, we must remember that it is his will which we seek, and not our personal will. Consequently, all the things we ask him for whatever it is we need, should always be done with the idea in mind, that we want his will and not ours. Please read the followings Scriptures carefully (Matthew 18:18-19; Mark 11:24; Luke 11:9-10; John 14:13-14; 15:7).

THE BAPTISM WITH THE HOLY SPIRIT

Now that you are saved, you should ask the Lord to baptize you with the Holy Spirit (Acts 2:4). While it is certainly true that the Holy Spirit came into your heart and life the moment of your salvation, still he now wishes to endue you with power from on high. Consequently, Jesus told all of his followers immediately before his Ascension, that they should "wait for the promise of the father" (Acts 1:4). He was speaking of being "Baptized with the Holy Spirit" (Acts 1:5).

You must understand that there is a great difference in being "born of the Spirit" than being "Baptized with the Spirit." They are two different works altogether.

To be "born of the Spirit" is that which took place at you is your conversion, as the Holy Spirit brought you to Christ to Christ to Christ and performed the work of regeneration within your heart and life. To be "Baptized with the Spirit" is in order that you may have power with God (Acts 1:8). Every Believer should ask the Lord to fill them with the Holy Spirit and expect to receive (Luke 11:13).

THE SING OF BEING FILLED WITH THE SPIRIT

Once one is baptized with the Holy Spirit, many things will transpire in our heart and life. In other words, there will be many telltale signs that we have been filled. However, the initial physical evidence that one has been Baptized with the Holy Spirit, is that they will speak with other Tongues as the Spirit of God gives the utterance (Acts 2:4; 10:45-46; 19:1-7). There is nothing Bible which suggests that this awesome indwelling power of the Holy Spirit has been declared unavailable in our day. We know there are literally millions of committed, fruitful, effective Christians, who give all the credit for their effectiveness to the experience of having been Baptized with the Holy Spirit, with the evidence of speaking with other Tongues. In fact, for you to be what you ought to be in Christ, the Baptism with the Holy Spirit is an absolute necessity.

Jesus died on Calvary that men may be saved. The great salvation process includes the Holy Spirit taking up abode within our heart and lives. Every Christian needs him desperately. And to be sure. And to be sure, his full potential cannot be realized, unless we go on and be Baptized with the Holy Spirit, which as stated, will always be accompanied by the speaking with always be accompanied by the speaking with other Tongues as the Spirit of God gives the utterance (Acts 2:4).

He is our "Helper," and well, "guides us into all truth" (John 16:7-15).

WATER BAPTISM

What is the significance of Baptism? Haven't we by confessing Christ with our mouths, done everything the Bible tells us to do to insure salvation? Is there any reason we should go further in providing the fact of our conversion? In truth, there are several reasons for water baptism. First for all, Jesus set example set the example for us by being baptized in water. He did it to "fulfill all Righteousness" (Matthew 3:13-15).

Water Baptism signifies the Death, Burial, and Resurrection of the Lord Jesus Christ. Hence, when he was baptized in water, his signified that which he would do in order to secure our salvation. We likewise are to be baptized in water, as a public proclamation or our submission to God, and acceptance of the Lord Jesus Christ, as our Savior. Water Baptism does not save us, or contribute anything toward our salvation, but is rather a sign that we have already been saved, which we wish to declare to the entirely of the world. In fact, water Baptism is the great symbol that one has his given his heart and life to Jesus Christ. As well, it typifies our death to the old life, with all that was ugly and ungodly being Burien, and us being resurrected into a new life in Christ Jesus. That's the reason that water Baptism is by immersion. It signifies the old man being buried, and the new man being raised in newness of life (Romans 6:4).

THE WILL OF GOD FOR YOUR LIFE

Now that you have become a child of God, the Lord has a perfect will for your life. In other words, you are very important in the Kingdom of God, and the Lord will treat you accordingly. Inasmuch as you have given your heart and life to him, he will now open up the kingdom God to you, and your place in that Kingdom (John 3:3). In fact, one of the great works of the Holy Spirit in your heart and life, is to bring about "the will of God" for you (Romans 8:27). In other words, the idea is that your will be

swallowed up in the will of God, which is the most wonderful, fulfilling life there could cover be. If you will allow the Holy Spirit to have his ways within your life, he will bring about the will of God help you to walk in that will, doing what the lord wants you to do.

Actually, the Lord has a perfect will for every believer and that means you. What he has for you, cannot be done by will for every Believer and that means you. What he has for you, cannot be done by anyone else. So you are to seek the will of God, and you will find beautifully and wondrously, the Holy Spirit making Jesus more and real in your heart, and bringing you to the place in which God desires that that you be. Isn't that wonderful to have such help, and above all, to such leading and guidance (John 16:13-15).

FAITH IN THE CROSS OF CHRIST

As a new Believers you were saved by putting your Faith in Christ and what he did by prayer the price for your Redemption on the Cross (John 3:16). However, not only is Faith in the Cross necessary for Salvation, it is necessary, as well, that you continue to have Faith in the Cross even on a daily basis, which will guarantee you Victory in your everyday life. This is the answer for Victory over cigarettes, alcohol, drugs, uncontrollable temper, depression, gambling, jealousy, envy, greed, every type of immorality, and in fact, every problem that besets humanity (1 Corinthians 2:2).

As the Believer constantly exhibits Faith in the Cross and should do so forever, the Holy Spirit then provides all the help necessary, in order for Victory to be had in every capacity (John 14:16-17). In fact, there is no reason why any Christian should be dominated by any type of sin whatsoever. If Faith in the Cross is exhibited, the Holy Spirit will always guarantee Victory for the Believer. The key is the Cross, because it is through the Cross that the Holy Spirit works (Galatians 6:14).

CHURCH ATTENDANCE

The Church is the Body of Christ, not a particular building by the side of the road. Actually you are now a part of that Body, and Jesus Christ is its Head. So, if at all possible, it is very important that you join us The Holy Seed Church or find a good Church to attend near you.

The following is what should be taught and preached in the Church:
1) Salvation through the Blood of Jesus Christ should be preached. Any Church teaching salvation by any means other than the shed Blood of Jesus Christ, in other words, what the Lord did on Calvary's Cross, in order to redeem humanity, is promoting something contrary to the word of God (Matthew 26:28; Acts 20:28; Colossians 1:20; Hebrews 9:22; 1 Peter 1:18-19).

2) The Church should teach the Baptism with the Holy Spirit, with the evidence of speaking with other Tongues, which is available to all Believers, and is received after conversion (Isaiah 28:11-12; Acts 2:4; 10:45-46: 19:6; 1 Corinthians 14:4-5, 14-18).
3) A victorious, overcoming Christian life should be preached (Romans 6:11; 1 Corinthians

THE HOLY SPIRIT BAPTISM

The following will help as it regards the Baptism with the Holy Spirit.
1) A person must accept Jesus Christ as Savior before he can experience the Baptism with the Holy Spirit. (John 14:17)
2) The Baptism with the Holy Spirit is an experience separate and apart from the initial Salvation experience, and is always received after one is saved. After the individual is saved, he is to ask the Lord to baptize him with the Spirit. (Luke 11:13)

3) We cannot we cannot merit or deserve the Baptism with the Holy Spirit. It is a gift. Peter spoke of receiving the Gift of the Holy Spirit (Acts 2:38). Jesus said: "If you then, being evil, know how to give to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them who ask Him?" (Luke 11:13)

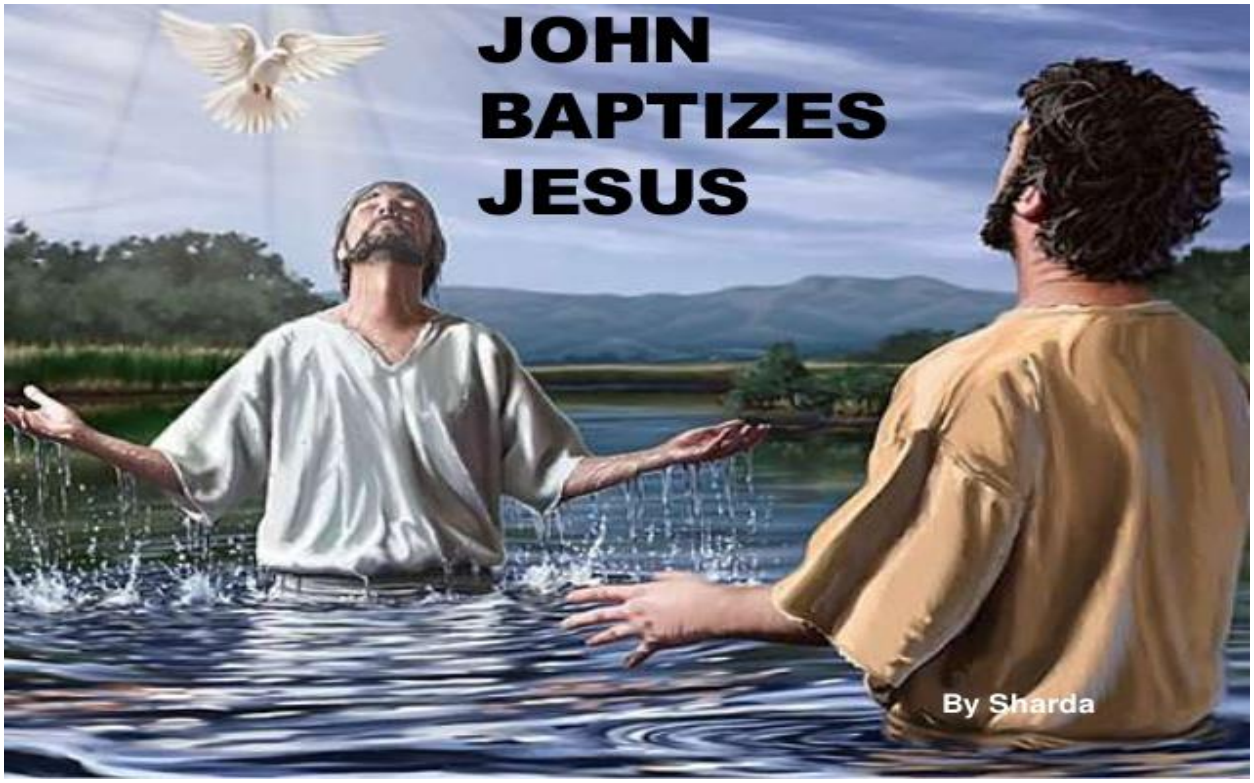
4) All Believers are commanded by Jesus Christ to receive. (Acts 1:4-5)

5) When one is baptized with the Spirit, always and without exception, he will speak with other tongues as the Spirit of God gives the utterance. There are no exceptions to this. In fact, speaking with other tongues is the initial, physical evidence, that one has been baptized with the Holy Spirit. (Acts 2:4; 10:44-46; 11:15-17; 19:2, 6; 1 Corinthians 14:39).

6) The recipient of the Holy Spirit will then find that worshiping and praying in tongues will become a part of his devotion to God, and will be greatly restful and refreshing. (Isaiah 28:12; 1 Corinthians 14:4)

7) The Holy Spirit Baptism is for all. Anyone and everyone who in saved should be Baptized with the Spirit. There are no exceptions. (Joel 2:28-29)

8) After you have been baptized with the Holy Spirit, you are to understand that the Spirit works within you according to your Faith in the Cross of Christ. In other words, what Jesus did at the Cross provides the parameters in which Holy Spirit works; consequently, you as a Believer, are to register Faith in the Cross of Christ at all times, which gives the Holy Spirit latitude within your life. (Romans 8:1-2)



SCRIPTURES ON THE HOLY SPIRIT BAPTISM

"For with stammering lips and another tongue will he speak to this people? To whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the refreshing." (Isaiah 28:11-12). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." (Matthew 3:11).

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:5) "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Holy Spirit gave them utterance." (Acts 2:4)

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for tem, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the lord Jesus.) Then laid they their hands on them, and they received Holy Ghost." (Acts 8:14-17)

"While peter yet Speke these words, the Holy Ghost fell on all them which heart the word. And they of the circumcision which believed were astonished, as many as came with peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. (Acts 10:44-46)

"And as I began to speak, the Holy Ghost fell on the, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave

them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I , that could withstand God?" (Acts 11:15-17)

"He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heart whether there be any Holy Ghost. And when Paul had laid his hands upon them, the holy Ghost came on them: and they spoke with tongues, and prophesied." (Acts 19:2, 6)

"Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues." (Corinthians 14:39)
"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." (Jude vs. 20)

THE CROSS, YOUR FAITH, AND THE HOLY SPIRIT

As the word of God bears it out throughout its entirety, God has provided only one solution for sinful, hurting humanity. That solution is "Jesus Christ and him Crucifer" (John 3:16; 1 Corinthians 1:18, 23; 2:2; Colossians 2:14-15). The Cross is the means, and the only means, and the only means, by which the sinner can be saved, and as well, the only means by with the Christian can walk in victory.

Most of the church readily understands the Cross as it regards the initial Salvation experience, but has little knowledge whatsoever as it regards the part the Cross plays in the victory of the Saint.

For lack of space I will have to be brief; however, the following information will be helpful:

THE CROSS

In the preceding article, I have dealt with Saltation for the sinner, so I will devote this section entirely to the solution of problems which all Christians face at one time or the other.
Every Christian must understand, that every single problem that faces humanity,

was addressed by Jesus at the cross (Colossians 2:14-15). This means that for every problem, the Christian should be directed to the Cross. He must understand that the solution is found there, and found only there.

The Lord gave to the Apostle Paul the meaning of the New Covenant, which pertains to what Jesus did for us at the Cross. So in effect, the meaning of the New Covenant is the meaning of the Cross.

In Romans Chapter 6, we are told as it regards the crucixion of Christ, who incidentally suffered as our Substitute, that we actually died with in his Crucifixion, were buried with him, and were raised him in "newness of life" (Romans 6:3-5). Of course we were not there as is obvious; however, upon faith being evidenced in Christ when we were initially saved, in Mind of God, this is actually what happened. We were literally "baptized into his death" (Roman 6:3). No, this is not speaking of water Baptism, which is actually a symbol of this of which we speak, but rather the actual Crucifixion of Christ.

After becoming a Christian, all the days of our lives, we are to continue to look to the Cross as the source of all victory. Actually, the very meaning of the crucifixion pertains to something that happened in the distant past, but which has continuing results, and in fact, results which will never be discontinued.

We are not speaking of putting Jesus back on a Cross, or us getting on a Cross either. In fact, Jesus is now seated by the Right hand of the Father, and in spirit, we actually seated with him (Ephesians 2:6; Hebrews 1:3). We are Speaking of the believer continuing to receive the benefits of the Cross, and to do so forever (Hebrews 13:20).

So the Believer is to understand, that the Source or all that he needs, is found entirely in the cross, and only in the Cross. Unfortunately, most Christians haven't been taught this, and they look elsewhere for help. Let the reader understand, that when we think of Christ we are not to think of him apart from the Cross. That's why Paul kept using the phrase "in Christ," or one of its derivatives such as "in Him," over and over. The phrase refers to what Jesus did at the Cross.

Unfortunately, many Christians are not actually serving the Jesus Christ of the Bible, but rather "another Jesus." This refers to the fact that they are looking to a Jesus other than the Cross. Hence Paul said: "For if he that cometh preached another Jesus, whom we have not preached, or if you receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him" (2 Corinthians 11:4). Let the Reader understand, that if it's not Jesus and him crucified, then pure and simple it's "another Jesus," who is projected by "another spirit," which means it's not the holy Spirit, which amounts to "another gospel." The Gospel of Christ is "Jesus Crist and him crucified" (1 Corinthians 2:2).

THE CROSS, YOU FAITH, AND THE HOLY SPIRIT

That's why Paul also said: "But God forbid that I Should glory (boast), save in the

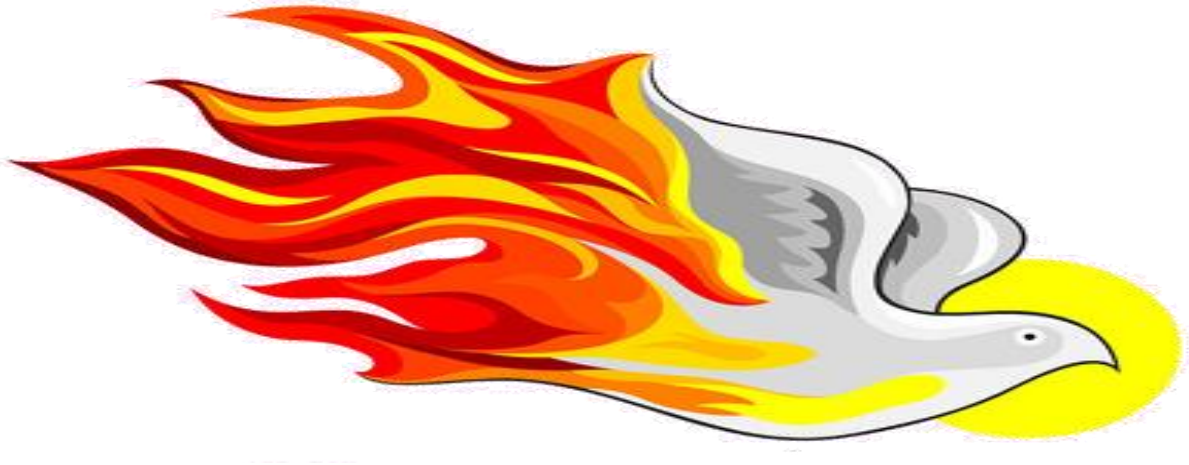
Cross of our Lord Jesus Christ, by whom the world is Crucified unto me, and I unto the world" (Galatian 6:14).

FAITH

Understanding what we've just said the Cross of Christ must always and without exception, be the object of faith as it regards the Child of God. His is very, very important! Paul devoted the entirety of Chapters 4 and 5 of Romans to these principles. He said: "who (Christ) was delivered (the Crucifixion) for our offences by whom also we have access by faith into this Grace" (Romans 4:25-5:2).

While it is Faith that God always honors, and every Christian understands that, when more particular, faith in they do not unto understand the Cross as the source of all their needs being met, able that they must ever have faith in the cross. This is the only type of faith that God will honor. The reasons that most Christian get into trouble some Christians get into trouble in some way is because they do not understand the crosses the source of all their need being source of all their needs being met, and that they must ever have faith in this fished word of Christ. Thant's why Paul also said "For by grace are ye saved through faith; and that not of yourselves: it is the Gift of God: not of works, lest any should boast" EPHESIANS 2:8-9).

As we were saved by faith; however, Paul is speaking of Faith In the cross of Crist, and Faith in the Cross exclusive (Ephesians 2:13).



THE HOLY SPIRIT

The Believer must understand, that the power of sin so great, that no individual that the power of is sin is so great, that no individual on earth, the strongest Christian can overcome this monster within his own strength and ability. While it is true that every single Believers has the Holy Spirit, and more particular, all Believers should as well, be Baptized with the Holy Spirit, which gives even more power; still, the work the Holy Spirit within hearts and lives is not automatic. Let's first of all look at how he works.

The Spirit of God doesn't demand much of us, but he does demand we have faith in the cross of Jesus (John 16:13-14). Listen to what Paul said"

"For the law (this is a law by which the spirit works) of the spirit (Holy Spirit) of Life the Holy Spirit guarantees all the life that comes from Christ as a result of the cross) in Jesus Christ (what did at the cross) has made me from the law of sin and death" (Roman 8:2).

The reason that the Christian is in trouble in the first place, is because he doesn't understand how the spirit works. He needs the spirit's help, and needs it greatly; however, if we evidence faith in anything else other than the cross of Crist as it regards our victory, the Holy Spirit simply will not help us. In fact that is "the law."

If we function within this "law, "which is actually "the law of the Spirit of life in Christ Jesus," which refers to what Christ did at the cross, which means that the cross must did at the cross, which means that the cross must ever be the object of our faith then we will walk in victory.

In Romans Chapter 8 and elsewhere, Paul constantly mentions "the flesh." What is he talking about? He is speaking of the Christian's ability and strength outside of the Holy Spirit. He is in effect saying, if we try to life this life by trusting in our own strength, i.e., "the flesh," we will fail and fail every time. Actually that's what he means by "walking after the flesh" (Roman 8:1). To make it simpler, walking after the flesh is trusting in anything other than the cross of Christ.

"Walking after the Spirit," is placing our faith and trust in the Cross of Christ (Romans 8:1-2)

VICTORY AND RESTORATION

If the Christ is having problems in any capacity as it regards the world, the flesh, and the Devil, he is to be pointed toward the cross, making the Cross the object his faith, which will insure the help Holy Spirit. If the Christian has failed miserably, which requires restoration, he is to be told why he failed, which means the he placed his faith in something else other than the Cross, which then means he was attempting to live this Christian life only by his own efforts and strength, which are always woefully insufficient.

He is to then be told that everything he needs is in the cross, and he must get his faith back in the cross, which, which will insure the help of the Holy Spirit. This true, Biblical restoration (Galatians 6:1-6).

For a complete of this all-important subject, the Bible says, " But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. Romans 10:8-13 KJV" please see our Commentaries on Romans, Galatians, Ephesians, Philippians and Colossians. "For sin shall not have dominion over you: for you are not under law, but under Grace" (Romans 6:14).

VISITORS

I welcome you all to feel free before your Lord as you as you join us to fellowship together in prayers. I request you to remain humble in order to follows how prayers are being conducted. There are the chosen servants of God who will assist you in prayers, remember where you have come from, what you have passed through, they didn't cause is to happen to you, instead understand that that they are telling you is a revelation from God. For this reason, you should be cooperative, avoid complaining, murmuring, Gosping and enmity {Galatians 5:16-26.}

According to our procedures, when you enter into the church, please switch off your phone or put it on silent made of on voice mail. For any recording, you must ask for permission before you start recording. You must also take part in prayers not sitting idle and know that blessing do not come fully unless you submit yourself into prayers - Matthew 7:7. Anything you see or notice during service or in prayers, you are requested to ask before you have the church, because you are not aware so that that you can understand your Prayers. In case of the occurrence of anything you will be liable because you did not ask.

Department of church Ministries
Church Members and Our Visitors

I would like to share with you this opportunity for the message of peace love and unity. To all our visitors, church members, attending our prayers each and every and every day; please be patient as you wait for your time to come to be served by our Pastor or Prophet. While you are waiting for your turn, please stop murmuring underground asking people who are not concerned. You must be attentive to the Pastors or prophet leading the church service and make sure you finish with him or her. Do not extend matters to the next person because all prophecy will be conducted in the church not through phones only prayers will be offered on phone.

Remember sisters or brothers, you may have passed through difficulty, people taking about you, don't allow yourself to listen to their conversations, instead release you heart to you Lord as you are being led by the pastor or prophet because what you are being told is personal. Remember you may be served by a private in the church and not outside the church during church service and not after church service in order to avoid being misled by foolish prophet giving false prophecy. Ezekiel 13:1-23.

As you have come, brother and sister, remember you have set your heart to God, you to know that there are three things you need to understand. First things has already passed, second things are happening now and last things are coming in the future. Many be you have seen them come, or heard them from someone else therefore all your problems are going to be solved by God himself, because he says, "as you come with all the stumbling block of his inquity before his face, and come to the to the prophet, I the Lord will answer him that come according to multitude of his idols." Ezekiel 14:4-5. Many people died because of hiding their sins instead of repenting. In Hosea 4:6, God Says "My people are destroyed for lack of Knowledge because though hast rejected knowledge, I will also reject thee, that thou shall be

no priest to me: seeing thou hast forgotten the law of God. I will also forget thy children. James Version).

There is nothing that can be hidden from God; everything in all creation is exposed and lies open before his eyes. And it is to Him that we must all give an account of ourselves. Hebrews 4:11-13. "Every word of God his pure, he is shield unto them that put their trust in him. Add thou not unto his word lest he reprove these, and thou be found a liar." Proverbs 30:5-6. "But we must test ourselves to the Law and to the testimony; If they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Because all scripture is inspired by God and is useful for teaching the truth, ruking error, correcting faults and giving instructions for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed.2 Timothy 3:16-17. Romans 10:8-13. "But whosoever shall call upon then the name of the Lord shall be saved." Remember that you can book appointments with the General Secretary of the church and make sure you confirm the day and date when you will meet the Apostle before you come.

Thank you for your coming as you have fellowshipped with us, be strong and have good courage as you move forward facing the unfolding future to be blessed.

OPEN YOUR BIBLE: ENTER THE GATEWAY OF GOD

The Bible

"The Bible is a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God." The BIBLE is a unique book (Psalm 119:129): Because of its Authorship (2nd Peter 1:21).

It has 40 writers some of whom were scholars (Paul), leaders (Moses), prime Ministers (Daniel), priests (Ezekiel), fishermen (Peter), all whom claim their message came from God.

Because of its divinity (2nd Timothy 3:16, 17).

The Scriptures are not the result of dictation, with the lips of God on one end and the ear of the writer on the other. The written authoritative revelation was "expressed in the language of men." Because of its UNITY and ARRNGEMENT (Luke 24:44).

The Old and New Testament are divided:
LAW: Genesis to Deuteronomy.
GOSPELS: Matthew to John.
HISTRORY: Joshua to Job.
HISTRORY: Acts of the Apostles.
WISDOM: Psalms to Ecclesiastes.
THEOLOGY AND ETHICS: Romans to Jude.
PROPHETS: Isaiah to Malachi.
PROPHECY: Revelation.
"The New Testament is the Old Testament concealed;
The Old Testament is the New Testament revealed."

Because of its POWER (Hebrews 4:12; Luke 8:11).
It contains dynamic creative activity. As in the "old" creation (Psalm 33:9; 2nd Peter 3:5). As in the "new" creation 1st Corinthians 5:19; 1st Peter 1:23). It saves those who believe (1st Corinthians 1:21; 2nd Thessalonian 2:13). By it miracles are wrought (Matthew 8:3, 8, 16, 26, 32; 9:6).

Because of its Benefits (Psalm 119:105).
It offers protection (Psalm 119:11).
It makes one wise (Psalm 119:99, 130).
It sustains (Luke 4:4; 1st John 1:14). It makes one strong in the battle with sin (Ephesian 6:12-17). Because of its THEME (John 5:39).
"The whole Bible is a manifestation of Christ"
Old Testament his life and work:
Birth (Isaiah 9:6; Micah 5:2);
Atonement (Isaiah 53:5-12); Death (Psalm, 22:16-18);
Resurrection (Psalm 16:10; Isaiah 53:10);
Chronology (Dan 9:27).
New Testament The GOSPELS records of his life and teachings.
The Acts testify to the power of his preaching.
The Epistles apply and interpret his teaching.
The Book of Revelation envisages his triumph.

Because of its indestructibility (Isaiah 40:8; 1st Peter 1:23; Luke 16:17).
"Seize its principles and abide in them;
Study its prophecies and wait for them.
Learn its promises and lean on them;
Power its principles and obey them." –Anonymous.

SALVATION

"The hands of Christ seem very frail, for they were broken by a nail. But only they reach Heaven at last. Whom these frail, broken hands hold fast."
Three realities of life that Necessitate Salvation:
The reality of sin (Romans 6:23; John 1:8). The reality that man cannot save himself (Job 14:4; Matthew 16:25, 26).
The inescapability of eternal death without intervention (Ezekiel 18:4, 20).
Five Principles of Salvation:
The Cross is central: if no penalty is paid there is no salvation. (Isaiah 53:5, 6; 1st Peter 2:24; 1st John 2:2; 2nd Corinthians 5:21; Romans 5:6, 8).
The cross makes forgiveness possible. (John 3:17, 18; Romans 4:5; Colossian 1:13; 14; Romans 8:1, 2; Psalm 32:1, 2).

Note: 3 terms:
Justification;
1. Imputation of righteousness;
2. Forgiveness (means a "cancellation of an obligation").

The cross makes it possible for Christ's righteousness to count for us. (Romans 4:3, 22-25; Galatians 3:1-14; 1st Corinthians 1:30).

The cross makes Christ's righteousness available through the available through the Holy Spirit. (Romans 5:1-5; 8:9, 10; 1st Corinthian 1:4, 5; 2nd Corinthian 8:1, 2; Galatians 2:9; 2nd Timothy 2:1).

The Cross of Christ gives powers power to obey the law.(Romans 8:8, 4; 5:17).
So, what must be done to secure salvation? (Acts 16:30).
Four steps to Salvation:

1. Belief (Acts 16:31; Mark 16:16).
2. "He does not believe that does not live according to his belief."
3. Confession (1 John 4:7).
4. "The recognition of sin is the beginning of salvation."

Repentance (Psalm 38:18; Acts 20 21; 2nd Corinthian 7:10; Luke 13:3).
"To do it no more is true repentance."
Obedience (Hebrews 5:9; John 14:13).
The two blessings of Salvation:
The assurance of peace (Psalm 119:165; Romans 5:1; 1st Corinthians 7:15; 2nd Timothy 2:22).
"I could not live in peace if I put the shadow of one sin between myself and God."
The Promise of a life that measures with the life of God (John 3:16; 6:47).
"O saving Victim, opening wide. The gate of heaven to man below. Our foes press hard on every side. Thin and aid supply, thy strength bestow."

EVANGELISM A WORLD OF CONSTANT CHANGE

The Holy Seed Church Advenemphasis in cities. At this time, we were few in number; only one The Holy Seed Church member for every 8.6 million inhabitants of the world, however we faced a great challenge to fulfill the mission that God had placed in our hands. To facilitate the understanding of our task, the General Conference began to publish an annual report regarding the mission in the cities that lasted from 2007 to 2018. In 2014, the report indicated 28 churches missionary join together already in progress, involving 187 Layman from different denominational employees and 320 volunteers.

The Holy Seed Church member for every 8.6 million inhabitants emphasis on the work in the cities and insisted, in a clear manner, that The Holy Seed Church was committing ourselves for this mission. More than 2017 years have already gone by since Jesus commission her strong convocations, appeals for his people.

A WORD OF ENGARAGMENT PROPHECY TOWARDS THE CHURCH

Prayer for alder
To give all tithe and special offerings
To have special prayer for three day prayer
There are people having secretes in the Church they to reviled them.
There people who stand against the blessings to spoil to church
God is opening the way for the church to grow
All church members and visitors must unite together as the one vision
All church leaders must walk in footsteps of Jesus Christ as commanded by God (Matthew 28:11-20)

The church must have restorations from the begging and obey God Meaning they need to stay Holy as they father in heaven is God (Matthew 4:47) Message represent by Servant of God Bishop Musa Lamu 11/2018

The church God has open the way for prosperity to as development through funding of each the government standing against six hundred millions {600,000,000} so the church members they need to prayer to remove all spirits of controversy by pastor Samuel Buluma 24/11/2018

CHURCH PLANTING IN THE CONTEXT OF BIG CITIES

The deliberate planting of new church is based on the Bible and in Spirit of Prophecy. In texts like John 1:2 and 3:10, god tells the Prophet: "Arise, go to Nineveh." In Genesis 4:17 it is imaginable to see the first city that was established by Cain as an act of his rebelliousness against God. God's original plan was that people were not to concentrate in just one place, due to the evil that was there, but to go out to evangelize the big cities.

Another example comes from the cities of Sodom and Gomorrah. This region had been literally affected by evil practices, even in the family of devout man named lot. Nowadays, the mission is to enter big cities for the proclamation of biblical truths. This is the moment in time were The Holy Seed Church should play their part without hesitation. This is the time to present gospel of without hesitation. This is the time to present the gospel of salvation to those places. And the best way to do it is establishing centers of influence to plant new Churches.

In order to reach big cities within the context of planting of new churches, the strategy includes the following:

Training: To train churches already existing in big cities, to get to know and to work wisely with postmodern and secularized minds.

Small Groups: To have small groups, deliberately established for church planting, as the foundation for planting new churches.
Urban evangelism: To organize series of public urban evangelism, having small groups as the foundation considering the secularized and postmodern thinking.
Mother Churches: To strengthen the already existing churches so that they can become generators of new churches, transplanting members who live in those neighborhoods to new places where they can start a new church.

The church planting theory, according to specialists such as Pastor Eugene Makokha, is successful as long as the new congregation can be financially self-sufficient, has a consolidated leadership, and a clear missionary focus. For this reason investing resources in those centers of influence is a great priority for the global The Holy Seed Church. Apart from the financial resources invested to build new churches, there is also investment for training; organization of small Groups, biblical classes, and missionary couple which will give support to the preparation of new leaders.

THE HOLY WORSHIPING

It is quite easy to get a holier than thou attitude. It is even easier to say "woe is you" when we see some of the horrible things happening in our world. However, like Isaiah, we must say "woe is me" when we compare our own spiritual condition to the holiness of God. God calls us to be holy as he is holy "1st Peter 1:16; Isaiah 6:3"

How has God blessed you? How have you praised or thanked God for his blessings? With who have you shared God's blessings? God blesses us not only because he loves us but also because he wants to bless others through us "1st Timothy 6:18-19; Isaiah 12:4"

Even in Bible times, some of the religious leaders were reduced to secrecy and underhanded human politics. When the Samaritan woman voiced the resinous views of her day "John 4:1-26, Jesus got right to the point, saying, "True worshippers shall worship the Father in spirit and in truth." Having a heart and a life that exemplifies worship is true worship. We must not settle for less. "Isaiah 29:13"

God will keep his every promise. We many think we can casually sin and it will not affect us, but repeated sin produces an obstinate people. Sin ties us to this world that will pass away and be remembered no more. When trusting Jesus, we are looking forward no more. When trusting Jesus, we are looking forward to our bring promised future while enjoying his glory in the present. "Isaiah 65:17-18."

The tribes of Judah and Benjamin returned to Jerusalem to a temple in ruins. The beauty was gone, but their love for God motivated them. In the midst of rubble they built an altar in order to worship and offer burnt offerings. When things seem to be falling apart in your life, offer God your worship. Let him help you, for he cares for you "1st Peter 5:7; Ezra 3:4"

As believers in Jesus Christ, we are God's temple 1st Corinthian 6:19. Do you rejoice over the foundation of you faith? "The foundation of God standeth sure, having this seal; The Lord knoweth them that are his" 2nd Timothy 2:19. That is a foundation we can surely rejoice in and shout about. "Ezra 6:16."

God had fulfilled his prophecies and answered his People's prayers. When God's people see evidence that he is working in the world, they experience a spontaneous joy. Where have you seen God working in your world? Have you praised him for his mighty works? "Ezra 6:16."

This Scripture reminds me of 2nd Chronicles 7:14. If we honestly believe we have a mighty God who will work on behalf of his humble people, what is stopping us from humbling ourselves as Judah did in this Scripture? What battle is going on in your life? Are you willing to humble yourself so that God will intervene? "Ezra 8:23"

The priests were holy to the Lord, set aside for his service. It has been determined that the silver offered weighed around 25 tons and the gold 3.75 tons. That is a lot of silver and gold! God desires that our hearts be set aside as holy 1st Peter 1:16. He

cared enough to die so that we can be holy a sacrifice far more precious than any amount of silver or gold. "Ezra 8:28"

The Festival of Booths was celebrated every year to remember how God had protected the Israelites in the desert after they had come out of captivity in Egypt. How has God protected you since he brought you out of the captivity of sin? "Nehemiah 8:17."

As you read this text, confess a time when you forgot who God is and praised other things above him. Or a time you did not seek God's word and forgot his promises to you. Allow God time to bring to mind things you need to confess; then confess them. Praise God you are forgiven! "Nehemiah 9:33"

Almost every person can remember a time or day he was happy, but "joy" is a gift of the Holy Spirit and is associated with God's people. Joy is usually accompanied by an inner peace also a fruit of the Spirit Galatian 5:22-23. The people of Judah were rejoicing because they had a place to freely worship and reconnect with God. There should be great rejoicing and inner peace for all believers in Jesus Christ, for we too can freely worship and connect with God. "Nehemiah 12:43."

It seems that since the day Moses read the Ten Commandments to the Israelites, God's people have struggled to keep the Sabbath Day holy. That is just one day a week to rest and focus on God, a day to refresh and renew. Could it be we would not need spas and "me time" and other means of de-stressing if we purified ourselves trough confessions and truly kept one day holy? We will not know until we try! Nehemiah 13:22.

THOSE WHO BELIEVE IN GOD

In Titus1, Paul gives specific instructions regarding the appointment of elders and their role in the church. Titus 2 addresses the issues of proper conduct in the church. Like Titus, elders in the local churches have a solemn responsibility to uphold sound doctrine. The elder's role is one that is all-inclusive and deeply rooted in a clear understanding of God's unmerited grace and salvation.

How those who believe in God should conduct themselves and the doctrine of grace and salvation. Titus 2 underscores practical Christianity and how the grace of God does not gives us license to sin but is designed to help Christian's live sober, righteous, and godly lives. Elders have a solemn responsibility to uphold the high standards of God's moral laws in the church.

HOW THOSE WHO BELIEVE IN GOD SHOULD CONDUCT THEMSELVES {TITUS 2:1-10}

1. Counseling older men. "You, however, must teach what is appropriate to sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance" (verses 1,20.
2. Counseling older women (Titus 2:3). "Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good" (verse 3)

3. Counseling younger women: "Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God" (verse 4,5)
4. Counseling younger men: Similarly, encourage the young men to be self-controlled. In your teaching show integrity, seriousness, and soundness of speech that cannot be condemned, so that those oppose you may be ashamed because they have nothing bad to say about us" (verse6-8)
5. Counseling employees: "Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, and not to steal from them, but to show that they can fully trusted, so that in every way they will make the teaching about God our Savior attractive" (verses 9:10)

THE DOCTRINE OF GRACE AND SALVATION (TITUS 2:11-15)

1. Grace offers salvation to all people: "For the grace of God has appeared that salvation to all people" (verse 11). 2. Grace teachers us to say "No" to ungodliness" It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope the appearing of the glory of our great God and Savior, Jesus Christ, Who gave himself for us redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (verses 12-14). 3. Grace urges us to encourage and rebuke: "These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you" (verse15).

A WORD OF ENCUORAGEMENT

There is a harmonious relationship between the Christian message and Christian ethics. In Titus 2, elders have a duty of care to instruct the members of the church to live responsibly as Christians within Society while not compromising the value of those who believe in God. Sound Bible doctrines are the immovable foundation of Christian life; the two are inseparable. So, while the church must continue to live in the world and face the challenges of life on a sinful earth, it must do so critically, measuring everything against the world of God. Like Titus elders of the church have a solemn privilege to "teach what is appropriate to sound doctrine" (verse 1). Their lifestyle and ministry in the church must be exemplary. Their teaching, all-inclusive and with dedicated must be authentic and must bear the marks of genuine Christian faith. By so doing, elders remove the basis for unbelievers to slander the church and make the teachings of the gospel attractive to them. The gospel that offers salvation to all people teaches us to say "No" to ungodliness and urges us to encourage the faithful and rebuke sin with all authority.

PRACTICAL PREACHING IN A FUNERAL SERVICE

For many elders, preaching a funeral is one of ministry's most challenging experiences. Although it is an immense privilege to preach a funeral and minister at such a critical time, there are some lessons we can learn in regards to preaching a funeral sermon.

SPEND TIME WITH THE FAMILY OF THE DECEASED

There is no substitute for this. It's not enough to simply preach a sermon for this occasion; there is pastoral work to be done. Be there as a spiritual church leader at least by the day after the family members' death after funeral arrangements have

been made other personal issues are in order. Go where family members are and just sit and listen. You may think, "I don't want to intrude on family time." To that I say, I given the choice of erring on the side of a personal presence or not, I would err by risking intrusion. You will be able to tell in about 15 seconds if it a bad time but the family will appreciate the gesture and may suggest a better time to come by. And when you do, be prepared to listen, inquire, go through pictures, read letters, and hear wonderful stories. But most of all, be prepared to be the Lord's presence to the during this difficult time. Because you are a spiritual leader, you are an ambassador for Christ.

WHEN YOU PREACH, KEEP IT SHORT

Yes, the family asked you as a church leader to do the funeral, but this time is not about you or your sermonic skills, you are there to represent Christ and share His Word but take care. The family is emotionally, spiritually, and, in all likelihood, physically drained. Listening takes energy. An economy of words would suit everyone well here.

SHARE THE GOSPEL WITHOUT FAIL

Yes, address the reason why you all are gathered together. Yes, eulogize and recall some fond memories. Yes, address the family and send condolences on behalf of yourself and the church you serve. But shame on any minister who does not share the gospel with people who are most open to hearing it. Some readers will object and say, "This is manipulation! You shouldn't take advantage of people when they are grieving." But death is what the majority of people are most afraid of, and this is the time when finality and mortality are clearly front and center. So share them the gospel of Jesus Christ and give them the encouragement that the apostle Paul gave in 1 Thessalonians 4:13-18.

BE THE LAST ONE TO LEAVE

If you end with a graveside service, stay until everyone else is gone. Don't say, "Amen!" and rush to your car. Stay with the family until they leave. If possible, walk out with the last family member. Be the Lord's ambassador right until the end. If there is a meal afterward for the family and they invite you to stay and partake, stay and partake. Some very pastoral and teachable moments happen on such occasions that would not happen at any other time. So take advantage of the opportunities God brings your way.

SPEAK WINSOMELY OF THE SAVIOR

As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. For more than we do we should speak of the mercy and loving-kindness of God, of the words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation.

It will not be a difficult matter to import that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, it will have power in

winning souls to Him. We should speak of Christ to those who know Him not. We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men and women of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were draw to him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life.

So it should be with us. Wherever we are, are should watch for opportunities of speaking to others of the savior. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the "chief's among ten thousand" and the One "altogether lovely" (song of Solomon 5:10,16). This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin pardoning Savior.

"LET NO CORRUPT COMMUNICATION PROCEED OUT OF YOUNG MOUTH, BUTV WHAT IS GOOD FOR NECESSARY EDIFICATION, THAT IT MAY IMART GRACE TO THE HEARERS" EPHEIANS 4:29.

PRAYER IS ABOUT ACCEPTING

The Lord's prayer, recorded in Matthew 6:9-13, introduces four facts, the " Four Rs," that we need to remember each time we say to the Almighty God, "Our Father which art in heaven…" (See verse 9). The "Four Rs" are relationship, reality, realization, and responsibility. Please reflect carefully on them and intentionally consider accepting those facts in your connection with God.

RELATIONSHIP

1. God is called "our Father." What a precious truth! This is the ground upon which we may approach Him with our prayers. When God made man in His image (Gen. 1:26). God became the father of the human race in creation. But, when man fell into sin, man received a new "father" (John 8:44). Now, the only way any person can experience the Fatherhood of God is through the new birth (John 3:3-7). When the new birth takes place, we are immediately adopted into God's family (Rom. 8:15; Gal. 4:5-7; Eph. 1:5). When we are saved, we instantly become children of God (1 John 3:1-2). This new relationship opens up our access to Him presence as our Father.
2. God not only births us into His family; He had the will, the resources, and the ability to father us. He has promised to sustain us, supply us, and care for us until we arrive home in glory (matt. 6:25-34; 10:29-31; Phil. 4:19). We earthly fathers have the same desire within our hearts fop our families, but sufficient to meet their needs. We should never fear that with our heavenly Father Ps.24:1; 50:10). He is well able to meet our needs (Eph. 3:20).

REALITY

3. The next two words, "which art," are filled with glory and wonder. They remind us that we serve a God who exists and who is more than a figment of our

imagination. In fact, faith in the existence of God is the very ground upon which we may approach Him (Heb. 11:6). This verse teaches us that we must believe God exists and that He hears and answers prayer; otherwise, we are merely praying to Him in vain. God is real, and when you call on His Name, you are reaching up to one who hears you and who will move in response to your need!

4. We serve a God who is, not God ho and not a God will be someday. But, as God told Moses in Exodus 3:14, His name is "I AM that I AM!" This reminds us that God is the self-existent, eternal One. He has existed unchanged from all eternity past, He continues to exist in the present, and He will continue unchanged into the vast reaches of eternity future
5. Since God is real and changed not. You and I can approach Him with confidence, resting in His reality. Prayer is not an exercise in futility! Because God is real, there is power in prayer. Rest in that hope and exercise your right to enter His presence!

REALIZATIO

6. When the Bible tells us that our Father dwell "in heaven," it is telling us that He occupies a place of honor, glory, and power. Since He is in heaven, He is above the evils and problems of this world. Since He is in heaven, He is in a position to move in power in response to our petitions. Since He is in heaven, He is in a position to be exalted honored by those who dwell below.
7. When we pray: we should enter His presence humbly. Our Father is God! He made this world. He is holy. He is wonderful. We, on the other hand, are vile and wicked (Isa. 64:6). In fact, when we do enter, we can only do so through Jesus, our Savior and Mediator (1 Tim. 2:5). But, when we come in His name, the name of Jesus, we can be assured of an audience and an answer (John 14:13-14; 15:16; 16:23-24).

We should enter His presence confidently. This may sound like a contradiction, but it isn't. Even as we humble ourselves before God, let us pray in faith, believing that He will hear us and answer us for His glory. To approach Him in doubt is to slam the door of prayer (James 1:6-8), but to approach Him in simple faith is to guarantee the success of our prayers (Matt. 21:22; Mark 11:22-24; 1 Tim. 2:8).

We should enter His presence worshipfully. When we approach the Lord in prayer, we need to remember to whom we are speaking. He is God He is Lord. He is awesome! Let us come into His presence to worship, honor, and glorify Him. To do so places us in a position of close communion with Him and opens the storehouses of His glory in our lives.

We should enter His presence hopefully. Our Father is already in our heavenly home, and He awaits our appearances there. Therefore, when we pray, we are merely turning our attention toward home. We look away, by faith, to that eternal homeland that awaits us. We are not seeking answers to prayer that are rooted in the troubles and problems of this life. We are seeking heavenly benefits. We are seeking those things which originate in our new home.

RESPONSIBILITY

8. You will notice that God is called "our Father." He is not just my Father or your Father; He is our Father. This reminds us that when we pray, we have a responsibility to pray as part of a family.
9. We have the duty before the Lord to pray one for another. We are to carry one another's burdens to the throne of grace (Gal. 6:2; Phil. 2:4).

Remember, we have no right to pray for things that are selfish in nature. We must remember to structure our prayers so that they reflect that which is best for the whole family of God, not just what we think is best for us. For instance, when there is a situation at church that needs prayer, we should not ask God to work things out the way we want them worked out. We should pray that God will do that which is best for His family and for His glory, even if it isn't what we want! He isn't only "my Father," He is "our Father!"

A WORD OF ENCOURAGEMENT

Today we have learned four ways to accept God our Father. We have studied the "Four Rs" introduced in the Lord's Prayer. Before we pray to close our message, I would like to ask the following: how many of you would like accept these four facts relationship, reality, realization, and responsibility as we pursue a deeper communication with the living God? May God bless you! May our prayers be also acceptable in His sight! Let's pray.

PRAYER IS ABOUT REVERENCING

In the first paragraph of the Lord's Prayer, we read: "Hallowed be thy name" What do these words mean and how might the enlighten our walk God?

THESE WORLDS SPEAK ABOUT A DECSRIPTION

The phrase "hallowed be thy name" tells us something about the character of God. In fact, the names of God revealed in the Word of God reveal his character to us. The only way we can know God is through the many names by which he has revealed himself to us. His names tell us who he is!

In the Old Testament, God was commonly known by the name Jehovah. This is the name by which he revealed himself to Moses on Mount Sinai {Exodus 3:14}. There, we are told that this name means "I AM that I AM." This phrase literally means, "I will become what I please." The word translated "I AM" in Hebrew is Yavah. This word has the literal meaning of "the Becoming One." It speaks of God as one whose will supreme, whose purposes are certain, and whose word is unalterable.

This great name took many forms over the years, as different facets of God's character were revealed to his people. Let me give you a few derivatives of the name Jehovah that the Jews used:

Jehovah-Jireh "Genesis 22:14": "The Lord will see to it" or "the Lord will provide."
Jehovah-Nissi "Exodus 17:15": "The Lord is our banner" or "Our Victory."
Jehovah-Shalom "Judges 6:24": "The Lord is our peace."

Many other names of God are given in the Bible. He is Called Elohim, which means "God." He is called Jehovah-Elyon, which means "the Lord Most high." He is called Jehovah-M'Kaddesh, which means "the Lord our Sanctifier." He is called El-Shaddai,

which means "the all sufficient One" or "the Almighty God." He is called Adonai, which means "Lord." He is also called "Father" that is a name which blesses my heart!

God is called by many names, but the greatest of all his names is Jesus Christ. This is the God who took upon himself human flesh, was born into this world, and died on the cross for our sins. His names reveal who he is and what he does for his people.

When we enter God's presence in prayer, we are to take time to worship, honor, and praise him for whom he is. We are to lift heart, soul, and voice to the One who is God, the One who loved us, saved us, keeps us, and cares for us. We are to take the time to reverence him and honor his hallowed Name.

THESE WORDS SPEAK ABOUT A DECISION

When we come before the Lord in prayer, we face a decision. We can either focus our prayers around ourselves or we can center our thoughts on him. The phrase "hallowed be thy name" expresses a desire on the part of the petitioner to bow before the Lord in humble submission and reverence. It expresses a desire to praise and worship before the Lord.

We can learn about reverencing God by looking at Jewish practices in the past. The ancient Jews had such reverence of the name of God that they would not say his name out loud. They created the name Yahweh from two of the Lord's names so they could talk about him without saying his name. They feared they might use his name in vain and thus be guilty of blasphemy "Exodus 20:7". Jewish scribes, who were engaged in the practice of copying the Word of God, were so respectful of his hallowed name that they would wash their bodies and change their pens before they wrote his name. After they had written his name, they destroyed that quill so that it could not be profaned by writing a lesser word. Many times, when referring to God, the Jews simply referred to "the name."

Today, we need to learn the same degree of reverence for the hallowed name of God. Far too many people are guilty of taking his precious name in vain. Words like "Gosh," "Golly," "Gee whiz," and "Cripes" are all derived from the names of and Jesus. Be careful, little tongue, what you say! How much time has we heard or said "Oh God!" or "Oh my God? Or "Jesus!" or any of a thousand others just like those? Even Christians are guilty of saying things like, "Oh, Lord!" or "My God!" we've all done it, but it is degrading to the Lord's name to throw it around so casually. His name is a hallowed name, and it is to be treated with respect and reverence.

We must come before him with a burning desire to lift his glorious name in praise. If you do nothing else when you pray, you should at least learn to enter his presence to worship his name. After all, when you worship and hallow his name, you are worshiping and hallowing God himself! We must pray within the parameter of his will, never asking for anything that would dishonor his name.

THESE WORDS SPEAK ABOUT DEVOTION

That prayer, "hallowed be thy name," speaks of who God is. It also expresses a desire on the part of the one praying to worship him for who he is and what he has done. I think it is also a petition for help in living out his holiness in our daily lives. There is no greater disservice done to the great and hallowed name of God than what is done by those who claim to love and worship him when their lives are less than they should be!

Our greatest desire should be to live in such a way that the world sees Jesus revealed in us "Mathew 5:16". Our vey lives are to hallow his name.
We should be able to write over every area of our lives the inscription "Hallowed be thy name." when we cannot write that inscription over and area of our lives, that area must be changed and brought under the subjection of God's will.
"Hallowed be thy name" is a prayer for God to be glorified by all that we are and in all that we do "1st Corinthians 10:31". God's name is already holy, and we cannot make it any more so. The only way we can hallow his name is through the lives we live. Is that the kind of prayer that you can honestly pray today?

A WORD OF ENGAREGMENT

That little phrase, "Hallowed be thy name," is a call for us to reverence the Lord by honoring him for who he is; respecting him and worshiping him when we pray; and living out his perfect will in our daily lives. How are you doing in the are of hallowing his name? If there are areas that need work, then I invite you to bow before the Father and ask him to teach you how to hallow his name for his glory!

PRAYER IS ABOUT REIGING

When you and I come to know God as our Father, we find out just how truly wonderful he is. This knowledge creates within us a desire to see him glorified; it also creates within us a hunger to see others come to know him; thus we pray "thy kingdom come."
"Hallowed be thy name" expresses a desire to see God glorified. But, we must also know that he will never receive all the glory due him until his kingdom becomes a reality both in us as individuals and in the word as a whole. Therefore, we are told to pray "Thy kingdom come."
These three words may be short in length, but they contain a message that is immense. Understanding what each of these words means can help shed some light on the power contained in this short phrase.
"Thy" This word is a pronoun, and it refers to the Father who is in heaven. The kingdom we are talking about is not human in origin. It is not a kingdom with castles and moats, knights in shining armor, and ladies-in-waiting. It is a spiritual kingdom that belongs exclusively and totally to God.
"Kingdom" This word comes from the Greek word basilica, and it means "royal power, kingship, dominion or to rule or to reign." So, to pray "Thy kingdom come" is to pray for God's reign to come upon the earth.
"Come" This little word is an imperative verb meaning "suddenly, insistently, and quickly." It suggests the sudden appearance of a new kingdom upon this earth that is under the total control of God Almighty.
Thus, to pray "thy kingdom come" is to pray for the sudden and absolute rule of God

over the entire world. Real prayer is about seeking God's rule in the world. I want to give you three a word of engaregement that arise out of this understanding of the phrase "thy kingdom com." These three a word of engaregement teach us the truth that prayer is about reigning.

THIS PETITION IS PROPHETIC

It is clear when you read the Bible that God often promises that there will be a future kingdom of righteousness upon this earth. When we pray "thy kingdom come," we are asking our father to bring this kingdom to pass on the earth; therefore, we are asking God to fulfill all his promises and prophecies concerning his earthly kingdom.

Notice a few of the passages that speak to this thought: Isaiah 9:6, 7; Daniel 2:44; Luke 1:32, 33; Mathew 25:31. Just as surely as Jesus was born, lived, and died on this earth, there will come a day when he will reign and rule here in power, glory, and righteousness!

This future kingdom will be vastly different from any kingdom that has ever existed upon this earth. Earthly kingdoms are tainted by the effects of sin (2nd Corinthians 4:4; Romans 8:22). The world lies under the grip of sin, but a day is coming when Jesus himself will rule this world (Revelation 11:15).

When we pray "thy kingdom come," we are echoing the groans of nature; voicing the great songs heard around God's throne in glory (Revelation 4:8-11; 5:11-14), and we are sharing the same desire that resides within God's heart. We are praying that his righteous, absolute rule might be realized upon this earth. That is a noble prayer! Let us therefore pray "thy kingdom come" and join voices with john as he says, "Even so, come Lord Jesus."

THIS PETITION IS PERSONAL

Just as surely as we are praying for the appearance of a future kingdom, we are also praying for his kingdom to be realized in our lives. The word kingdom means "royal power, kingship, dominion or to rule or to reign." When we pray. "Thy kingdom come," we are praying for God to rule and reign in our personal lives. This petition expresses a desire for God to be our Lord, Sovereign, and king.

This is ultimately a prayer that God will be enthroned within our hearts. We should seek to that we are dethroned, that Satan is dethroned, and that God alone is enthroned in our hearts! A lot of people do not like this concept. They want a Jesus they can mold into their image.

But, if you want the Jesus of the Bible, you must capitulate all to him and his kingship. This desire is the mark of a genuinely saved believer (John 14:15)! While the literal reign of Jesus is a future event, those who are saved by his grace are citizens of that kingdom right now (Philippian 3:20). We are to pray that his kingdom will be lived out through our lives for his glory.

THIS PETITION IS PRACTICAL

When we pray "thy kingdom come," we are expressing a desire to see his work, his word, and his will advanced in the world today. Friends, we might as well face this fact: we will not make this world any better through our efforts. In other words, we

will not be able to usher in his kingdom by ourselves. He will bring it when he comes, and it will be established by his power alone. We can, however, have a part in seeing that our Lord's kingdom is spread abroad in the world around us.

There are several ways we can do this: Through prayer. We are to pray for God's kingdom to come and for his will to be done in the world around us.
Through submission. We are to yield our lives to him so that he can live through us. As we do, he demonstrates his love, grace, and saving power to a lost and dying world (Galatians 2:20; Ephesians 2:10; 2nd Corinthians 4:7).

Through outreach. When we are properly burdened over a lot and dying world, we will go into that world and spread the gospel massage. Our desire will be to see others saved, and we do everything in our power to make that happen. We have been commanded to do this (Mark 16:15; Matthew 28:19, 20), and we have all the resources we need (Acts 1:8; Romans 1:16). We need to ask ourselves these questions: what are we doing as individuals and as a church to spread God's kingdom in the world today? What can we do to be more effective for hi glory?

A WORD OF ENGARAMENT

Are you praying for his kingdom to come in this world? Are you doing all you can to see that are the message of the king the gospel is shared with the lost? Are you yielded to his Lordship in your own life as you should be?
There may be someone listening to this sermon who is not yet part of God's kingdom. Today would be a great time for you to come before him and receive him into your heart and life.

PRAYER IS ABOUT RESIGNING

We are going learn the truth that prayer is also about resigning. In our prayer lives, we are to grow until we come to the place were we lay all that we are on his altar and yield the totality of ourselves and our wills to the will of our heavenly Father. This is not always an easy task, but it is absolutely necessary if we expect to become all God saved us to be (Romans 12:1, 2). Let's consider God's will and what our response to it should be.

GOD'S WILL: A DEFINITION

Some people look at God's will as the iron-fisted rule of an overbearing director. God is too strong to resist, so people give in to him with a resentful attitude. They would do something else if they thought they could!
Others see God's will as being inevitable, so they submit, not out of faith but out of surrender. They do not submit to God's will out of love or joy but out of resignation to what they see as certain. These folks pray, but they do not think their prayer will make a difference; they believe the die is already cast.
All three of these outlooks are flawed. Yes, God is sovereign. He is in absolute control of the universe, but he still invites his children to pay about things in their lives. Yet, when we pray, we are not doing so to get out will done in heaven.

We pray so that God's will might be accomplished on earth through us. Notice that prayer is all about him: Thy name; Thy kingdom; Thy will. God is a sovereign God, but he still commands us to pray. With that in mind, let's take a minute to set the record straight as just what the will of God is all about.

God's will of decree. There is one sense in which God has determined some things in advance. These things will be accomplished, and nothing can hinder, stop, or sidetrack the process. This kind of determination can be seen in creation, in the order that is maintained in the universe, in God's dealings with sin and Satan, and in

THE "PRAY IN FAITH, AND THE MYSTERY OF HIS PROVIDENCE WILL BRING ITS ANSWER."

Matter of salvation. The word of God is clear when it talks about God's definite will being a reality (Isaiah 14:24; Jeremiah 51:29; Romans 8:28; Ephesians 1:9-11; Psalm 115:3).

God's eternal plan will be accomplished! Satan, sin, and death will be judged and done away with forever. The redeemed saints of God will go to heaven. Things will play out just as God has determined they will, and nothing will derail his purposes!

God's will of desire. Unlike God's decreed will, that which God desires may not come to pass. But, let me quickly add that even if those things which fall within this area of his will are not accomplished, his decreed will still stand, inviolate and unchanged. That may not make sense to us, but God's perfect, decreed will is always going to come to pass.

GOD'S WILL: A DEPICTION

This verse tells us that God's perfect will is being done in heaven; it also says that we are to pray that his will might be carried out to the same degree upon the earth. How is God's will done in heaven? It is carried out completely, consistently, and constantly. It is done without complaint, without murmuring, and without discussion. It is done quickly and with joy and excitement. And, it is done out of a heart of love for Almighty God (Psalm 103:20).

God's will is not being done on the earth as it is in heaven. If it were, there would be no crime, no sin, no rebellion, no abortion, no homosexuality, no murder, no false doctrine the list could go on forever! God's will, as it is written in the Word of God, is not being done, but we are to pray that it will be! There is a desperate need for God's will to be done in this world. There is a need for God's people to earnestly pray that hi will might be done here to the same degree that it is done there!

GOD'S WILL: A DUTY

If I am to pray sincerely that God's will be done on the earth as it is in heaven, then I am praying that this world and my own heart will be brought perfect conformity to his revealed will.

When I pray "thy will be done on earth, as it is in heaven," I am asking the Lord to take my life and conform it to his word and to his will. I am yielding all I have and all I am to the hand of the potter. I am echoing the prayer and following the example of the Lord Jesus when he prayed in the Garden of Gethsemane, "Not my

will, but thin, be done" (Luke 22:42). I am taking my life and giving it finally and fully to him to do with as he pleases (Romans 12:1, 2). I can't control what the world does in relationship to God and his word, but I can control what I do. My duty is to bow and bend to his will, regardless of what that will is.

When I pray "Thy will be done on earth, as it is in heaven," I am asking the Father to use me to make the earth a little more like heaven. I am praying for spiritual wisdom to learn his will (Psalm 119:27, 33). I am praying for spiritual desire to do his will (psalm 119:32, 36). I am praying for spiritual strength to carry out his will (Psalm 119:25, 28; Philippian 2:12, 13; Hebrews 13:20, 21).

A WORD OF ENGARAGEMENT

If God is truly my heavenly Father, if I am really interested in hallowing his great name, and if I am truly committed to seeing his kingdom come into the world, then I am also going to want to yield to his will in my life. Are you committed to the will of God for your life? Have you placed your all on the altar? Have you yielded all to God and his will? Are you doing everything in your power to see his will done on earth as it is in heaven?

You see, when we learn to submit our all to him and pray for his will to be done in our lives, we are honoring God as our Father, hallowing his precious name, and seeing to it that the work of his kingdom is advanced within us and within our hearts.

HOW CAN THE LOCAL CHURCH PARTICIPATE?

"The Lord now calls upon The Holy Seed Church in every locality to consecrate themselves to him and to do their very best, according to their circumstances, to assist in his word"

Local campaigns to purchase land, build new churches, and plant new churches. "God's work is now to advance rapidly, and if his people will respond to his call, he will make the possessors of property willing to donate of their means, and thus make it possible for his work to be accomplished in the large cities that are waiting for the message of truth."

This is the vision behind the worldwide project to impact the large urban centers: Dedicated involvement and consecration of each member, according to their spiritual gifts and talents in each area of activity of the Church, all within a framework of the "Mission to the Cities" initiative. Each disciple, acting within the vision of communion, relationship, and mission, does his or her best to save others and see our greatest hope accomplished. As we act in a combined effort with the same focus, we build a healthy church and we open the doors for the powerful working of the Holy Spirit. We may have different and creative forms of working in this movement to impact the large cities. The following are some strategic ideas to implement:

Meetings of lay business leaders, entrepreneurs, and self-employed professionals. "Our workers should present before these men a plan statement of our plan of

labor, telling them what we need. Some Spirit to invest the Lord's means in a way that will advance his cause"

Large urban churches dividing to plant new congregations in challenging regions. In more elite regions or those apparently difficult for public evangelism, the work is slow. For this reason, a nucleus of members needs to accept the challenge of leaving the main church and plant a new congregation. From the time a select group of members exists and an appropriate location is established for meeting, it becomes easier to attract individuals from the region.

The Holy Seed Church witnessing and evangelizing friends from their same social and professional class.

People who have the same affinities are better able to understand each other and as a result create a climate of acceptance and openness, in addition to knowing the best approaches to present our hope. We cannot miss the opportunities that these social or professional affinities offer. ""Personal, individual effort and interest for your friends and neighbors will accomplish more than can be estimated."

Groups of members opening churches in the neighborhoods where they live. Many of our members travel from their neighborhoods of residence, where there in no established church, to another location where they can congregate. This is a common reality in the large cities. We need to awaken within our church members the desire to faithfully plant a church near to their home. After all, they may make work for God in the neighborhood of their homes."

Keep the church open daily.

Many times when people are in greatest need or when they have free time, our churches are closed. We hold worship services adapted to our culture and our reality. However, why not keep the church open every day, making it accessible to people at the time they want a place at peace, refuge and support? Our churches and regularly expensive assets that are underused. We invest great effort to build them, and they are used for a few hours during the week. The doors of our churches can be opened for social projects, worship services, counseling, or simply as a place for personal prayer, or meditation. Volunteers, self-employed professionals, housewives, retirees or local leaders can alternate daily assistance.

The Holy Seed Church services in our printed material and communication outlets. Each church bulletin, small newsletter, magazine with outside readership or other missionary material can include a space to report to the community regarding the various activities the church offers. The same information can be reported through our radio and TV programs, as well as on Internet sites and social networks, which are especially directed toward the public outside of the church.

EVANGELISM AND SERVICE GO TOGETHER!

Here is a quote we know very well: "Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good.

He showed his sympathy for them, ministered to their needs, and won their confidence. Then he bade them, 'Follow Me"

Here is a quote we don't share as often (hint: it follows the previous quote): "The is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."

This quote bundles evangelism and service. Here are some principles to remember: A service lifestyle is part of a divine expectation. It would be helpful to understand that when we are standing before our Maker, instead of asking us to recite the eschatological timeline, God will ask, "what did you do about my children who needed help? (Matthew 25:34-36).

A service lifestyle takes us out of our comfort zone. It's more than outreach; it's reaching out, even to those who don't look, believe, speak, or act like we do. That includes our enemies (Matthews 5:46-48)!

A service lifestyle breaks down barriers. It's all about love, and love can indeed conquer all. When we express love, we break down preconceived ideas about the church and about God. When they think about church, most people associate it more with asking for things for things than giving things. Service goes a long way to change that perception.

Remember, there are "thirty-Seven" recorded miracles of Jesus in the New Testament; however, there is one written sermon of Jesus (Matthew 5-7). Remember the initial quote? "If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen."

THE MOST EFFECTIVE EVANGELIST IN THE WORLD

Who is the effective evangelist in the world? I often start my training seminars in Church Growth and Evangelism by asking this question, and I always get the same predictable answers: Doug Bachelor, Walter Pearson, Mark Finley, Alejandro bull on, Dwight Nelson, and so on. Then, when I ask how people come to the Lord and the church, I usually get wildly different answers. Most people agree that 90 percent of the people in the church are there because of felt needs. Others insist that visitation brings in another 60 percent. Still others say that the pastor brings in at least 40-60 percent. Many more believe that public evangelism brings in 50-90 percent. So, who is the most effective evangelist in the world? The following research may surprise you.

In late 2007, a survey was sent to a sample of The Holy Seed Church congregations in the Nairobi Kenya to be given to attending members on a certain Sabbath. Those

surveyed were asked how they were brought into the church (they could choose more than one potation, so the percentages will not add up to 100 percent.)

How people john the Church
Brought up in The Holy Seed Church home 59 percent
A friend or relative 58 percent
Read books, journals, other literature 49 percent
Public evangelism meeting 36 percent
Bible studies in the home 34 percent
Visits by a pastors 20 percent
Television or radio programs 20 percent
Bible correspondence course 19 percent
Material on the Internet 7 percent
Others 22 percent

We learn from this survey that effective evangelism is relationship-based. This study is consistent with a similar studies dove on this topic. Win arm and them Rainer both agree that friendship is God's preferred method of reaching people, and the implications are universal in scope. I travel all over the word, training people in evangelism and church growth. Remarkably, no matter where I am, the results are the same. Most people come to the Lord through relationships and friendships.

When people in my seminars see this research, they experience an "A-ha!" moment. They start saying, "Well, yes; my mom had the most influence on my religious experience" or "My neighbor took me to Sabbath School when I was a little girl". Another person might say, finally, I decided to take seriously." Someone else remembers that a co-worker invited him to church many years ago.

The figure I get for the influences of moms and dads, friend or relatives, neighbors or co-workers is usually between 70-95 percent. "Who is the most effective evangelist in the world?" It is obvious groups that the most effective evangelist in the world is the person who takes a personal interest in us and shares Jesus in a holistic and attractive way. "Who is the most effective evangelist in the world?" The answer is, "I am the most effective evangelist in the world?

The most effective way of reaching people for the gospel is through personal influence. So what does God do? He take gospel is through personal influence. So what does God? He takes full-time ministers and disguises them as teachers, police officers, construction workers, and nurses. He gives them the necessary gift, passions, and credentials, and he assigns them to schools, police departments, construction sites, and clinics all over the world. He gives them gifts and passions, makes them strong, and puts them to work for him. God's full-time ministers are everywhere: in classrooms and clinics, holding hammers and stethoscopes, in front of shareholders and behind the auditor's desk. We are all ambassadors of the gospel. We are all full-time ministers.
In every city, every town, and every county, you will find full-time min ministers, differently made and differently made and differently gifted, in every business and

Location. Lake salt from a saltshaker, God scatters us everywhere to suit his flavor. He salts earth with his ministers, giving them gifts with which to influence their friends, families, and co-workers. The reality is that relationship is the most effective form of evangelism and ministry. Our church should focus on developing disciples and teaching relationship based ministry. This doesn't cost much, but it requires an open heart. It's about the authentic relationship, not the program.

LORD'S PRAYER

5 "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full.
6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.
7 And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.
8 Do not be like them, for your Father knows what you need before you ask him.

9 "This, then, is how you should pray:
"'Our Father in heaven,
hallowed be your name,
10 your kingdom come,
your will be done,
on earth as it is in heaven.
11 Give us today our daily bread.
12 And forgive us our debts,
as we also have forgiven our debtors. 13 And lead us not into temptation, but deliver us from the evil one.'
14 For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive others their sins, your Father will not forgive your sins.

Fasting

16 "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. 17 But when you fast, put oil on your head and wash your face, 18 so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

Treasures in Heaven

19 "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

22 "The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light.

23 But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

24 "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.

Do Not Worry

25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Can any one of you by worrying add a single hour to your life?

28 "And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

Baptism

The Holy Seed Church

BAPTISM BY IMMERSION

Baptism is a symbol of death to the old life and the beginning of a new life in Jesus. It demonstrates a person's desire to become a member of God's family. It shows a willingness to receive the Holy Spirit and to use His gifts in a ministry to others.

{a} Elders and baptism

Church elders play a significant part in a baptismal service. Often elders have visited, encouraged, and given Bible studies to the candidates and prepared them for baptism. On the day of baptism, elders often play a large part in organizing, directing, and giving support throughout the service. In fact, elders themselves perform baptisms under certain conditions. The church fundamental beliefs says, "In the absence of an ordained pastor, the elder shall request the president of the conference or local field to arrange for the administration of the rite of baptism to those desiring to unite with the church." The president may respond by arranging for ordained fundamental beliefs to perform the rite or by giving permission to the elder.

{b} Place of baptism

Baptisms may be held indoors or outdoors, in a church baptistery or in a river, lake, or ocean. On some occasions baptisms have been held in water tanks, baths, swimming pools, and even barrels or bathtubs. Sufficient water to immerse a person and the ceremony may be conducted with decency, in good taste and decorum, then that place is appropriate.

{c} Preparation for baptism

The time and place of baptism ought to be announced and advertised. Those persons involved in the ceremony should be aware of their duties and coached in their responsibilities. Deacons and deaconesses will need to have the place of baptism prepared.

{d} Dressing for baptism

Advise candidates on suitable clothing to wear. In some places, the church has a supply of baptismal gowns and candidates need to bring only a change of underclothing. Beware of clothing floating up while entering the water or clinging to the body while leaving the water. Gowns should have weights sewn into the hem. Dark colors are least revealing when wet. If gowns are not available, candidates should be instructed to bring clothing that will not show transparent when wet. They will need to bring a towel and a change of clothing. Everything should be carefully planned beforehand so that during the baptism a quiet dignity and propriety is maintained, and no one may be embarrassed or offended. If an outdoor baptism is planned, a secure place for changing clothes should be arranged. When a candidates is elderly, sick, physically handicapped, or exceptionally large an elder or deacon should provide assistance during the baptism.

{e} Acceptance at baptism

Because the baptism will have great personal meaning for candidates, many of the remarks made during the service should be directly specifically to them. If a sermon or short talk is to be given at the service, the topic should center around practical suggestions that will help candidates lead successful Christian lives. Assure them that they are joining a family where there will be many supporting brothers and sisters, Challenge members to show love and acceptance of these new members.

{f} At some time candidates should be officially welcomed into the church family

This acceptance into membership may come before the baptism or immediately after. In either case, candidates are usually asked to stand before the people with the pastor or elders and the members indicate their acceptance and support by vote. The leaders of the church will then speak words of welcome on behalf of the congregation and, with a handshake or in some other culture manner, receive them into fellowship. In some churches the friends of the candidates and members of their families take a place at the front of the congregation near to those who are to be baptized.

Candidates are often assigned a mature Christian from among the membership of the church who will become their spiritual guardian. Each of these individuals stands before the congregation as an indication of their

love for and acceptance of the candidate and of their desire to support them in their choice to follow Christ.

{g} Performing the baptism

Candidates are brought to the officiating pastor or elder by a deacon or deaconess. Before baptizing them it may be appropriate to speak a few words about the manner in which they came to accept Jesus. In some cases they may wish to give a short testimony. A common method for immersing candidates is for them to take a firm grip on your left wrist with both of their hands. You will then lift your right hand and say a few words such as, "My dear Sister/Brother, because of your love for Jesus, and because it is your wish to your life to Him and His church, I now gladly baptize you in the name of the Father, and the Son, and the holy Spirit. Amen."

{h} At this point you will place your right or left hand

(whichever is most comfortable for you) behind the shoulders of candidates and gently lower them backwards into the water. Some baptizer either provide or recommend that each candidate bring a handkerchief or a cloth to prevent water from entering the candidate's nose and mouth while being baptized.

This can be held in your other hand and placed over the face just before the candidate goes under the water, then used to wipe the face after. A deacon or deaconess should assist candidates from the water, covering them to prevent their becoming cold and to preserve modesty. They should be led to a secure place where they may change into dry clothing.

{I} Dangers at baptism

If the baptism is to take place in a flowing river or in the ocean, baptize candidates with their heads up stream, or in the direction from which the waves are coming. In this way, the water will not pull candidates away from you, but rather will assist in carrying the weight, and water will not be forced into a candidate's nose or mouth. Be careful not to step too deeply into fast flowing rivers or go too far out in the ocean when waves are large. Be aware that some people have a fear of water. Settle their fears by speaking calmly with them. Never take hold of a microphone while in the water. The resulting shock can be fatal.

{j} Welcome after baptism

Following the baptism of the last candidate, it is good to make an appeal to those observing to make a recommitment of their lives to Jesus. Invite nonmembers to prepare for baptism. The appeal may be followed by a prayer of commitment. Different customs are followed for welcoming newly

Lord's Super

The Holy Seed Church

LAST SUPPER

One of the surest responsibilities of eldership is assisting the pastor in the celebration of communion, or leading in the service yourself. Only ordained ministers or elders conduct the service. Communion is one of the most solemn and yet joyous occasions in our churches.

When it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Therefore, being able to lead the congregation in this sacred service is one of the most deeply spiritual duties that you, as an elder, will be called upon to perform.

{a}RENEWING RELATIONSHIP:

The celebration of communion gives opportunity for those attending to renew and rebuild relationships with God and with their fellow members. As they join together in the washing of one another's feet and in the eating and drinking of the symbols of Christ's death, they are reminded of their need of God's continued grace and forgiving love and for closer fellowship with one another. The Communion service should unite our members and help them to leave with renewed strength and confidence to continue God's mission in the world.

(j) WHEN TO HOLD

The church Manual says, "In the holy Seed church the communion service customarily is celebrated once per quarter." The words "customarily" suggest only that it has been the practice or custom of our church to hold Communion on a quarterly basis. Paul states,: for as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians

11:26). This informs us that the Bible has not established any set number of time for holding the service. It is not how often we celebrate the Communion that is important, but how often we remember "Lord's death."

The communion service should most often be held during the Sunday worship hour. However, there may be other or additional occasions when your church chooses to celebrate the service: the conclusion of a week of prayer, the end of a series of revival meeting, a camp meeting, a church retreat, or during youth meetings.

Whenever or wherever communion is celebrate, careful preparation should be made with every detail thoughtfully planned and rehearsed. The service ought to be announced at last a week in advance so people may prepare for the event. Deacons and deaconesses should prepare the bread and the wine well beforehand and have the sanctuary and the rooms to be used for Foot washing properly equipped.

(k) PREPARING THE EMBLEMS

Only unleavened bread and the unfermented juice of the grape should be used in the Lord's Supper. Where it is impossible to obtain grapes, grape juice, or grape concentrate the juice of raisins may be used. In isolated areas where none of these are readily available, the conference or mission will provide advice or assistance.

Recipe for communion bread.

6. 1 Cup fin-ground flour (preferable whole grain)
7. ¼ teaspoon salt
8. 2 tablespoon cold water
9. ¼ cup olive or vegetable oil

Sift flour and salt together. Pour the water into the oil, but do not stir. Add this to the dry ingredients and mix with a fork until all the flour is dampened. Roll out between two sheets of waxed paper to the thickness of thick pie pastry. Place on an ungreased, floured baking sheet, and mark off with a sharp knife into bite-size squares, being careful to pick each square to prevent blistering. Bake at 450 degrees Fahrenheit for 10 to 15 minutes. Watch carefully during the last five minutes to prevent burning. Serves 50 persons.

(l) WHO MAY PARTICIPATE?

At the time of his last supper, Jesus declared that the bread was a symbol of His body which was "given for you" Luke 22:19. The wine was a symbol of His blood "which is shed for many for the remission of sins" Matthew 26:28. Jesus gave His life for sinner and His invitation to them is to partake of the Communion in remembrance of His sacrifice that is able to set them free from sin. All who feel the need for forgiveness from sin should seek in this ceremony the symbol their cleansing.

The Holy Seed Church observes open Communion

Adults wishing to participate should not be stopped from doing so. It is not the work of church officers to decide who is worthy or unworthy to take part. "Christ's example forbids exclusiveness at the Lord's Supper. It

is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it to men to say who shall present themselves on these occasions. For who can read the heart?" There may be some in the congregation who feel that their sin is the very reason they should participate! Especially encourage these members to attend. Tell them that, as they come in repentance and accept the symbols of Jesus death, they will find forgiveness for their sins and release from their guilt.

(m) **SERMON**

It is the usual custom in our churches that a 15-20 minutes sermon is preached before members separate for the Foot washing. During this sermon you have opportunity to make clear the meaning of the Foot washing and to encourage members to make clear the meaning of the might have had with others in the congregation. Sometimes you may choose to vary the service by spending a few minutes explaining the meaning of Foot washing and then leaving the rest of the sermon until after participants return. By saving the sermon until before the Lord's Supper emblems are passed you will be able to focus attention more fully on their meaning.

{f} Here are suggested communion sermon texts:

1. Jesus' example in foot washing. John 13:13-17
2. The Lord's Supper (Mark 14, Luke 22) Matthew 26:26
3. Self-denial in those who follow Jesus. Matthew 16:24
4. Eat the flesh and drink the blood. John 6:53-56
5. One bread, one body. 1 Corinthians 10:16-17
6. Proclaiming the Lord's death. 1 Corinthians 11:23-26
7. Christ's suffering 1 Peter

Note: Each person will be delivered one on a different occasion regarding Lord's Supper not all at a time because time is short to handle service.

{g} FOOT WASHING

Foot washing is a powerful symbol. When we kneel before one another as Jesus once did, and take someone's feet in our hands to wash them, we are taught important lessons of humility. Through this ceremony, disagreements between members can be settled and wrongs made right (Matthew 5:23). The water that is poured over our feet by our partner represents the spiritual cleansing and refreshing that comes when Jesus applies His blood to our lives.

Foot washing should be carefully planned. Basin, water, towels, adequate space and seating, and congenial surroundings need to be provided by the deacons and deaconess. Visitors, new members, youth, and children should be tactfully encouraged to join the foot

washing, either to participate or to observe. Assist people to find partners with whom they can share the ceremony.

Because Foot washing can be an occasion for making wrongs right, opportunities might be provided for families to share the ceremony together. Alienation most often occurs within families, perhaps between husband and wife, parents and children, or between children. The ceremony of Foot washing is an excellent way for families to make new beginnings. Consider making provision for families to take part together. When members have assembled ready for Foot washing, the ceremony can begin with prayer. There may be some present who would like to ask forgiveness of their partner for some wrong they have committed. Encourage this kind of confession between participants.

In some places members sing hymns quietly as they wash each other's feet. Some partners like to pray for each other during the ceremony. The whole experience should be a time of sharing and joy that brings members together in unity. At the completion of the Foot washing, members may shake the hand of their partners, or embrace or kiss them, according to the local custom for showing Christian love.

(f) LORD'S SUPPER

It works well for the congregation to sing a hymn as they reassemble and the leader, along with the assistants, take their place behind the Communion table. The servers will follow and be seated in the front seats. You may make some introductory remarks about the Lord's Supper or begin your short sermon according to whichever order of service you have chosen to follow.

The bread is then uncovered and prayer is offered for God's blessing upon this symbol of Jesus' body. The deacons then take the bread and offer it to members of the congregation. On their return, the elders and yourself are served and you lead the congregation in eating the bread. The same procedure is followed for distributing the fruit juice. During the serving of the bread, hymns sung, passages of Scripture such as 1 Corinthians 11:23-26 may be read, hymns sung, testimonies given, special music presented.

(g) In some of our churches the deacons carry both the bread and juice on the one tray. Worshipers take them together from the tray. Following the service, the juice glasses are in racks provided in the backs of the seats. By following this method, the deacons need to

move through the congregation only once, eliminating activity extraneous to the purpose of the ceremony.

(h) ENDING THE SERVICE

The communion service should end joyously. Wrongs have been righted. Sins have been forgiven. Faith and hope have been restored. It is a time for rejoicing. Close the service with bright, joyful music. Dismiss the congregation by benediction or silent prayer. Following the serving, deacons and deaconesses should dispose of the leftover bread and juice in a respectful manner. In no case should it be eaten or drunk.

(i) THOSE UNABLE TOATTEND

Often there are church members unable to attend communion because of sickness, isolation, old age, or any number of other reasons. Elders and deacons should attempt to visit these people and offer them communion. If the person is sick, Foot washing is not usually included.

24. GROUNBREAKING :

A groundbreaking service encourages congregational involvement and unity in supporting a building project. It engenders enthusiasm especially if the church has been planning, praying, and giving for the building over a long period of time. At last tangible is happening.

(a)PLANNING THE SERVICE:

Pastor and elders should work together in planning a groundbreaking.

(b) SETTING THE TIME

Groundbreaking is not entirely a religious service and thus does not belong on church service day. Sunday is often an ideal time.

(d) INVITING THE GUESTS

Conference/mission representatives should be invited. Local political and other community leaders might attend. Pastors from other churches will sometimes come. The news media ought to be notified and encouraged to give liberal coverage.

(n) PREPARING THE SITE

The site should be cleared. Perhaps a platform needs to be erected and a sound system installed. If the service is going to be long. Chairs may be needed. Drawings of the proposed building should be prominently displayed. A mockup of the structure will help people visualize it. If the ground is to be broken with shovels, several

should be provided. Sometimes the shovel blades are painted gold or silver. Alternatively, an earthmoving machine may be used to turn over the first dirt.

(o) An excellent plan
for including congregational participation is to break the ground with a plow. A long rope is attached to it, and the congregation pulls the plow through the ground creating a beautiful symbol of a congregation pulling together in the building project. If the building has been marked out ahead of time, a furrow can be plowed around its perimeter and the building easily visualized when the groundbreaking is finished.

(g) ORDER OF SERVICE:
The order of service suggested below may be used when the audience is comfortably seated and when you have planned for regular service. However, the service could be abbreviated, depending upon local circumstances.

Opening - Many congregations do not sing well outdoors. For that reason, congregational singing may be omitted, especially if the group is small.

Prayer – Involve a non-the holy seed church pastor or a leader in the local congregation to offer the prayer.
Special song, sermonette – This ought to be very brief. It should consist mostly of a scripture reading and a litany in which everyone can participate. Ezra 3:10, 11; 6:14 Matthew 21:42; Acts 4:11; 1Corinthians 3:9-11; 1 Peter 2:4-8.

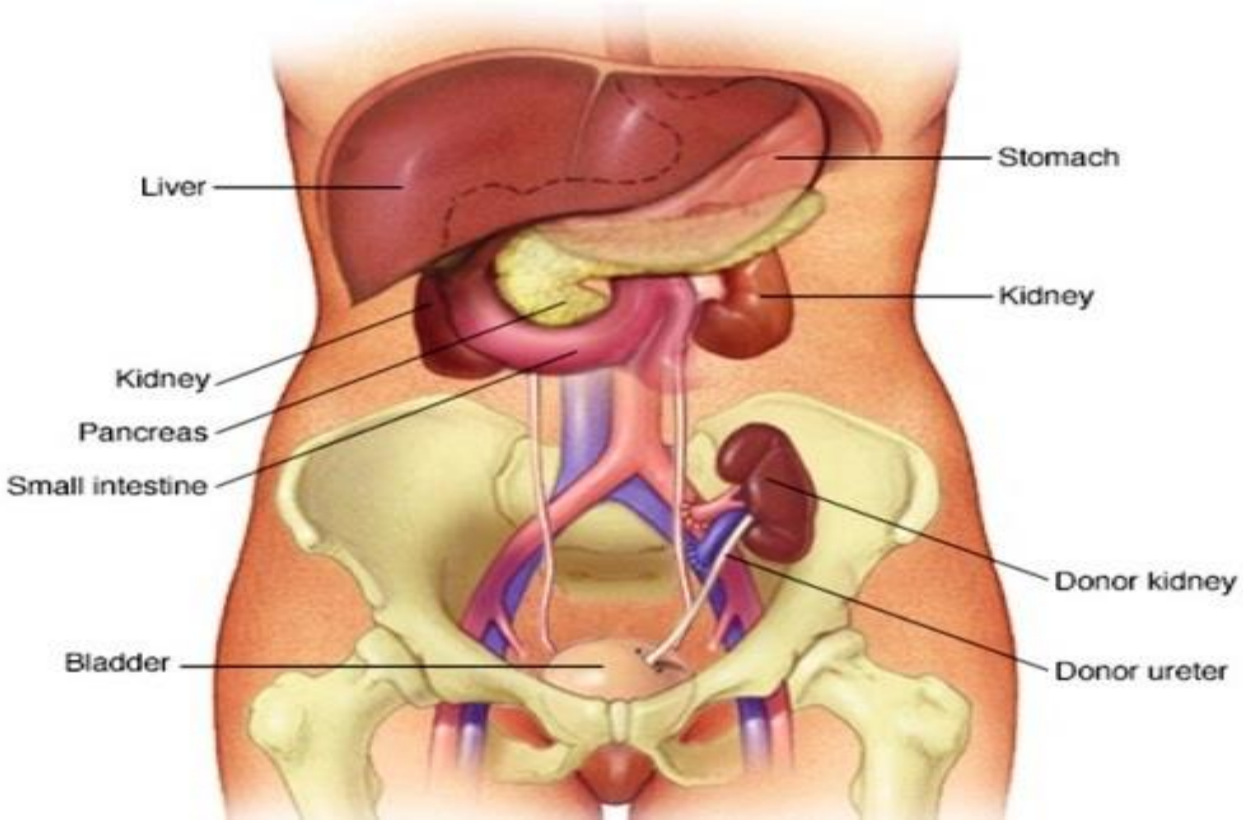
Special song, Speeches
Special guests may be invited to speak briefly, but in view of the full program they should be few in number. Have someone narrate the history of the church or of the present building project, and talk about the immediate plans for beginning the building.

Groundbreaking
Special participants in breaking the first ground usually include the pastor; head elder, building committee chairperson, and representatives from the conference /mission and community. A child should be included as a representative of the church of the future. If the building is a school, include the school board chairperson, principal, and a teacher.
Special song or hymn of dedication

Health

The Holy Seed Church

THE HOLY SEED CHURCH
WHEN YOU EAT HEALTHY FOOD, YOU WILL LIVE A HEALTHY LIFE
Relax in His Presence
Trust in His Timing
Rely on His Promise
Wait for His Answer
Rejoice in His Goodness



The rate at which young people are suffering from Kidney diseases is alarming. I am sharing this message which can help us. Please read is very IMPORTANT KIDNEY DESERVES THE BEST Barely two (2) days ago, we all received the news of the demise of the Nigerian actor as a result of kidney disease. ALSO OUR MINISTER OF PUBLIC WORKS, the Honorable Teko Lake is currently in the Hospital on life support with kidney problems. I want to show you how to avert this menace of kidney disease.

SO HERE ARE THE TOP 6 CAUSE OF THE DISEASE:

Delaying going to toilet keeping your urine in your bladder for too long is a bad idea. A full bladder can cause damage. The urine that stays in the bladder multiplies bacteria quickly. Once the urine refluxes back to the ureter and kidneys, the toxic substances can result in kidney infections, then urinary tract infections, and then nephritis, and even uremia. When nature calls –do it as soon as possible.

Eating too much salt, you should eat no more than 5.8 grams of salt daily.

Eating too much meat. Too much protein in your diet is harmful for your kidneys. Protein digestion produces ammonia-a toxin that is very destructive to your kidneys. More meat equals more kidney damage.

Drinking too much caffeine caffeine is a component of many sodas and soft drinks. It raises your blood pressure and your kidneys start suffering coke you drink daily.

Not drinking water. Our kidneys should be hydrated properly to perform their functions well. If we don't drink enough, the toxins can accumulating in the blood, as there isn't enough fluid to drain them through the kidneys. Drink more than 10 glasses

of water daily. There is an easy way to check if you are drinking enough water: Look at the colour of your urine; the lighter the colour, the better.

Late treatment. Treat all your health problems properly and have your health checked regularly. Let's help ourselves…God will protect you and your family from every disease this year. (3) Avoid these Tablets, they are very dangerous: -D-cold –Vicks Action-500 –Actified –Coldarin –Cosome –nice –Nimulid –Cetrizet-D They contain phenyl Propanol-Amide PPA. Which causes Strokes & Are banned in USA please, before deleting, HELP your friends by passing it ..! It might help sum 1. Fwd to as many as u can. Please read it Doctors in the United States have found new cancer in human beings, caused by Silver Nitro Oxide. Whenever you buy recharge caeds, don't scratch with your with your nails, as it contains Silver Nitro Oxide coating and can cause skin cancer. Share this message with your loved ones. Important Health Tips: Answer phone calls with the left ear. Don't take your medicine with cold water… Don't eat heavy meals after 5pm. Drink more water in the morning, less at night. Best sleeping time is from 10pm to 4 am. Don't lie down immediately taking medicine or after meals. When phone's battery is low to last bar, Don't answer the phone, because the radiation is 1000 times stronger. Knowledge is power.

1. Kidney Transplant

When your kidneys fail, treatment is needed to replace the work your own kidneys can no longer do. There are two types of treatment for kidney failure — dialysis or transplant. Many people feel that a kidney transplant offers more freedom and a better quality of life than dialysis. In making a decision about whether this is the best treatment for you, you may find it helpful to talk to people who already have a kidney transplant. You also need to speak to your doctor, nurse and family members.

2. What is a kidney transplant?

When you get a kidney transplant, a healthy kidney is placed inside your body to do the work your own kidneys can no longer do.

On the plus side, there are fewer limits on what you can eat and drink, but you should follow a heart-healthy diet. Your health and energy should improve. In fact, a successful kidney transplant may allow you to live the kind of life you were living before you got kidney disease. Studies show that people with kidney transplants live longer than those who remain on dialysis.

On the minus side, there are the risks of surgery. You will also need to take anti-rejection medicines for as long as your new kidney is working, which can have side effects. You will have a higher risk for infections and certain types of cancer.

Although most transplants are successful and last for many years, how long they last can vary from one person to the next. Many people will need more than one kidney transplant during a lifetime.

3. What is a "preemptive" or "early" transplant?

Getting a transplant before you need to start dialysis is called a preemptive transplant. It allows you to avoid dialysis altogether. Getting a transplant not long after kidneys fail (but with some time on dialysis) is referred to as an early transplant. Both have benefits. Some research shows that a pre-emptive or early transplant, with little or no time spent on dialysis, can lead to better long-term health. It may also allow you to keep working, save time and money, and have a better quality of life.

4. Who can get a kidney transplant?

Kidney patients of all ages—from children to seniors—can get a transplant.

You must be healthy enough to have the operation. You must also be free from cancer and infection. Every person being considered for transplant will get a full medical and psychosocial evaluation to make sure they are a good candidate for transplant. The evaluation helps find any problems, so they can be corrected before transplant. For most people, getting a transplant can be a good treatment choice.

5. What if I'm older or have other health problems?

In many cases, people who are older or have other health conditions like diabetes can still have successful kidney transplants. Careful evaluation is needed to understand and deal with any special risks. You may be asked to do some things that can lessen certain risks and improve the chances of a successful transplant. For example, you may be asked to lose weight or quit smoking.

If you have diabetes, you may also be able to have a **pancreas transplant**. Ask your healthcare professional about getting a pancreas transplant along with a kidney transplant.

6. How will I pay for a transplant?

Medicare covers about 80% of the costs associated with an evaluation, transplant operation, follow-up care, and anti-rejection medicines. Private insurers and state programs may cover some costs as well. However, your post-transplant expenses may only be covered for a limited number of years. It's important to discuss coverage with your social worker, who can answer your questions or direct you to others who can help. **Click here to learn more about insurance and transplant.**

7. Getting a Transplant

How do I start the process of getting a kidney transplant?
Ask your healthcare provider to refer you to a **transplant center** for an evaluation, or contact a **transplant center** in your area. Any kidney patient can ask for an evaluation.

8. How does the evaluation process work?

Medical professionals will give you a complete physical exam, review your health records, and order a series of tests and X-rays to learn about your overall health. Everything that can affect how well you can handle treatment will be checked. The evaluation process for a transplant is very thorough. Your healthcare team will need to know a lot about you to help them—and you—decide if a transplant is right for you. One thing you can do to speed the process is to get all the testing done as quickly as possible and stay in close contact with the transplant team. If you're told you might not be right for a transplant, don't be afraid to ask why—or if you might be eligible at some future time or at another center. Remember, being active in your own care is one of the best ways to stay healthy.

If someone you know would like to donate a kidney to you, that person will also need to go through a screening to find out if he or she is a match and healthy enough to donate. If it's your child who has kidney disease, you'll want to give serious thought to getting a transplant evaluation for him or her. Because transplantation allows children and young adults to develop in as normal a way as possible in their formative years, it can be the best treatment for them.
If the evaluation process shows that a transplant is right for you or your child, the next step is getting a suitable kidney. (See "Finding a Kidney" below.)

9. What does the operation involve?

You may be surprised to learn that your own kidneys generally aren't taken out when you get a transplant. The surgeon leaves them where they are unless there is a medical reason to remove them. The donated kidney is placed into your lower abdomen (belly), where it's easiest to connect it to your important blood vessels and bladder. Putting the new kidney in your abdomen also makes it easier to take care of any problems that might come up.

The operation takes about four hours. You'll be sore at first, but you should be out of bed in a day or so, and home within a week. If the kidney came from a living donor, it should start to work very quickly. A kidney from a deceased donor can take longer to start working—two to four weeks or more. If that happens, you may need dialysis until the kidney begins to work.

After surgery, you'll be taught about the medicines you'll have to take and their side effects. You'll also learn about diet. If you've been on dialysis, you'll find that there are fewer restrictions on what you can eat and drink, which is one of the benefits of a transplant.

10. What are anti-rejection medicines?

Normally, your body fights off anything that isn't part of itself, like germs and viruses. That system of protection is called your immune system. To stop your body from attacking or rejecting the donated kidney, you will have to take medicines to keep your immune system less active (called anti-rejection medicines or immunosuppressant medicines). You'll need to take them as long as your new

kidney is working. Without them, your immune system would see the donated kidney as "foreign," and would attack and destroy it.

Anti-rejection medicines can have some side effects. It is important to talk to your healthcare provider about them, so that you know what to expect. Fortunately, for most people, side effects are usually manageable. Changing the dose or type of medicine can often ease some of the side effects.

Besides the immunosuppressive medicines, you will take other medicines as well. You will take medicines to protect you from infection, too. Most people find taking medicines a small trade for the freedom and quality of life that a successful transplant can provide.

11. After Your Transplant

What happens after I go home?

Once you are home from the hospital, the most important work begins—the follow-up. For your transplant to be successful, you will have regular checkups, especially during the first year. At first, you may need blood tests several times a week. After that, you'll need fewer checkups, but enough to make sure that your kidney is working well and that you have the right amount of anti-rejection medication in your body.

12. What if my body tries to reject the new kidney?

One thing that you and your healthcare team will watch for is acute rejection, which means that your body is suddenly trying to reject the transplanted kidney. A rejection episode may not have any clear signs or symptoms. That is why it is so important to have regular blood tests to check how well your kidney is working. Things you might notice that can let you know you are having rejection are fevers, decreased urine output, swelling, weight gain, and pain over your kidney. The chances of having a rejection episode are highest right after your surgery.

The longer you have the kidney, the lower the chance that this will happen. Unfortunately, sometimes a rejection episode happens even if you're doing everything you're supposed to do. Sometimes the body just doesn't accept the transplanted kidney. But even if a rejection episode happens, there are many ways to treat it so you do not lose your transplant. Letting your transplant team know right away that you think you have symptoms of rejection is very important.

13. How often do rejection episodes happen?

Rejections happen much less often nowadays. That's because there have been many improvements in immunosuppressive medicines. However, the risk of rejection is different for every person. For most people, rejection can be stopped with special anti-rejection medicines. It's very important to have regular checkups to see how well your kidney is working, and make sure you are not having rejection.

14. When can I return to work?

How soon you can return to work depends on your recovery, the kind of work you do, and your other medical conditions. Many people can return to work eight weeks or more after their transplant. Your transplant team will help you decide when you can go back to work.

15. Will my sex life be affected?

People who have not had satisfactory sexual relations due to kidney disease may notice an improvement as they begin to feel better. In addition, fertility (the ability to conceive children) tends to increase. Men who have had a kidney transplant have fathered healthy children, and women with kidney transplants have had successful pregnancies. It's best to talk to your healthcare practitioner when considering having a child.

Women should avoid becoming pregnant too soon after a transplant. Most centers want women to wait a year or more. All pregnancies must be planned. Certain medications that can harm a developing baby must be stopped six weeks before trying to get pregnant. Birth control counseling may be helpful. It's important to protect yourself against sexually transmitted diseases (STDs). Be sure to use protection during sexual activity.

16. Will I need to follow a special diet?

In general, transplant recipients should eat a heart-healthy diet (low fat, low salt) and drink plenty of fluids. If you have diabetes or other health problems, you may still have some dietary restrictions. A dietitian can help you plan meals that are right for you.

17. Finding a Kidney

Where do donated kidneys come from?

A donated kidney may come from someone who died and donated a healthy kidney. A person who has died and donated a kidney is called a deceased donor.

Donated kidneys also can come from a living donor. This person may be a blood relative (like a brother or sister) or non-blood relative (like a husband or wife). They can also come from a friend or even a stranger.

When a kidney is donated by a living person, the operations are done on the same day and can be scheduled at a convenient time for both the patient and the donor. A healthy person who donates a kidney can live a normal life with the one kidney that is left. But the operation is major surgery for the donor, as well as the recipient. As in any operation, there are some risks that you will need to consider.

18. Is it better to get a kidney from a living donor?

Kidneys from living or deceased donors both work well, but getting a kidney from a living donor can work faster and be better. A kidney from a living donor may last longer than one from a deceased donor.

To get a deceased donor kidney, you will be placed on a waiting list once you have been cleared for a transplant. It can take many years for a good donor kidney to be offered to you. From the time you go on the list until a kidney is found, you may have to be on some form of dialysis. While you're waiting, you'll need regular blood tests to make sure you are ready when a kidney is found. If you're on dialysis, your center will make the arrangements for these tests. Your transplant center should know how to reach you at all times. Once a kidney become available, the surgery must be done as soon as possible.

19. Are there disadvantages to living donation?

A disadvantage of living donation is that a healthy person must undergo surgery to remove a healthy kidney. The donor will need some recovery time before returning to work and other activities. However, recent advances in surgery (often called minimally invasive or laparoroscopic surgery) allow for very small incisions. This means shorter hospital stays and recovery time, less pain, and a quicker return to usual activities. Living donors often experience positive feelings about their courageous gift.

20. What are the financial costs to the living donor?

The surgery and evaluation is covered by Medicare or the recipient's insurance. The living donor will not pay for anything related to the surgery. However, neither Medicare nor insurance covers time off from work, travel expenses, lodging, or other incidentals. The National Living Donor Assistance Program or other programs may help cover travel and lodging costs.

Donors may be eligible for sick leave, state disability, and benefits under the federal Family Medical Leave Act. In addition, federal employees, some state employees, and certain other workers may be eligible for 30 days paid leave.

21. What else can I do?

You should learn as much as you can by reading and talking to your healthcare team, as well

Causes of end stage kidney disease

a) **Diabetes – These patients have a continuously high blood sugar. This high blood sugar can damage the filters in the kidneys, leading to long-term kidney damage and finally kidney failure. This is called diabetic nephropathy.**
b) **High blood pressure or hypertension – This is another common cause of kidney disease and failure. High blood pressure in the tiny blood vessels to the kidney leads to damage and prevents the filtering process from working properly.**
c) **Blockages in the arteries that bring blood to the kidneys over time called renal artery stenosis is another cause of end stage renal disease**

d) **Another condition** is called polycystic kidney disease which is an inherited condition. There are several large cysts or hollow spaces formed within the kidney that make its normal functioning difficult.
e) There may be congenital problems in development of kidneys. This occurs since before birth and manifests when over 90% of the kidney function is compromised.
f) Disease of the immunity such as systemic lupus erythematosus (SLE) in which the immune system of the body fails to recognise the kidney as its own and attacks it thinking it to be a foreign object.

End stage kidney disease needs treatment to prevent life threatening consequences of the waste product build up leading to coma and death. In these situations dialysis is an option. A device is used to filter the blood as it flows through it and the filtered blood is then injected back into the body. This is a time consuming, expensive procedure and is associated with a myriad of side effects and risks of infection etc. Kidney transplant, if possible, is usually the preferred option because it is much less inconvenient than having dialysis.

When can a kidney transplant take place?

A kidney transplant may be performed regardless of age of the recipient (patient who requires the kidney) provided they have a general health status that can withstand the major operation, there is a good chance of transplant success and the person is aware and willing to comply with taking immunosuppressant medications after the transplant to prevent rejection of the new organ by the body's immune system.

Who cannot use a kidney transplant?

Patients in whom kidney transplant cannot be performed include:

1) those with a widespread cancer
2) those with an active infection
3) those with liver or heart disease
4) those with AIDS.

Side Effects of Family Planning

Various family planning methods cause different side effects. For example, birth control pills, implants and injections are not recommended for women who smoke or have health complications such as a history of heart disease or breast cancer. Hormonal forms of birth control also have a number of side effects and potential health risks such as vaginal bleeding, headaches, clinical depression, long periods, dizziness and clinical depression. Some men and women are also allergic to latex and spermicide in condoms. In addition, the use of diaphragms and cervical caps can expose women to urinary tract infections.

Disadvantages of Drugs Abuse

Disadvantages: they're illegal. if you get caught you will go to prison as an adult, juvie as a child. or: you could just die from an accidental overdose.

-Have you seen people who use meth for a couple of years ?

You will age faster(more noticeable)

-Kills brain cells(especially when young)

-If you have family it will worry them (if they care)

-Waste of money

-Psychological side-effects(panic attacks over nothing, fears, emotions etc.)

-Addictions

-Temptation

Genesis 2

2:1 Thus the heavens and the earth were finished, and all the host of them.
2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

2:4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
2:6 But there went up a mist from the earth, and watered the whole face of the ground.

2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;
2:12 And the gold of that land is good: there is bdellium and the onyx stone.
2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

2:14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2:18 And the LORD God said, It is not good that the man should be alone; I will make him a help mate.

2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took

one of his ribs, and closed up the flesh instead thereof;

2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

2:25 And they were both naked, the man and his wife, and were not ashamed.

In conclusion, Brethren, Let us stop following our own ways but follow God stated from the Beginning.

"So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying , What shall we drink ? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet : there he made for them a statute and an ordinance, and there he proved them, And said , If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee."
- Exodus 15:22-26

HEALTHY FOODS AND MEDICINES

Meat – Flesh food acceptable and unacceptable.

Leviticus 11: 2-47, Deuteronomy 14: 3-21, locusts,
Mathew 3:4, Fish Luke 24:42,

Quail - Numbers 11:20, 31-33

Medicinal plants – Vegetation with healing qualities.

Balm – Genesis 43:11

Fig – 2 Kings 20:7

Hyssop – 1 Kings 4:33

Mandrake – Genesis 30:14

Terebinth: - Isaiah 6:13

Medicine – Something prescribed to cure an illness

Balm – Jeremiah 8:22

Bandage – Ezekiel 30:21

Eye Salve – Revelation 3:18

Fig poulice – Isaiah 38:21

Many medicines Jeremiah 46:11

Merry heart proverbs 17:22

Oil – Luke 10:34

Ointment – Isaiah 1:6

Quarantine – Leviticus 13: 4-46

Wine – 1 Timothy 5:23

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.
Revelation 22:1-5

You can buy or access the above medicine by submitting the following number ("+254000357729") or register yourself on https://www.foreverliving.com/marketing/Home.do Forever Living is existent in 155 countries worldwide.

Emergency numbers
HOSPITALS

For ambulance service in Kenya dial 999.

Nairobi Hospital
(02)722160
Aga Khan Hospital
(02)374000
Kenyatta National Hospital
(02)726300
Mater Misericordiae Hospital
(02)531199
Gertrude's Garden Children's Hospital
(02)763474
Social Services League(MP Shah) Hospital
(02)742763
Guru Nanak Ramgarhia Sikh Hospital
(02)3763481
Masaba Hospital

(02)560922
St James Hospital
(02)606060
Metropolitan Hospital
(02)790282
Hurlingham Hospital
(02)729400

POLICE

Nairobi CID H.Q.
728888
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Pangani Flying Squad
3761111
J.K.I.A. (KAPU)
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KPA, Mombasa
222811

Wedding

How to make happy Marriage in todays world

The Holy Seed Church

www.theholyseedchurch.org

WEDDING

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing whenever the marriage covenant is entered into intelligently, in the fact of God, and with due consideration for its responsibilities" Every wedding should therefore be a time of spiritually renewal, joyful celebration, and individualized service to the couple and their families.

DENOMINATIONAL GUIDELINES

Who officiates In chapter6 Officers and Their Duties," the church manual stipulates, "In the marriage ceremony the charge, vows, and declaration of marriage are given only by an ordained minister except in those areas where division committees have taken action to approve that selected license or commissioned ministers who have been ordained in as local elders may perform the marriage ceremony.

Either an ordained ministers, license or commissioned minister, or a local elder may officiate in delivering the sermonette, offering the prayer, or in giving the blessing." In other word words, you as local elder may not perform the entire service, but you may assist. As the ranking local leader your presence and interest can be crucial.

Pastors restricted

There are some circumstances where denominational guidelines forbid ministers to marry a given couple. There are circumstances where pastors' own consciences prevent them from performing the ceremony. In either case, couple may feel rejected and church members may misunderstand. There is no more important or delicate time for elders to support their pastors.

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Congregation guidelines

You or your pastors should lead your church in preparing wedding guidelines. Do this at a time when no request for a wedding has been received and no feelings are likely to be hurt. Give these guidelines, along with a wedding application should list specific requests of the couple and reflect that the guidelines have been read and will be followed. Study the church Manual and minister's manual with your church board to make them aware of denominational marriage guidelines. Then, based on these and local customs/tradition, draw up your church's own guideline.

Items you may wish to include: who may be married in the church; music whether or not the church's wedding coordinator must be used; decoration; candles; dress, photographs; rice or confetti; reception; fees equipment and services available from the church. Exceptions to the guidelines must be few, and should be approved only by a designated committee. Pastors should not have to take full responsibility for dealing with the aggravation expressed by families whose plans have been contrary to the congregation's guidelines.

'And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that *it was* good'.

Marriage Ordained by God

GOOD MARRIAGE

As apostle, over the years I had my fair share of people approach me to find out if we were a "courtship" church or a, "dating" church. The people invariably would tell me that their approach was "the biblical way. "I eventually become leery of such claims given that the Bible does not say much about how to find a wife, or

does it? Perhaps you've seen this list floating around the world-wide-web, but it's worth reviewing because it makes a very important point So here it is 16 ways to find a wife according to the Bible:

1. **Find an attractive prisoner of war, bring her home, shave her head, trim her nails, and give her new clothes, Then she's your. (Deuteronomy 21:11-13)**
2. **"Lay hold" a virgin who is not betrothed to another man, and "Know" her, but afterwards pay her father a sum of money. Then she's yours. (Deuteronomy 22:28-29)**
3. **Find a prostitute and marry her. (Hosea:1-3)**
4. **Find a man with seven daughters, and impress him by watering his flock. Moses (Exodus 2:16-21)**
5. **Purchase a piece of property, and get a woman as part of the deal. Boaz (Ruth 4:5-10)**
6. **Go to a party and hide. When the women come out to dance, grab one and carry her off to be your wife. Benjaminites (Judges 21:19-25)**
7. **Have God create a wife for you while you sleep. Note: this will cost you a rib. Adam (Genesis 2:19-24)**
8. **Agree to work seven years in exchange for a woman's hand in marriage. Get tricked into marrying the wrong woman. Then work another seven years for the woman you wanted to marry in the first place. That's Fourteen years of toil for a wife. Jacob (Genesis 29:15-30)**
9. **Cut 200 foreskins off of your future father-in-law's enemies and get his daughter for a wife, David (1 Samuel 18:27)**
10. **Even if no one is out there, just wander around a bit and you'II definitely find someone. Cain (Genesis 4:16-17)**
11. **Become the emperor of a huge nation and hold a beauty contest. Xerxes or Ahasuerus (Esther 2:3)**
12. **When you see someone you like, go home and tell your parents, "I have seen a woman; now get her for me." If your parents question your decision, simply say, "Get her for me. She's the one for me." Samson (Judges 14:1-3)**
13. **Kill any husband and take HIS wife. (Prepare to lose four sons though.) David (2 Samuel 1)**
14. **Wait for your brother to die. Take his widow. (it's not just a good idea, it's the law!) On and Don't be so picky. Make up for quality with quantity. Solomon (1 Kings 11:1-3)**
15. **A wife? Paul 1st Corinthians, chapter 7) Obviously, this list was written with humor in mind, and some of these**

"ways," prescriptive of the sinful ways that God's people have conducted themselves in the past they are in no way exemplary. But this does demonstrate an important point people often want the Bible to say certain things, such as how to find a spouse and marry, but they ignore portions of Scripture that don't fit their paradigm. The Bible has more to say about arranged marriages, for example, than it does "courtship" or dating. So then, how do we proceed?

We have to realize that the Bible does not speak to every issue we will face in life. Just ask Solomon, who had to use wisdom when the two prostitutes came to him claiming to both be the mother of one child. We must follow those things that God has given us. In all of our relationships we have the obligation to exercise the fruit of the Spirit and not mistreat anyone that is especially true for a prospective spouse. We also have the prospective mate "In the Lord" (1 Corinthians 7:39). But in the end, choosing a spouse calls for wisdom.

The Bible does not give us a specific means by which we can find spouses. Some might be introduced by family or friends. Some might cultivate a letter-writing relationship (or as we might more commonly find it, e-mail, or some form of social media). In some cultures the thought of dating or courting is out of the question. I once walked in on one of my office mates in grad school-he was a Christian training for the ministry in Japan. He was intently reading a file; it looked like a personnel file. Out of curiousity I asked him what he was reading. He told me it was a file on a young woman that his father had sent him. His family, sight unseen (except for a few photos in the file) was arranging his marriage. I was stunned, but nevertheless made aware that godly Christians don't all do things the same way. I.e., just because it's American and Christians do it doesn't mean it's biblical or the only way.

The greater doctrinal point here is that in the pursuit of finding a spouse, we must be mindful two things:

16. **That we are mindful of God's revealed Will in the moral law- we should not violate it in word, thought, or deed; and**
17. **Christian liberty-where God has spoken, we are bound, but where he has not spoken we are free. We are not bound by the commandments of men. This means that Godly Christians may differ in how they live their lives, but it doesn't mean that one is holier than another because she dates and doesn't court.**

We should also note that in its collective history, the church has never addressed the issue in its creeds or confessions about how to find a spouse. Perhaps this should tell us that it is a matter of

Christian liberty and that in the end, we should rely on God' grace, wisdom, prayer, and godly counsel rather than make claim than the Bible has never made.
For women, the possibility of pregnancy begins in the ovaries. Conception is the moment when egg and sperm meet. It can take anything from 45 minutes to 12 hours for a sperm to reach your fallopian tubes, which is where conception usually happens. However, sperm can survive inside your body for up to seven days, so conception can happen at any point in the week after sex, if you're ovulating.

Learn more about this fascinating journey, and how life begins!
Inside the woman's body: how an egg is hatched
For women, the possibility of pregnancy begins in the ovaries. These are the two small, oval organs attached to either side of your uterus (womb). The ovaries are packed with eggs, which are made before you are even born. Every baby girl is born with 1 to 2 million eggs in her ovaries. Many eggs begin dying off almost immediately and the rest steadily decrease in number as you get older. You'II probably release about 400 eggs during your fertile years, between your first period and the menopause. In countries such as the UK, the average age of menopause is about 52.

During each menstrual cycle, sometime after your period, one to three eggs start to reach maturity in one of your ovaries. The ripest egg is then released, a process known as ovulation. The egg is quickly sucked up by the tulip- shaped opening of the nearest fallopian tube. There are two fallopian tubes, each about 10cm in length, which lead from the ovaries to the uterus.

Ovulation is usually about 12 to 14 days before your next period. The exact time of ovulation depends on the length of your cycle. Several different hormones work together to control the length of your cycle, when your eggs ripen and the timing of ovulation. You can read more about these hormones in our article on the menstrual cycle.

The average egg lives for up 24 hours after release. It needs to be fertilized within this time by a sperm for a baby to be conceived. If your egg meets up with a healthy sperm on its way to the uterus, the process of creating a new life begins. If not, the egg ends its journey at the uterus and disintegrates.

If you have not conceived, the ovary stops making estrogens and progesterone. These are the two hormones that would help maintain

a pregnancy. When the levels of these hormones drop, the thickened lining of your uterus is shed during your period. The remains of the unfertilized egg are shed at the same time.

Inside the man's body: how sperm are made

Women's bodies mature a single egg each month. Men's bodies, however, are almost constantly at work, producing millions of microscopic sperm. The sole purpose of each sperm is to swim towards and penetrate an egg.

From start to finish it takes two to three months to create a new sperm Cell. The average sperm lives only a few weeks in a man's body and at least 40 million are set free with each ejaculation. It means that men have to make sperm on a regular basis throughout their adult lives.

The same hormones that control ovulation in women stimulate the release of testosterone in men. Testosterone is the hormone responsible for producing sperm. Sperm production starts in the testicles, the two glands contained in the scrotal sac beneath the penis. The testicles hang outside the body because they are sensitive to temperature. To produce healthy sperm efficiently they have to stay at a balmy 34° C. This is about four degrees cooler than normal body temperature. Once the sperm is created, it's stored in each testicle in the epididymis, a 6-metre long coiled tube. Just before ejaculation the sperm is scooped up and mixed with semen.

Despite the millions of sperm that are produced and released in each ejaculation, only one can fertilize each egg. The gender of your baby depends on which type of sperm burrows into the egg first. Sperm with a Y chromosome will make a boy baby, and sperm with an X chromosome will make a girl. There are plenty of myths about how to conceive a boy or girl. Some are backed by a bit of scientific evidence but on the whole a child's sex is determined randomly.

What happens while you're having sex?

In addition to all the fun, your bodies are building up tension that you hope will end in orgasm. Having an orgasm also has an important biological function. In men, orgasm propels sperm-rich semen into the vagina and up towards the cervix at roughly 10 miles per hour. The force of ejaculation gives the sperm a good head start on their way to the egg. A woman doesn't need to orgasm for conception to happen. Gentle uterine contractions can help the sperm along, but these happen without you having an orgasm.

Many couples wonder if a particular sex position is best for conceiving. No one knows for sure. The most important thing about sex is that you're both having a good time and you're doing it often enough. For you to conceive, live sperm needs to be in your reproductive tract during ovulation.
Not all women ovulate during the middle of their cycle or at same in their cycle every month. To improve your chances of conception, aim to have sex every other day or so throughout your cycle.

While you relax, the sperm's job is just beginning

At this point you can't do much except cross your fingers and hope that you conceive. While you and your partner enjoy a relaxing post-sex cuddle, a lot is going on inside your body. Those millions of sperm have begun their quest to find your egg, and it's not an easy journey. The first obstacle may be your cervical mucus, which can seem like an impenetrable net on your non- fertile days. When you're most fertile, however, it miraculously loosens up so the strongest swimmers can get through.
The sperm that survive still have a long road ahead. In all they need to travel about 18cm from the cervix through the uterus to the fallopian tubes. When you consider that they travel at a rate of roughly 2.5cm every 15minutes, that's quite a trip. The fastest swimmers may find the egg in as little as 45 minutes. It can take the slowest up to 12 hours. If the sperm don't find an egg in the fallopian tubes at the time of intercourse, they can survive inside you for up to seven days. This means that if you ovulate within this time window you could still conceive.

The mortality rate for sperm is very high and only a few dozen ever make it to the egg. The rest get trapped, lost (perhaps heading up the wrong fallopian tube) or die along the way. For the lucky few that get near the egg, the race isn't over. Each one has to work frantically to penetrate the egg's outer shell and get inside before the others. The egg needs to be fertilized within 24hours of its release. When the hardiest sperm of the bunch makes it through, the egg changes instantaneously to prevent any others getting in. It's like a protective shield that clamps over the egg at the exact moments the first sperm is safely inside.

Now a new life is born: During fertilization, the genetic material in the sperm and egg combine to create a new cell that will rapidly start dividing. This bundle of new cells is known as the blast cyst. It continues travelling down the fallopian tube towards the uterus, a journey which can take another three days or so.

You are not actually pregnant until the blast cyst has attached itself to the wall of your uterus, where it will develop into an embryo and placenta. Occasionally, the blast cyst will implant somewhere other than the uterus (usually in the fallopian tube). This is called an ectopic pregnancy, which is a medical emergency. The pregnancy will not survive outside the uterus and needs to be completely removed to avoid damage to the fallopian tube.

It will be a couple of weeks until you miss a period and suspect that you’re going to have a baby. Once you have missed your period or noticed one of the other signs of pregnancy, a home pregnancy test will confirm it. If you’ve got a little one on the way, congratulations, and welcome to the start of another incredible journey.

Expensive wedding

China's wedding industry to upgrade with higher quality China's wedding industry is on the right path to provide higher quality services for tailored wedding ceremonies, as was shown at the latest China Wedding Expo held in Beijing last weekend. According to the data from the Expo, over 136,080 people visited it for two days, and the trading volume reached 758 million yuan (110.9 million U.S. dollars).

Wedding banquets and hotel services crowned the event with a total trading volume of 196 million yuan (28.7 million U.S. dollars). Jewelry and wedding planning came in second and third with trading volumes of 186 million yuan (27.2 million U.S. dollars) and 123 million yuan (18 million U.S. dollars) respectively.

Wedding dresses and photography services followed with trading volumes of 89 million yuan (13 million U.S. dollars) and 81 million yuan (11.8 million U. S. dollars) respectively.

Statistics from the China Industrial Information Network run by a Beijing-based industrial data provider showed that China's capital consumption in the wedding industry continues to climb upward due to the higher-quality wedding services though the number of people in their marriageable age range had declined. In 2017, consumption on wedding planning, photography, dresses and banquets reached nearly 1.5 trillion yuan (219.4 billion U.S. dollars), and the figure is expected to exceed 2 trillion yuan (292.6 billion U. S. dollars) in 2019 and 3 trillion yuan (438.9 billion U.S. dollars) in 2021, according to the China Industrial Information Network.

Younger generations are more keener on tailored and higher-quality wedding ceremonies and other wedding-related preparations. For example, data from the China Wedding Expo said 60 percent of couples who were preparing for their wedding would purchase rings with insets, and 65 percent of those people would choose tailored loose diamonds."BAIC BJEV, one of China's largest new energy vehicle providers and Dazhong Electronics, a large home appliances provider, both collaborated with us this year to meet the multiple demands of new couples," said Xiao Changhong, deputy secretary general of the China Wedding Expo organizing committee.

CHURCH DEDICATION:
PURPOSE

The practice of house dedication varies according to culture and the wishes of each individual family. The world church does not have any regular tradition for such service. Some family may request the dedication when purchase or building their first home, some when they pay off the mortgage and the home is truly there. Still others ask for a house dedication whenever they move to a different home. Typically, the house dedication is held after the house is completed, the furniture installed, and probably the family moved in. Such a service provides an excellent opportunity to invite the neighbors to the special occasion to get acquainted with them, and to establish one's family as a Christian witness in the neighborhood. This is the purposes of dedicating a house: to set it aside to be spiritual service to the family and their neighborhood.

WHO OFFICIATES: No license or ordination is required for house blessing services an elder may perform the service, but should do so with the knowledge and cooperation of the pastor.

ORDER OF SERVICE: Attendees often include non- Christian neighbors. People typically gather in the living room of the home and may the room be crowded. Some will likely be standing. Thus, the service should usually be no more than 30 minutes in length. The following order is suggested:

Congregation – This should be considered optional, depending on the situation. Appropriate songs include "Happy the Home" and "Love at Home."

Prayer – Since there are three prayers in this short service, the first and last should be brief and not repeat the prayer of blessing. This first prayer is for the purpose of invoking God's presence in the service. History of house and family – This could be given by a family member, perhaps the head of the household.

Message. – The message might include: Scripture such as Genesis 24:67, Psalm 127; 2 Samuel 23:15; Isaiah 65: 21-24; Luke 10:38-42; Micah 4:4. A story or poetry. Litany such as

asking questions of the family either informally or in a written litany and receiving their answers as a family commitment. Suggested questions: Do you pledge to make this house a place of you're, where the family alter and daily devotion are revered? Do you pledge to make this house a place of family love and unity? Do you pledge to make this house a light and a blessing to the community?

Candle ceremony – Your message could close with the lighting of a candle to symbolize the light of Jesus present in this home and the use of this house to let that light shine throughout the neighborhood. The candle can remain burning throughout the remainder of the service.

Prayer of blessing – The family might kneel with joined hands in a circle surrounding the kneeling pastor or elder. Others stand surrounding the family. Include in your prayer a blessing on the house, the family, and the neighborhood.

Special song:- Bless this house" is an ideal song for this setting.
Benediction - Perhaps a formal benediction such as Numbers 6:24-26
House tour - At this juncture the family may wish to invite guest to tour the house. Refreshments are optional.

25. WEDDING :

"The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing whenever the marriage covenant is entered into intelligently, in the fact of God, and with due consideration for its responsibilities" Every wedding should therefore be a time of spiritually renewal, joyful celebration, and individualized service to the couple and their families.

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26. STUDY GUIDE:

Note: Special services are just that, special, and they need to be planned and conducted as such. Normally the pastor leads out and, as an elder; you are there to assist him on those occasions.

KNOW:

(a) Baptism is a symbol of death to the old life and the beginning of a new life in Jesus. It demonstrates a person's desire to become a member of God's family.

(b) It is important that new members become bonded into the church community and are made to feel accepted and loved by the congregation.

(c) Dedication of a child reminds each of us of God's miracle of birth and the commitment of parents and congregation to support and help "raise up a child in the way he should go."

(d) Communion is one of the most solemn and yet joyous occasions in our churches. While it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Assisting or leading this special service is one of the deepest spiritual duties of an elder.

(e) The holy Seed Church observe open communion. Anyone desiring to partake of the emblems of our Lord's death is welcome to participate.

(f) An elder can be agent of spiritual blessing to those who are unable to attend Communion by visiting and holding a simple Communion format with them.

(g) The time of a death and planning of the funeral is an important time of ministry by an elder. It is important to be sensitive to a family's needs, culture, and traditions during this time.

(h) A new parish induction is a special service that only elders can perform. This service, and the subsequent support of the new pastor,

can help minimize the difficulties of transition for both the congregation and the new pastor and his family. If you do not emphasize this significant service, no one will.

{I} Prayer for the sick is another form of ministry through which an elder can be a great blessing to the people. Those prayers can come during visitation or through a formal anointing service. A wedding is a time of spiritual renewal, joyful celebration, and individualized service to the couple and their families.

27. This questions are sample how to study your Bible:

(10) **What are the steps in preparing someone for baptism? What are your responsibilities in that preparation?**

(11) **What are the four basic purposes of child dedication?**

(12) **What is the different between a church dedication and a church opening?**

(13) **What are ways that an elder can help out in the planning of a church dedication?**

(14) **What does "open communion" mean?**

(15) **How soon should you visit the family after you hear of the death of a family member?**

(16) **What are the three suggestions for smoothing the transition of a new pastor?**

(17) **List the steps involved in an anointing service.**

(18) **Why it is it important to have wedding guidelines for your church? Why should this be done when no wedding are being planned?**

28. GUIDELINES HOW TO HANDLE PRACTICLE:

(a)What are some things you could do to make a person's baptism more special?

(b) Come up with a sample format for a baby dedication, and what the church can do tangibly for the family and child.

(c) What could be done for the children during a communion service to help them understand and experience in their own way its meaning?

(d) Write out plan for visiting and supporting a person in grief over a death.

(e) In what practical ways can you help your congregation smooth the transition of a new pastor? What can you do to bury the old? How can you help support the idea of not replacing too soon? In what ways can you celebrate the new?

47 BREAK OUT SESSION QUESTIONS FOR Group Discussion:

(9) **On a person's baptismal day, what things can you do personally to help him/her become bonded into the church community and made to feel accepted? What are things your church might do to help bond and communicate its acceptance and love? What are some things you could do to make a person's baptism more special?**

(10) **What are some specific things you have done/seen in relation to making a child dedication special?**

(11) **How might you help increase participation of more members in communion?**

(12) **What does "The Holy Seed Church observe open communion" mean to you?**

(13) **What specific help could you be to a pastor during times of funerals and weddings? What are some ways you might support a family during the time of a death?**

(14) **How do you feel about the concept of not replacing a pastor for around three months?**

(15) **What might you do to welcome a new pastor to your congregation?**

(16) **What are some ways to help your congregation smooth the transition of a new pastor? What can you do to bury the old?**

Child dedication

The Holy Seed Church

BLESS THIS LITTLE CHILD, LORD

LORD, LOOK DOWN FROM HEAVEN ABOVE AND TOUCH THIS SPECIAL CHILD WITH LOVE.

PROTECT AND GUIDE THIS LITTLE ONE TILL EACH AND EVERY DAY IS DONE:

REMIND US OFTEN THAT IT'S TRUE: THIS LITTLE LIFE IS A GIFT FROM YOU.

A MIRACLE YOU'VE SENT OUR WAY! LORD, BLESS THIS LITTLE CHILD TODAY.

Child dedication

The New Testament does not command such a ritual as child dedication. However, the way Jesus related to little ones encourages dedicating children to God (see Matthew 19:13-15; Mark 10:13-16; Luke 18:15, 7). "Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in His arms, and blessed them." It is understandable; however, that child dedication would be questioned by those whose background leads them to associate it with churches that practice infant baptism. For this reason, in The Holy Seed Church service there are no godfathers or godmothers. It is not a christening service, and ought not to appear as such, but a time of the parents dedicating themselves to God in the upbringing of their newborn or infant child. The service should be organized to emphasize its four basic

{a} purpose

1. To thank God for the miracles of this birth.
2. To covenant the parents and family to raising the child to love Jesus.
3. To commit the congregation to providing the facilities and support for assisting the family in its task.
4. To bless the child and dedicate it to God. If a minister is not available, an elder may officiate during child dedication. However, an elder should not officiate without the local church pastor's approval.

{b} Planning the service Place

Some cultures encourage a baby presentation in the home. However, in most circumstances the ideal is to have the baby dedication as part of the morning glory service. Since commitment of the congregation is one the purposes of the dedication, it should be held when the largest possible representation from the congregation is available. Time of year. The annual church calendar should include dates when baby dedications are planned as well as scheduling ones when occasions arise. Be sensitive to time when relatives of the parents might be able to be there for the dedication. Announce the dedication date a few weeks in advance, inviting [parents to plan for the service. Make the event evangelistic by encouraging participants to invite their families and friends. Age. Babies may be dedicated at as young an age as parents are prepared to bring them to church. Children after school age are seldom dedicated. An exception may seem appropriate in the case of children of new church members.

{c} Conducting the service

The typical dedication service has four parts:

(1) Parents called forward. Make the baby dedication an important family event. Encourage non-member spouse to attend when their children are dedicated. Invite other sibling to join the dedicatory service. They may otherwise feel a bit left out by all the attention the baby is getting. Grandparents may wish to be included. Occasionally a grandparent will bring the baby even if parents are unwilling to attend, although this is not ideal. One good plan is to invite parents to come forward during the singing of the opening hymn, chosen to fit the dedication.

Using the morning hymn would have been sung anyway. The last

stanza of the hymn could be sung after the dedication as parents leave the platform. The entire dedication should take no more than four to five minutes. The homily must be very brief. Homilies before events such as weddings, baptisms, or child dedications are usually not very effective. Anticipation of the upcoming event is so strong that people hear little of what is said beforehand. Parents are also fearful their baby will cry. Five minutes seem to them like an age. If the homily is more than one or two minutes, it can be given while parents are still in the congregation, perhaps on the front row.

(2) **Homily.** Parents should stand facing the congregation so worshipers do not feel shut out of the service. There is some spiritual significance in the father, as spiritual leader, holding the child. On the other hand, the mother might do better at keeping the child quiet. It may be best to let local culture and the parents decide. The homily should emphasize the covenanting or charging of the parents and the commitment of the congregation. A thought may be brought from such passages as:

- Deuteronomy 6:4-7 "Teach them diligently to your children."
- 1 Samuel 1:27-28 "For this child I prayed, I also have lent him to the Lord."
- Proverbs 22:6: Train up a child in the way he should go."
- Matthew 18:2-6, 10 "Take heed that you do not despise one of these little ones."
- Matthew 19:13-15 "Then little children were brought to Him that He might put His hands on them and pray."
- Ephesians 6:4 "Bring them up in the training and admonition of the Lord."

(3) **Close your homily with remarks such as the following**

"Parents, before setting your child apart in dedication. I invite you to enter into a covenant with God. In bringing this little child for Christian dedication, you are accepting before God the sacred responsibilities of fatherhood and motherhood. By this symbolic act you seek to express your belief that this little one is not only your child but God's. "The congregation joins you in dedicating this precious one to God, assisting you in working toward the day when this act of dedication shall be followed at an appropriate age by baptism, thus, entering into full and happy membership in this church family." "You, therefore, as parents promise to do all in your power to bring this child up in the nurture and admonition of the Lord. Do you so covenant?" Parents answer: "We do."

(4) **Prayer.** Pastor or elder and parents should kneel for the dedicatory prayer. The congregation usually remains seated. It is

important that an individualized, relational atmosphere prevail during the dedication. One way to accomplish this is for you to hold the baby while praying though one should be mindful of how the child may react. An alternate method is for the parents to hold the children and you lay your hands on the head of each child in turn as you mention each one's name in prayer. If the group is large, other elders may join in the laying on of hands. The four purposes of a child dedication, included above, should be mentioned in the prayer. Ideally, each child and parent should be mentioned by name. You could lead into the Lord's Prayer, with pastor, parents, and congregation joining their voices in congregation.

(5)**Certificate and congratulations. Certificates are usually given to parents after the dedication prayer. Typically, these include enrollment in the Sunday school cradle roll, and you may want the leader of the division to assist you in congratulating parents and presenting the certificates. They can be obtained from the General Conference Ministerial Supply Center, The Holy Seed Church book shop, or publishing houses. Sometimes a single flower in a bud vase is put up front before the service and presented to parents as part of the dedication.**

There is need to offer assistance to children who are orphaned and the widows. We are low in funds to support the needy who visit us for our help. Exodus 22:22-23.

Children's Home

Protecting and Inspiring Children we serve the Community

Our Community Base Nairobi Care envisions a world in which every child has a safe, loving and nurturing home – free from abuse, neglect and abandonment.

Our services include Fostering, Adoption and Worldwide.

As the region's leading child welfare organization, we serve more than 3,000 children each day. Our services include foster care, adoption, and mentoring youth transitional services – along with resources that strengthen and empower families.

You can make a difference through financial support, volunteering or opening your heart and home. Together, we can make every child's dreams come true.

The Children's Home all from Kenya Community under Care need your support. Few years ago we have come to realize that, we now know there is absolutely no way; these children were not intended to be a part of our family.

Adoption

Right now, hundreds of children are waiting in our country care for a "forever family." Through no fault of their own, these Children could not be safely reunited

with their birth parents. Although many are thriving in temporary homes, they yearn for a family and place to call their own.

If we open children's home because of increasing number we need your support. We shall be happy if you could consider supporting our children home. We shall be grateful to receive your support. We invite your adoption specialist to come, if there any questions from your side we will answer your questions. As she explains the process and, if the time is right, match your family with our child.
Therefore we have many adoption children in's home who need fully support through our Children's Home, having no-to-low cost adoption fees, fully paid college tuition at any state college or university in the world, parenting classes and pre-adoptive training.

Get Involve

If we open children's home because of increasing number we need your support. We are always in need of supporters to help further our cause and bring our services to those who need them. It is an ongoing mission that requires community investment in the form of time, money, events and services.

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Ten Ways to Improve Your Church's Worship Services

Because of the traveling part of my preaching and teaching ministry, I worship the Lord in a different church most Sundays of the year. My experiences in churches nationwide, together with my years of teaching a seminary course on worship, cause me to think a great deal about the worship of God in the local church.

One observation I have made is that most churches could make dramatic improvements in the quality of their worship event by making some changes that are relatively simple. After a quarter-century of pastoral ministry and leading worship services, I do realize why "simple" changes are sometimes difficult to make. However, if you are a leader who senses the need for freshness in worship, you should consider these recommendations because

(a) They each have a direct or indirect biblical basis,
(b) They are specific enough to be practical, and
(c) They can be accommodated to any church, regardless of size, location, culture, or worship style.

1. Focus on God in every element in worship.

Worship is, by definition, the worship of *God*. So why would you include something in your worship service that doesn't focus on God? Go through your order of service and ask of every element, "Does this focus on God?" If not, either remove that element or push it to the beginning or end of the worship gathering. Specifically, items like the announcements, the welcome of guests, and greeting one another

may have a legitimate place, but they should be accomplished in a way where they won't break people's focus on the Lord. Schedule them just before or after the time when God is the exclusive focus.

2. Have clear Biblical support for every element in worship.

Go through the order of service once more and ask of every element, "Is there a Biblical basis for doing this in worship?" (An *element* of worship is a worship activity, such as singing, preaching, praying, etc. This differs from a *circumstance* of worship, such as the time the service begins, its length, the color of the carpet, whether you use air conditioning or microphones, etc. The Bible doesn't speak to these issues, but it does address the activities of worship.)

Don't settle for generalities like, "The Bible tells us to reach people, and I think this aspect of our worship helps us do that." Require stronger scriptural warrant than that. God knows better than we how He wants to be worshiped, and He hasn't left us to guess what He wants us to do. Come before the Lord with the confidence that everything you do in worship has a Biblical command, example, or clear inference which supports it as a worship activity. Discontinue every part of your public worship for which you can find no solid scriptural foundation. If churches practiced just these first two principles, great reformation would occur in their worship.

3. **"Offer to God an acceptable service [worship] in reverence and awe" (Hebrews 12:28).**

The Bible not only tells us the "what" of worship, but also something about the "how." Worship that is acceptable to God involves more than just doing the right things. To offer them "in faith" (Hebrews 11:4), "in spirit" (John 4:24), and "in reverence and awe" is equally important. And while none of these can be coerced, the worship leader can do something to contribute to an atmosphere of "reverence and awe."

Cultivate a serious-minded pursuit of God; exclude flippancy and superficiality in worship. Smile, even laugh when it would seem that Jesus Himself would do the same. Spiritual joy in experiencing the Lord is good and testifies to the desirability of God, but do not let true joy be confused with frivolous levity about a joke, a sports rivalry within the church, or the pattern of man's tie. One of the best ways of nurturing "reverence and awe" among worshipers is simply to insure that each element of worship focuses their attention on God (see recommendation number one).

4. **Preach expositionally.**

Many Bible-believing men *think* they are preaching the Bible when they are not. There is a difference in preaching that is consistent *with* the Bible and preaching which evidently comes *from* the text. For example, a man who announces Psalm 23 as his text, and then preaches about the importance of baptism and the evil of abortion may be proclaiming truth that is consistent with the Bible, but he is not preaching the message of Psalm 23.

While some may differ about the details of definitions of expository preaching, Amos Wamoja way of putting it is simple, memorable, and consistent with all definitions: "expositional preaching is that preaching which takes for the point of a sermon the point of a particular passage of Scripture" Preachers, whether your passage is a single text, a paragraph, or an entire chapter of Scripture, preach in such a way that your words are obviously exposing, illustrating, and applying the point of *that* passage.

5. **"Give attention to the public reading of Scripture" (1 Timothy 4:13).**

It amazes me how many men who fight (and rightly so) for the inerrancy of Scripture do not read the Bible publicly, except perhaps for their brief sermon text. I have observed that ironically it's often the most conservative of churches where this command to "give attention to the public reading of Scripture" is ignored, despite their repeated affirmations of faith in God's Word and of their desire to obey it. Conversely, it's common for the most liberal churches, because of their traditional use of a lectionary, to have four Scripture readings (one each from the Old Testament, the Psalms, the Gospels, and the Epistles) in every Sunday morning worship service. And while the pastor may then stand to preach and in effect deny what's just been read, more of the Word of God may have been spoken than in many churches who pride themselves in their stand on Scripture.

One of the easiest ways to go about giving attention to the public reading of Scripture is to read consecutively through books of the Bible. Choose a book and read a chapter each week. If a chapter is particularly long, take half this week and the other half the next. Without obedience to this Biblical command of reading Scripture in worship, how many people in your church will never encounter the message of God's Word in, say, Malachi, unless you read it to them?

By the way, learn to read the Scriptures well—expressively. Practice. Ask for pointers. When you hear people on radio who read naturally but well, identify and learn from what makes them easy to listen to. Read the Bible in such a way that reflects "reverence and awe" for the Lord and His Word. Words well-read are appealing. Those read poorly and heartlessly are not.

6. **Pray!**

I was in an hour-and-fifteen minute worship service recently which had two minutes of prayer. A friend told me of attending a well-known, evangelistic church which had two prayers totaling less than thirty seconds. Prayerless worship may be an oxymoron, but it is increasingly common in the contemporary evangelical church. True, unbelievers present will find prayer boring, but why should we let the spiritually dead dictate the prayer life of the body of Christ? Can you imagine the

apostles and the first century church having worship without prayer? If prayer isn't worship, what is?

As you think of rebuilding the public prayer life of the church, keep in mind that the worship experience of everyone in the congregation probably could be improved by one short session of training on praying publicly.

7. Transition smoothly between elements of worship.

This is an application of the inspired words of the Apostle Paul, "But all things must be done properly and in an orderly manner" (1 Corinthians 14:40), which is a command in a passage on worship. Without a smooth and orderly transition between them, too many worship elements are often left to stand alone, unconnected to anything else in the service. A hymn is sung, and then we're told, Following that selection we hear nothing more than, a good transition between those two hymns explaining *why* we are singing the hymn would help us worship God better as we sing.

When making transitions, remember that briefer is usually better. When planning them, think sentence or paragraph-length at most. Above all think "purpose and flow." In other words, as concisely as possible, help the movement of worship flow from one element to the next, and do so by giving a reason for the next element. For example, having just sung *Amazing Grace*, you could transition with, "Let's continue worshiping our gracious God by singing, *Grace Greater Than Our Sin*." In that one sentence the congregation has been instructed what to do next (prepare to sing the hymn or Praise) and why we will be singing it (we've chosen this hymn because we want to continue praising God for His grace), and in a way that helps people's thoughts *flow* from one element to another without losing their Godward focus.

Not every element needs a transition into it (the sermon, for instance). Some transitions need not mention the previous activity. After singing a hymn, it would be appropriate to say, "Take your Bible and turn to Matthew 10. The Bible tells us to 'give attention to the public reading of Scripture,' and so we read God's Word publicly each Lord's Day. In our consecutive reading of the book of Matthew we have come to chapter ten. Please listen as I begin reading at verse one." Thus good transitions can also remind us that there are reasons for doing what we do in worship. You do want to improve the worship services at your church, don't you? Then consider these next recommendations:

8. Do as much as possible congregationally.

Our entertainment saturated culture has soaked into the church. In growing numbers of churches, the congregational worship of God has been degraded into a parade of individual religious performances to be applauded. I've attended services where the congregation sang but twice yet listened to more than half-a-dozen musical presentations. Do not let the sound of solo, small group, and/or choral music characterize your

church's worship more than the voice of *all* your people lifted together in the worship of God.

Biblical worship involves the whole congregation, prompted by worship leaders, focusing on and responding to God. Every believer present should engage in worship, not observe it. So sing God's praises together, read Scripture together sometimes (as in responsive readings), and pray together (recite the Lord's Prayer, pray in small groups, or place microphones throughout the worship space for all those willing to pray publicly). Never let worship decompose into a vicarious experience where the many in the congregation merely watch the few on the platform who at best are worshiping, and at worst are performing.

9. **Have congregational singing with musical accompaniment, not music with congregational accompaniment.**

The music is so loud in some churches I've visited that I can't hear myself sing, much less hear the congregation. A few of the Psalms provide Biblical evidence that sometimes it's appropriate for worship music to be loud. But let's remember our priorities: the musicians are there to accompany the congregation, not vice-versa. Parenthetically, drums are especially problematic in this regard. If you have them, keep them from dominating the music.

10. Evaluate your worship service each week with several leaders.

On at least two occasions I've participated in the weekly worship evaluation meeting of the staff and interns (often with spouses), Over a snack together on Sunday night, each person is required to make at least a brief comment about every element in the worship service(s) of that day. The result is a constant vigilance and care about the quality of their worship experience. The evaluation also fosters an ongoing thoughtfulness and intentionality about everything in the service. As a byproduct, some future worship leaders (the interns) are getting unparalleled training in the theology and practice of worship.

Customize the idea to your own situation. Sunday night may not work for you, but waiting too long dims the memory. Instead of staff and interns you may need to choose trusted lay leaders or even an ad hoc group each time. Make sure to involve as many of the worship leaders as possible as often as possible, for they all need reinforcement or redirection now and then. And sometimes hearing more than one person make the same comment or hearing a familiar comment from a different person makes a deeper impression.

Yes, you'll be surprised and disappointed by a few of the remarks on occasion, but over time you'll also see some improvements in your worship service you hardly thought possible.

If anything is worth doing well, it is the worship of our glorious God. If anything in the life of the church is worth the cost of reformation, it is the worship of our holy God. We shouldn't expect to see changes in worship without prayer and the

work of the Holy Spirit, but neither should we expect to see our worship enhanced without taking initiative.

Protecting and Inspiring Kids

It Takes a Community Our Community Base Nairobi Care envisions a world in which every child has a safe, loving and nurturing home – free from abuse, neglect and abandonment. Our services include empowerment of spiritual, mental and physical

Spiritual empowerment.
Knowladge empowerment.

Support of the disabilities, opharns/widows, HIV & AIDS and drug addicts victims. Support development project in both remote/ urbun villages and internationaly As the region's leading child welfare organization, we serve kids each day. Our services include care, adoption, mentoring and youth transitional services – along with resources that strengthen and empower families. You can make a difference through financial support, volunteering or opening your heart and home. Together, we can make every child's dreams come true.

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This is an application of the inspired words of the Apostle Paul, "But all things must be done properly and in an orderly manner" (1 Corinthians 14:40), which is a command in a passage on worship. Without a smooth and orderly transition between them, too many worship elements are often left to stand alone, unconnected to anything else in the service. A hymn is sung, then we're told, "And now turn to page 325." Following that selection we hear nothing more than, "And now turn to page 227." A good transition between those two hymns explaining why we are singing the hymn on page 227 would help us worship God better as we sing.

When making transitions, remember that briefer is usually better.

When planning them, think sentence or paragraph-length at most. Above all think "purpose and flow." In other words, as concisely as possible, help the movement of worship flow from one element to the next, and do so by giving a reason for the next element. For example, having just sung Amazing Grace, you could transition with, "Let's continue worshiping our gracious God by singing number 329, Grace Greater Than Our Sin." In that one sentence the congregation has been instructed what to do next (prepare to sing the hymn on page 329) and why we will be singing it (we've chosen this hymn because we want to continue praising God for His grace), and in a way that helps people's thoughts flow from one element to another without losing their Godward focus.

Not every element needs a transition into it (the sermon, for instance). Some transitions need not mention the previous activity. After singing a hymn, it would be appropriate to say, "Take your Bible and turn to Matthew 10. The Bible tells us to 'give attention to the public reading of Scripture,' and so we read God's Word publicly each Lord's Day. In our consecutive reading of the book of Matthew we have come to chapter ten. Please listen as I begin reading at verse one." Thus good transitions can also remind us that there are reasons for doing what we do in worship. You do want to improve the worship services at your church, don't you? Then consider these next recommendations:

8. Do as much as possible congregationally.

Our entertainment saturated culture has soaked into the church. In growing numbers of churches, the congregational worship of God has been degraded into a parade of individual religious performances to be applauded. I've attended services where the congregation sang but twice yet listened to more than half-a-dozen musical presentations. Do not let the sound of solo, small group, and/or choral music characterize your church's worship more than the voice of all your people lifted together in the worship of God.

The Student Guidelines Handbook

The same way one single tree can shelter so many people,so can your one single deed transform many lives. Be intentional with your deeds today to positively impact lives.

The value of one single tree.

The Holy Seed Church

Student Guidelines Handbook

Welcome Letter - AP for Student Life "To the Christian . . . the development of an inquiring mind becomes an expression of faith and hope and love addressed to God." - Arthur F. Holmes

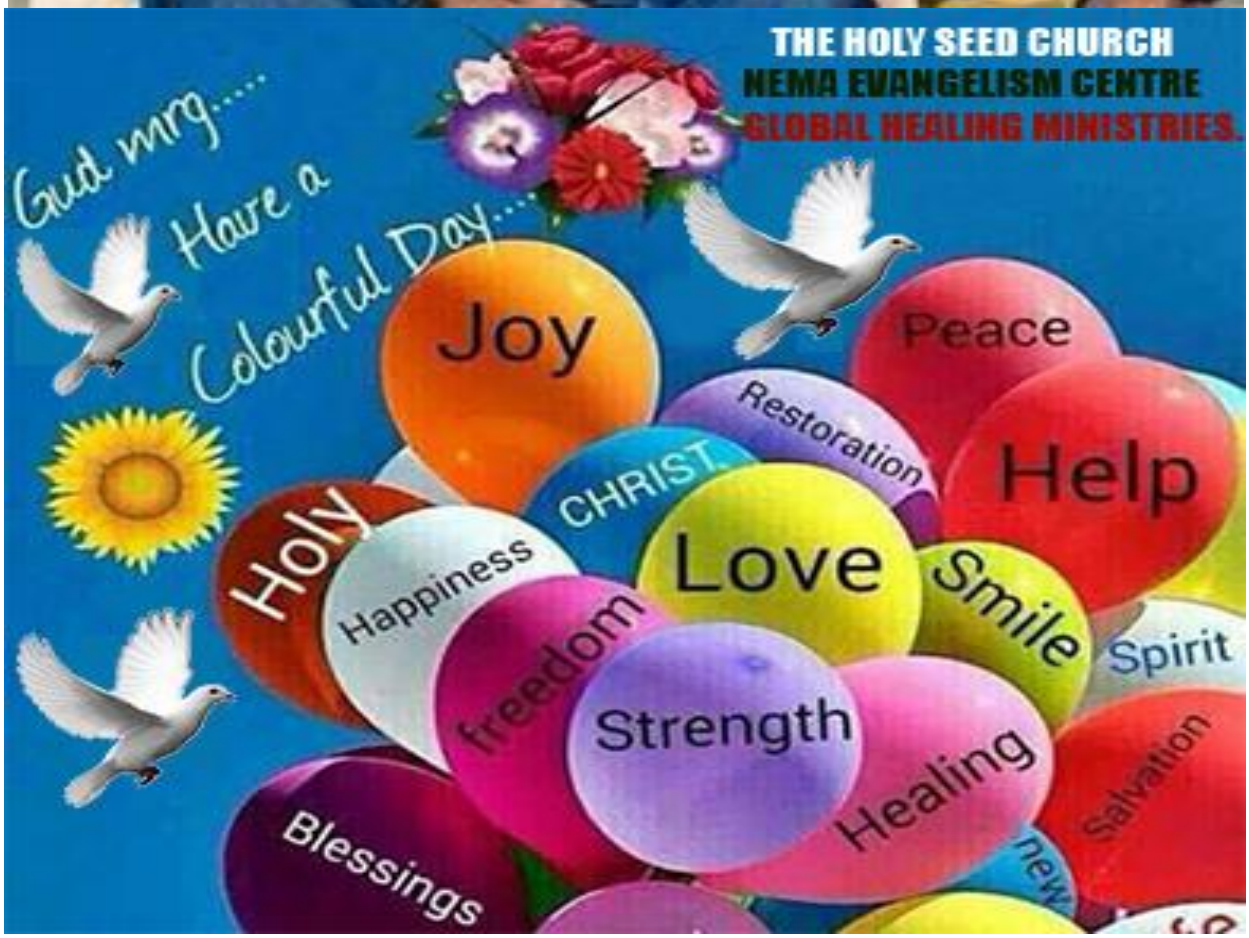
It is certainly my pleasure to welcome you to a year of personal growth on the campus of George Fox University! We are thrilled that you have joined this living and learning community and look forward to engaging in the challenges and opportunities of the coming year with you. It is our deepest hope and commitment that you will find George Fox to be a caring and supportive Christ-centered home where you are stretched intellectually, socially, and spiritually.

During your time at GFU, you will undoubtedly grow in every area of your life. Certainly, your mind will be challenged and equipped as you interact with professors and peers in class, engage in significant conversations in the residence halls, and write thoughtful research papers. In addition, as a community that believes Christ brings coherence to one's academic pursuits as well as to all of life, we hope that you will make the most of every opportunity to grow spiritually.

Our desire is that you will live life to the fullest as you surrender to God's will each day and experience His grace, power, and provision. You will also have many opportunities to put your faith and learning into practice. Clearly, we live in a world that desperately needs well-prepared persons of deep character and conviction who will love and serve other people. This is a part of God's calling on your life as a GFU student (and, one day, as a graduate) . . . to love and serve others in tangible ways.

George Fox University seeks to cultivate a community that glorifies God, respects and celebrates diversity, and encourages your academic success and personal growth. We welcome your unique strengths, talents, reflections, ideas, and experiences and anticipate a great year together as God shapes our lives and our

community. If I can be of any assistance to you, please don't hesitate to stop by my office on the third floor of the Stevens Center, call me at 503- 554-2312, or e-mail me at blau@georgefox.edu. The Office of Student Life is here to serve you and our sincere desire is that you will experience God's grace and power in the coming year!



Communication with Students

Use of the Undergraduate Student Guidelines Handbook

The Undergraduate Student Handbook is provided to articulate the lifestyle standards, community policies, and other aspects of being a member of the George Fox community. While every effort is made to ensure the accuracy of the information in this handbook, in no sense is it to be considered a binding contract, and it may be changed at any time by action of appropriate bodies within the university.

Communications Statement

The university strives to communicate effectively through a variety of media. Students are expected to frequently check their campus mailboxes, their personal George Fox e-mail, and The Daily Bruin. These contain important information and deadlines for students. As a student it is your responsibility to regularly access and follow through with pertinent information provided in these different forms of communication.

Our goal is to help you have an amazing experience at Fox and we want you to have the most current and important information that will assist you in your journey.

Lifestyle Standards and Values

The university seeks to admit students who will best succeed and benefit from a distinctly Christ-centered education and environment. Members of the George Fox community demonstrate Christ-centered values and are committed to the integration of faith and learning. Chapel attendance and Bible/religion courses are required of all students.

Affirming the following honor statement is a condition of admission. Since signing it is a promise made to the university to maintain this standard for as long as a student is enrolled, only applicants who wholeheartedly support the lifestyle described therein should agree it to.

In accordance with Christ-centered convictions honoring the body as the temple of the Holy Spirit, the George Fox University community expects its students to follow a lifestyle that excludes gambling, the use or possession of non-medicinal drugs, alcohol, tobacco, obscene or pornographic articles or literature, and forbids immoral sexual behavior.

When you signed your admission application you agreed to abide by our lifestyle agreement. The full lifestyle statement can be viewed under the Guiding Principles & Lifestyle Standards section.

Additionally, any student who is involved in an incident involving the police or legal system to any degree is expected to self-report this behavior to student life personnel. Residential students may contact the associate dean of students or an area coordinator. Commuter students can contact the director of commuter life.

Undergraduate Student Handbook Policy Updates

The Undergraduate Student Handbook is updated annually. The list below includes all polices that have been changed or added to in some way for the 2018-19 academic year. Unless otherwise noted, changes were made throughout the sections. Below are the new or updated policies:

1. Pet policy
2. Visitation Hours
3. Title IX Updates
4. Prevention Policy

Student Life Facebook Page

You can also connect with Student Life on their Facebook page. Look for Student Life at George Fox University.

Key Aspects of Community

Community Membership: A Process of Discovery

During the college years, you will discover a broader range of people and ideas than you have ever encountered before. University life is an exciting world on its own, but it is small in comparison to the world of possibilities that await you after graduation.

At George Fox University, we believe education is more than learning theories, reading books, and writing essays and papers. We believe a well10 rounded education consists of a variety of knowledge, ideas, experiences, and people that prepare you to step out with confidence as you realize your full potential. We encourage you to take risks this year in learning about yourself and others as members of this Christ-centered community.

At George Fox, we will help you answer these critical questions:

1. Who do I want to be when I graduate?
2. What values do I want others to see in me?
3. What is God calling me to do?

The George Fox experience will help you become a person of commitment, character, and wisdom who can answer these questions with confidence.

A person of commitment is someone committed to love - love for God, love for others, and love for yourself. Mark 12:30-31 says, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. Love your neighbor as yourself (NIV).'

A person of character is someone who maintains his or her standard and commitments in both public and private spheres. A person of wisdom is someone who has more than knowledge. A person of wisdom is a man or woman who knows how to pursue knowledge and how to use it to benefit others. When you pursue knowledge with humility and generosity, you will become wise - and help others around you do the same.

As you grow in commitment, character, and wisdom, you will also grow in confidence - in yourself and in the Lord. As Philippians 1:6 says, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus." (NASB) In all aspects of your student experience you will discover that George Fox University faculty, staff, and administrators are pursuing commitment, character, and wisdom right beside you. Not only will you build a foundation in your area of interest, you will also be challenged to be humble in spirit as you prepare to serve others with what you have learned within and outside of the classroom. We hope you will consider this student handbook as a resource - a place to turn for information, counsel, and insight. Its content represents a guide to the essence of the university, our people, and mission.

The Foundational Beliefs of Our Community

It's important for students to understand the core beliefs of George Fox University. The mission, vision, and values describe the foundation of our community. http://www.theholyseedchurch.org Our statement of faith defines what we believe as a Christ-centered university. http://www.theholyseedchurch.org

Defining Community

As a student at George Fox University, you are a member of a community. One of the primary functions of this comprehensive online student handbook is to help define what being a community means at this university. Each member of our community plays a role in creating an atmosphere where others can learn, mature, and prepare to meet the challenges that lie beyond the college years. The expectations of our community reflect our commitment to our Christian philosophy of education.

Relationships

Living in daily fellowship with members of our Christ-centered community is a privilege and an expression of God's grace. In recognition of this privilege, we place great value on the quality of relationships in our community, and we acknowledge we are interdependent and accountable to one another.

The greatest expression for our relationships is love: the responsibility to love God with all our hearts, souls, minds, and strength, and to love our neighbors as ourselves. This means that unselfish love should be the motive for our decisions, actions, and relationships. While there are many ways to express this type of love, we expect students to focus on the following:

Building Up One Another

Each member of the community should strive to maintain relationships that support, encourage, and assist one another.

Upholding One Another

Because we are human, we can and will encounter difficulties in relationships. In such cases, we should respond with compassion, kindness, humility, gentleness, and patience; bearing with one another and forgiving whatever grievances we may have against one another.

Bearing One Another's Burdens

We encourage our community to walk alongside those who are experiencing grief, discouragement, illness, tragedy, or other personal trials. We can do this by offering comfort, encouragement, consolation, and intercession.

Speaking the Truth in Love

We can strengthen our community and ourselves by being honest and loving in all our dealings with one another. Problems in relationships and behavior can be resolved constructively by confronting one another in an appropriate spirit. If we act for the benefit of others and do so in a loving manner, such confrontation can help us all mature and grow to be more like our Lord.

Reconciliation and Restoration

For our community to be healthy, we must work to heal broken relationships. When relationships have been damaged, regardless of the reason, we are encouraged to reach out to one another and forgive in order to restore those relationships and to make restitution. Our commitment to celebrate diversity and educate people regarding cultural differences is another important reason to reconcile relationships that need repaired.

Practicing these and other expressions of love in our relationships requires continued effort and sensitivity to others. While strong, healthy relationships take work, they reward us by enriching our lives, honoring God, and helping us meet our personal goals and those of our university community.

Guiding Principles and Lifestyle Standards

Lordship of Jesus Christ

We believe the Scriptures establish the basic principles that should guide the development of Christian character and govern all Christian behavior. These include the lordship of Jesus Christ over all life and thought. This involves wholehearted obedience to the word of God as taught in the Old and New Testaments and exemplified in the life of Jesus Christ; the careful stewardship of mind, time, abilities, funds, and opportunities for intellectual, spiritual, and interpersonal growth; and the care of our bodies as temples of the Holy Spirit.

Biblical Expectations

As members of this community, we must remember that our behavior reflects not only ourselves, but also other members of our community and our Lord Jesus. No matter where we are or who we are with, we represent Christ and the university in our words and actions.

Scripture teaches us that we can exhibit certain attributes by allowing the Holy Spirit to guide our behavior. These attributes include love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The fruits of the Spirit (see Galatians 5:22-26) are to be sought, encouraged, and demonstrated in our relationships.

Certain behaviors condemned by biblical teaching are also not acceptable for members of the George Fox University community. They include theft, lying, all

forms of dishonesty, gossip, slander, backbiting, profanity, vulgarity (including crude language), sexual immorality, drunkenness, immodesty of dress, and occult practices.
In keeping with scriptural teaching about the authority of government, members of the George Fox community are expected to uphold the laws of the local community, the state of Oregon, and the nation. The only exception would be the rare occasions in which obedience to civil authorities would require behavior that conflicts with the clear teaching of Scripture, in which case each individual would submit voluntarily to the civil penalty for disobeying the law. In every other case, behavior resulting in civil arrest on or off campus is subject to review and accountability.

The University also recognizes that while the Scriptures do not provide specific teaching regarding all social practices, they do advocate self-restraint in things that are harmful or offensive to others. In light of this, there are numerous responsibilities set forth for members of our community.

Honesty and Integrity

All community members are expected to be people of character who are honest and live a life of integrity.
Honesty is defined as telling the truth, being truthful in our actions and our words, and admitting when we have made a mistake.

Integrity means doing what you say you will do, making sure your actions match your words, and abiding by what's expected of you, even when no one is watching. Honesty and integrity are honored and valued in all aspects of the George Fox community.

University Expectations

The University has created certain guidelines and expectations we believe contribute to our sense of Christian community and to its aims and goals. These high standards are not set forth as absolutes or an index of Christian spirituality, but rather as expectations for those who choose to be a part of our community.

We recognize that not all students are committed followers of Jesus, have the same standards for living ascribed to by the university, or necessarily agree with some facets of the university's lifestyle expectations. However, in the admissions process each student signed the application agreeing to respect and abide by the lifestyle standards and community expectations to be followed by all students of George Fox University for as long as you are enrolled as a student. Since we are to trust and be responsible to each other, violating these standards is regarded as a breach of integrity.

Establishing community and lifestyle expectations is one way a community helps its members develop as individuals. While each person is an individual, individuals must share responsibility for the community. We believe that by describing the expectations that come along with being a member of the university community, students should be able to take a more active role in helping George Fox University

function as a Christian community and in achieving our goals as an institution of higher learning.

Lifestyle Standards and Values

As a community we encourage and teach our members to follow Jesus Christ and be collaborators in God's work in the world. We urge each member to become the kind of person and live the kind of life that Jesus taught and modeled. We believe such a life is described by the 'fruit of the spirit' as listed in Galatians 5:22-23. These fruits include love, joy, peace, patience, kindness, gentleness, goodness, faithfulness, and self-control.

We believe the Bible teaches that all persons are created in God's image and that God actively seeks renewed relationships with every individual. We are bound therefore to regard each person with love and respect. (Romans 12:9-21, 1 Corinthians 13, Ephesians 4:32). So we avoid discrimination, abusive or manipulative actions, and gossip or mean-spirited behaviors. We seek actively to honor each person, loving and serving one another as Jesus taught us.

Our lifestyle excludes immoral practices and calls us to transformed living as we 'offer [our] bodies as living sacrifices' to God (Romans 12:1-2). In regard to sexual morality, we believe that only marriage between a man and a woman is God's intention for the joyful fulfillment of sexual intimacy. This should always be in the context of mutual compassion, love and fidelity. Sexual behaviors outside of this context are inconsistent with God's teaching.

We recognize these principles may conflict with the practice and opinion of some within the larger culture. We are convinced that this is God's design for providing the most loving guidance and practice for individuals and our community.

For a community to be its members must live with integrity. This includes honest academic work, telling each other the truth, keeping our promises and living so our actions match our words. (James 1:22-25)

The university is eager for each member of the community to grow spiritually (Hebrews 10:24-25). We encourage involvement in activities designed to nurture spiritual growth. This includes Bible study, small prayer groups, service opportunities, and chapel attendance. The university encourages all members of the community to maintain personal practices of discipleship and to participate in a local church.

Our goal is to help each community member to think the same way as Christ thought (Philippians 2:5). This includes disciplining our minds to think about what is true, honorable, just, pure, pleasing, commendable, excellent and worthy of praise as commended to us in Philippians 4:8. We avoid gambling, not only to practice good stewardship of our resources, but also to prevent welcoming greed inwardly and joining in the social inequities on which gambling thrives.

While we recognize that committed Christians differ in how they view the consumption of alcoholic beverages, it is clear that the improper use of alcohol by students, faculty or staff could bring much harm to the communities of George Fox University. This is especially true of the traditional undergraduate community, which consists largely of students who are under the legal drinking age. Nationally, it is well documented that underage and binge drinking as well as driving with significant blood alcohol levels are major

problems on college campuses.
In addition, there is growing evidence that some individuals are predisposed to alcoholism. For these reasons, the use of alcohol by traditional undergraduate students is not allowed at any time they are enrolled at the university.

Distribution and consumption of alcoholic beverages is prohibited on a George Fox University campus with the exception of unique events that receive prior approval from the President's Executive Team. The university does not serve or use alcohol when undergraduate students are present. Further, we are a smoke-free campus (including vapor cigarettes) and the use of tobacco and marijuana, in any form, is not permitted in any George Fox University facility or the grounds. Please see the student handbook and employee handbook to review our alcohol, drugs, and smoking policies in their entirety.

The goal of the George Fox University lifestyle standard is to create a community in which individuals are encouraged to be transformed into the image of Christ. In addition, we desire that our common life would reflect the teachings and Spirit of Christ in all that we do and say. In this ongoing process of transformation, all members of the George Fox community are encouraged to consider the following questions as a means of self-examination, in the tradition of the historic Friends (Quakers).

As individuals or groups within this community reflect on these questions we encourage them to respond in obedience to God's leading and to seek encouragement, support and accountability from other members of the community.

Am I actively pursuing the highest call of God on my life even if that means giving up a personal 'freedom' for the sake of others within the community?

As a member of the George Fox community, do I recognize my duty and responsibility to others within our Christ-centered community

Am I a faithful steward of the resources, which God has entrusted to me?

Do I discipline my mind and body to serve as instruments of God?

These lifestyle standards reflect the university's mission, faith commitments, values, and our rich heritage. They are intended to facilitate our life together at George Fox University. A more detailed description of specific aspects of these standards can be found under the Community Policies section of the student handbook. If you have

any questions regarding the lifestyle expectations, please contact the dean of students or associate dean of students in the student life office.

Application of Lifestyle Standards

A.) As part of the George Fox University community, students are to abide by the lifestyle standards and community expectations while they are:

B.) Enrolled in classes for the Fall Semester (including Thanksgiving), Spring Semester (including Spring Break), May Term, and Summer Term.

C.) Representing the George Fox University community in any programs on or off campus, whether they are enrolled or not, or are employed by the institution.

Living in university housing.

Over Christmas break and the summer, students should keep in mind they are representing the George Fox University community. The University expects students to use discernment and wisdom in their behavior and decision-making during these periods.

Support for Students

Student Support Networ.

The SSN is a program designed to identify and support students who are struggling academically, socially, or personally. The SSN consists of a small team of faculty, staff, and administrators representing a variety of departments who are invested in the academic and personal success of George Fox University undergraduate students. This group meets regularly during the academic year to confidentially discuss appropriate and timely interventions for students in need of assistance or support.

In providing this support, struggling students will be encouraged to develop both their independence and their interdependence within the context of the campus community. The goal of the SSN is to encourage students' persistence to graduation and their active pursuit of God's call on their lives. To accomplish this important objective, the SSN assigns an appropriate person to follow up with the student and point him or her to the many resources that are available. Our hope is that some of the identified resources will help the student in resolving specific issues or concerns.

For further information about the SSN, please visit ssn.georgefox.edu. If you know a student who may be experiencing some difficulties or struggles and needs help please fill out the intervention alert form and the SSN will follow up appropriately.

Responsibility for Self-Care Policy

The University believes it is important to foster an environment that encourages students to maintain a standard of responsibility for self-care (i.e., the ability to respond adequately to one's emotional, physical, and educational needs).

Some students who are distressed engage in behaviors that impact their own welfare or the welfare of the university community. These behaviors may require

further assessment or support services by appropriate professionals to ensure the safety of the student and GFU community members.

Various resources on campus are available to assist students to return to adaptive levels of functioning. However, some students may be compromised in their ability to ensure their own self-care (i.e., to appropriately access these resources) due to the presence of suicidal ideation, eating disorders, thought disorders (i.e., psychosis), or other harmful behavior or actions.

Given that these students might not seek services voluntarily, or at the suggestion of staff, faculty, or administrators; they may need to be mandated to do so administratively. As such, students who exhibit an inability to maintain the standard of responsibility for self-care may be required to participate in a mandatory safety assessment process.

The purpose of the mandatory assessment is to assure the student is connected with the appropriate services to afford the student the opportunity to improve her or his welfare, as well as to uphold the welfare of the community. The responsibility for self-care is essential for students to continue in their enrollment at George Fox University. The expectation is for willing students to take advantage of supportive resources so they will be able to either stay in school or return to school, including situations that required hospitalization. This assumption is only challenged by the student's actual behavior after being engaged by the University's administrative representative - such as multiple suicide attempts, broken safety contracts, and a general unwillingness to assume responsibility for their own welfare. The University is committed to assisting students to promote positive self-care.

Suicide Prevention

The University provides numerous resources for students who may be experiencing depression, suicidal ideation and thoughts, or experience a suicide attempt. Student life employees are prepared to intervene and journey with students through this difficult time. Because of the serious nature of these situations, there are numerous interventions put into place to care for and support the student. If it is known to student life staff that a student has expressed suicide ideation or made a suicide attempt, part of the process may be contacting the parent of the student or the person chosen by the student as the emergency contact in the Housing and Community Life Portal. The Health and Counseling Center and Spiritual Life office are confidential places where students may receive help and support. Missing Student Notification Because the safety and well-being of students is paramount, necessary steps will be taken when a student is believed to be missing. A student may be considered missing if he/she is:

1. Unreachable in person, by telephone (talking or text messaging), email, or other forms of electronic communication for 24 hours or more; or
2. Overdue in reaching a specified destination more than 24 hours past their expected arrival; or

3. If additional factors lead University staff to believe he or she is missing. In these circumstances, an immediate investigation will be conducted and an intentional effort will be made to locate the student in question. If you believe a student is missing, please contact the Student Life Office or Campus Public Safety immediately. If the student lives oncampus, an Area Coordinator or the Associate Dean of Students/Director of Residence Life may also be contacted. The Director of Commuter Life, Dean of Students or Director of Campus Public Safety may also be contacted if the missing student is a commuter. If it is determined that the student is missing, University officials will immediately notify the following:
4. The designated emergency contact in MYGFU or, for students living on-campus, the emergency contact information collected by his/her RA may also be used (if available).
5. The student's parent or legal guardian if that individual is not the designated emergency contact, and the student is under 18 years of age and not an emancipated individual.
6. The Newberg Dundee Police Department. They will be given appropriate information gathered by University officials, even if the student has not registered an emergency contact person.

Only authorized campus officials and law enforcement officers may have access to this information in a missing person investigation. When a missing student is located, student life personnel may determine the student's state of health and intention of returning to campus. When appropriate, a referral may be made to the University Health & Counseling Center. Students are strongly encouraged to periodically review and update their emergency contact information in MYGFU.

General Student Complaint Procedures

Informal Complaint Procedures

It is the wish of the University to provide an education and services of high quality to its students and to provide equity and harmony in 16 the application of policies and procedures. When a student has a complaint, the University encourages resolution to be sought through informal communication with the appropriate instructor, college dean, staff member, or administrative officer who may be able to help rectify or clarify the situation before a written complaint is initiated.

Formal Complaint Procedures

This Complaint Policy does not supersede specific policies involving special cases such as grade appeals, sexual harassment, appeal and due process, etc. that are further defined in the Student Handbook, Catalog, Graduate/DPS Policies or elsewhere. Lodging a Formal Student Complaint: A student who wishes to lodge a formal complaint with the University must complete and submit the formal complaint form to the appropriate Director, Department Chair, Dean, Vice President, or Provost. A form is available in the Office of Student Life and Office of Academic Affairs, as well as online.

Administrative Complaint Acknowledgment:

Formal student complaints will be forwarded to the administrator most immediately responsible for the area to which the complaint pertains. Generally, the administrator will send a written acknowledgment to the student within five days of receiving the complaint indicating that: (1) the formal complaint form has been received, (2) the nature of the complaint, and (3) that the student will generally receive a written response after deliberation within fifteen days. Copies of the written student complaint and the acknowledgement letter will be sent to the Director, Department Chair, Dean, Vice President, or Provost over that area.

Administrative Deliberation and Response:

If the administrator to whom the complaint is forwarded determines that the nature of the complaint is beyond his/her area of supervision or expertise, the next level administrator in the area should be consulted and may be requested to respond to the student. Administrative disposition of the complaint will generally consist of investigation into the source of the complaint, previous efforts to resolve the issue, and any contingencies that will aid in the deliberation and disposition of the problem. The responding administrator will send to the student a written statement of attempted resolution to the problem. A copy of the deliberation response will be sent to the appropriate Director, Department Chair, Dean, Vice President, or Provost. All formal student complaints will be forwarded upon resolution to the Vice President for Student Life's office where a log will be kept.

Student Appeal Process:

Upon receiving a deliberation response to the written complaint, the student has the right of appeal to successive levels of administrators within the area. This appeal must be made in writing within five days of receiving the Administrative response. In each case, the student will receive an acknowledgement of the appeal within five days upon receipt of the complaint and a deliberation response within fifteen days from the date of the acknowledgment letter.

Administrative Levels for Student Complaints:

The appropriate office for student complaints will be as follows:

1. **Provost and Academic Deans (academic, accreditation, institutional research, library, academic departments and programs, IDEA Center, Learning Support Services)**
2. **Chief Financial Officer (administrative services, bookstore, facilities, plant services, finance, employee empowerment, student accounts, information technology)**
3. **Apostle President of Advancement (fundraising)**
4. **Apostle President of Enrollment and Marketing (admissions, registrar, marketing and communications, publications, alumni)**
5. **Apostle President for Student Life and Student Life Deans (residence life, housing, commuter life, spiritual life, intercultural life, student activities, student organizations, athletics, campus recreation, health**

and counseling services, campus public safety, parent and family programs, international student services, and food services)

The only appeal beyond the offices listed above is to the President of the University. The appeal timeline stated above applies. The decision of the President will be final.

Community Accountability Process

The Purpose

Members of our community are responsible for their own behavior, as well as holding each other accountable. As a university committed to the integration of faith and learning, we believe in the model of accountability as outlined in Matthew 18:15-17: "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or tax collector" (NIV). Within our Christ-centered community, a brother or sister is to be restored through confrontation and reproof that are part of a loving relationship.

Community accountability provides a venue for students to experience responsibility, growth in self-discipline, and assistance in their journey. The desired outcome is helping students learn and grow, as well as encouraging them through an intentional process designed to help them make better decisions. At the core, it is intended to be redemptive and restorative with the care and development of each person in mind.

Student Life personnel including resident assistants, area coordinators, assistant area coordinators, the associate dean of students, the director of commuter life, and the dean of students, desire to journey with students by providing accountability while extending grace, care, love and forgiveness.

Being Truthful

Honesty and integrity are vital aspects of the community accountability process. When a student tells the truth it is honorable and highly valued, even if it means being honest about making a mistake. It is a community expectation that students are honest when asked questions about a situation where potential lifestyle or policy violations occurred. If a student lies to university personnel the severity of the circumstances may be escalated. Lying increases the seriousness of the situation and the degree of consequences that may be incurred by the student. Being truthful is imperative and expected. Information about academic honesty can be found on this webpage: http://www.theholyseedchurch.org

Help to Change and Grow

We trust that each member of The Holy Seed community is fully aware of his or her own behavior and the positive and negative effects that behavior can have upon the rest of The Holy Seed community. If you know your behavior is outside the limits established by the university and want assistance to change, you are encouraged to

take the initiative and discuss your concern with a student life staff member without the threat of disciplinary action. In the case of such personal concerns, student life staff will help you toward growth and assistance to live within the community guidelines. Exceptions to this approach may be when behavior is repetitive, self-destructive, harmful or hazardous to others, violations of Title IX, or involves a significant legal issue in which the university is obligated to uphold the law. Conversely, if you know a student who is violating the community expectations, you are encouraged to go directly to that person and express your concern about the behavior and about the consequences it might have on the community and the individual. Ask the student if he or she is willing to change the offending behavior and live within the community expectations. If there is a positive response and the behavior changes, the problem may be resolved. If your confrontation does not solve the problem, the problem is serious (e.g., discrimination or harassment), or there is a continuing pattern of adverse behavior, encourage the student to seek assistance from a student life staff member or tell them you will go with them to get help.

If a student life staff member receives information about an incident or situation it can no longer be defined only as a personal problem. It may be considered a community issue and dealt with through the community accountability process. Ignoring problem behaviors give tacit and unspoken approval to the behaviors in question and does nothing to restore the individual's relationship with the community. If a student is passively in the presence of other students who are violating the lifestyle standards they may be considered as an active participant in the situation. As stated previously, failure to address a violation provides unspoken approval of the behavior. Generally, all students involved in a situation such as this are held accountable. For example, if a student is with other community members that are drinking alcohol, the student may be held accountable for being present with the group even if he or she did not consume alcohol. In such a case, the university believes the student should have withdrawn from the group.

18 Conditional Immunity

Additionally, the University wants to eliminate barriers for students who may be hesitant to seek medical or emergency help or report the incident to university officials because they fear being held accountable for policy violations (e.g., drinking alcoholic beverages). To encourage reporting, George Fox pursues a policy of offering students who are accessing help for themselves or others, conditional immunity from being charged with policy violations related to the particular incident. While there may be no community accountability sanctions for these individuals, the University may provide elements of help, support, and education.

Procedures

Any student who violates the lifestyle statement or community policies is held accountable for his/her actions through the community accountability process as outlined below.

The Investigation Process

A.) Student Life personnel (or Title IX Deputy Coordinators as appropriate) conduct

an investigation and meet with the student(s) to discuss the incident report and collect further facts regarding the incident.

C.) If the student admits to the alleged violation, they may request that the student life representative take whatever action seems appropriate. In some instances, if the student denies the allegation the situation may be referred to hearing officers.

D.) In an investigation involving sexual misconduct or sexual violence (as defined in our Title IX policies), or discrimination, harassment, bias-related incidents or hate crimes, the investigation documentation may be forwarded to hearing officers for review and to determine the findings and outcome. In such cases, both the complainant and respondent are informed of and may appeal the outcome.

E.) The student(s) may have a support person or attorney present for support in the investigation. However, these individuals may not speak at, participate in, or impede the investigation. Students may choose their own support person or ask the University to help identify a person to serve in this capacity. This is up to the discretion of the student and is designed to help the student through the process.

F.) Audio or video recordings during the investigation are not permitted.

The Hearing Process

When the course of action is a hearing, the following outlines the various aspects of this process. A. One or more hearing officers will review all investigating materials, documentation and evidence. In addition, complainants and respondents involved may provide a written statement before the hearing that will also be part of the material considered by the hearing officers.

B. The student(s) may appear at separate meetings to hear the findings and outcomes presented by the hearing officer(s). If a student chooses not to appear at the hearing, she/he must inform the student life administrator who is hearing the case.

C. The student(s) may have a support person or attorney present for support in the hearing. However, these individuals may not speak at, participate in, or impede the hearing. Students may bring their own support person or ask for the University's help in identifying someone as noted in the investigation process.

D. Audio or video recordings at a hearing are not permitted.

Hearing Findings and Outcomes

After hearing a case, the student life personnel or designated hearing officer(s) may decide as follows:
i. Not responsible for a violation: No violation of the lifestyle statement or community policies has been verified. ii. Responsible for a violation: A violation of policy or the lifestyle statement has been verified and hearing officer(s) may impose appropriate sanctions.

iii. Insufficient information: There is insufficient information to determine whether or not a policy violation occurred.

Written notification of the outcome is communicated to the appropriate student(s) at a time designated by the hearing officer(s). If a student does not appear at the selected time, notification is made through Email.seedchurcht@yahoo.com

Determining Responsibility in Specific Incidents

In cases involving sexual misconduct or sexual violence (as defined in our Title IX policies), or discrimination, harassment, bias-related incidents or hate crimes the following additional aspects also apply within the community accountability process. As in other situations, for these incidents the standard used to determine responsibility is the preponderance of the evidence; whether it is more likely than not that the respondent has violated community policies or lifestyle expectations. The University reserves the right to impose differing sanctions depending on the severity of the offense, up to and including termination for an employee, and dismissal for a student. Although it is separate from the community accountability process, respondents may also face criminal charges.

The student, complainant or respondent have the opportunity to appeal the decision of the hearing officer(s). In cases involving sexual misconduct or sexual violence (as defined in our Title IX policies), or discrimination, harassment, bias-related incidents or hate crimes, appeals are made to the Student Board of Appeals.

University Personnel Responsibilities

1 Ensuring that the student, complainant or respondent are aware of the seriousness of the complaint
2 Explaining the University's policies and investigation procedures
3 Making referrals to the Health and Counseling Center, Spiritual Life, or other on or off-campus resources, as appropriate
4 Discussing with the complainant the option of notifying the police if criminal activities are alleged
5 Conducting or arranging for an investigation of the alleged prohibited conduct
6 Preparing or overseeing any reports, recommendations, or remedial action(s) that are needed or warranted to resolve any prohibited conduct
7 Assuring that each complaint is assessed and resolved individually Rights of Complainants and Respondents:
8 The right to participate in the complaint resolution process 9 The right to an advisor or support person of their choosing, who may assist and advise you throughout the investigation and adjudication process
10 The right to a fair, thorough, neutral, and impartial investigation
11 The right to provide evidence and witnesses 12 The right to receive written notice of the date, time, and location of any meeting or hearing in which you are expected to attend
13 The right to written notice of the outcome of a conduct meeting or hearing including the decision, sanctions, and rationale. Both respondents and complainants are notified of the findings and outcomes in cases involving sexual misconduct or sexual violence (as defined in our Title IX policies), or discrimination, harassment,

or bias-related incidents
14 The right to appeal the outcome of a hearing

False Reporting

Any student found to be falsely reporting and/or falsely accusing an individual of sex discrimination, sexual violence, sexual harassment, sexual assault, harassment, discrimination, bias-related incidents, or hate crimes may face appropriate aspects of community accountability, up to and including suspension or dismissal from the University.

Appeals Process

Students may appeal decisions that have been rendered in response to violations of the University lifestyle standards and values or the community policies. Appeals must be made in writing within five days of notification of the original decision. The appeal should be sent to the specific administrator or board outlined in the student's letter. Appeals should include the following:
A} A written letter requesting an appeal be heard.
B} A statement that includes all of the issues and evidence to be considered. Information or issues omitted from this statement generally are not considered in the appeal.

Upon receipt of the letter of appeal, the student life administrator or board generally has 7 days to conduct his/her process. Over breaks, holidays, and the summer this timeframe may be adjusted as appropriate. If deemed necessary, student life administrators may choose to implement all or part of the sanctions while the appeal is in process.

For incidents involving a complainant and respondent (e.g., Title IX cases), or in situations resulting in suspension or dismissal, appeals are made to the Student Board of Appeals. Student Life personnel can provide students with information regarding the Student Board of Appeals.

In cases involving a complainant and respondent, the complainant may also appeal the decision. If an appeal is received from either the complainant or the respondent, student life personnel will notify, in writing, the non-appealing student within three days of receipt of the appeal that an appeal has been filed. The complainant and/or the respondent may submit only one request for an appeal.

Generally, an appeal is limited to review of the student's written appeal request, university records, and/or summary statements provided by student life personnel. The administrator or board reviewing the appeal may, at their discretion request appropriate interviews with the student or student life personnel. The appeal is not a rehearing of the original case and the role of the administrator or board is not to substitute his or her own judgment for the judgment of the original decision. The administrator or board hearing the appeal determines whether:

i. The original case was conducted appropriately in light of the charges and evidence presented, and in conformity with prescribed procedures;

ii. The decision reached regarding the student was based on sufficient evidence, that is, whether it was more likely than not that a violation of the lifestyle standards and/or community expectations occurred;
iii. The consequence(s) and accountability imposed were appropriate for the violation of the lifestyle standards and/or community expectations which the student was found to have committed; or
iv. To consider new evidence, sufficient to alter a decision, or other relevant facts not brought out in the original case, because the person appealing did not know such evidence and/or facts at the time of the original investigation.

Appeals Decision

Following a prompt and effective review, the administrator or board (as appropriate) will communicate a decision on the student's appeal no later than 7 days following the decision to grant a review of the original decision. The decision will be communicated in writing to the appealing student (and non-appealing student, if applicable). The decision will be in one of the two following forms:

1. Original Decision Upheld: Where review of the original decision does not demonstrate that a different decision is warranted, the original decision will be upheld. 21
2. Original Decision Modified: Where review of the original decision demonstrates support for the appeal and a different decision is warranted, the administrator or board will modify the original decision. This decision may include sanctions being decreased, modified, or revoked. Only in instances when a complainant appeals the decision may sanctions be increased. Generally, the administrator or board hearing the appeal makes the final decision regarding the accountability pieces for the student. A copy of the Student Board of Appeals jurisdiction, membership, decisions and additional procedures is available upon request from the student life office.

Responding to Situations

It is difficult to codify how all incidents may be handled because each situation brings with it a unique set of circumstances. The response from student life personnel is designed to provide accountability and appropriate consequences for each student involved in a situation. The nature of the infraction, the severity of a violation, as well as the frequency of similar offenses, is considered in the community accountability process. The majority of situations result in specific consequences designed to help the student learn and grow in the following areas: character development, decision-making, understanding the importance of integrity, affirming their commitment to the community, being held responsible for their actions, receiving love and forgiveness, being honest and sincere, speaking the truth in love, and being fully restored to the community.

In serious circumstances students may receive a suspension warning and other appropriate consequences, accountability and support. A suspension warning serves as a formal notice that a long-term suspension (either immediate or deferred termination of student status for one or more semesters) or dismissal (permanent termination of student status) may result if there are further violations of the lifestyle standards or community policies.

As the passage in Matthew suggests, there are times when an individual may need to leave the community for personal restoration and reconciliation. This is not done punitively, but in love and respect for the student involved and for the good of the community at large. In egregious violations, consequences may include a long-term suspension or dismissal. Suspensions and dismissals are rare occurrences made with careful deliberation.

Students serving a long-term suspension or who have been dismissed are not permitted to be on campus property, attend class, live in campus housing, participate in university-sponsored co-curricular activities, attend university-sponsored events, or represent the university in any official capacity for the duration of the suspension. The student's academic advisor and instructors are informed of the suspension, but usually not of the circumstances leading to it.

In the case of a suspension or dismissal, the student's financial aid would be revoked. Even if the student successfully appeals their suspension or dismissal, or is readmitted, they still need to appeal their revoked financial aid status with the Financial Aid Office. If a student chooses to withdraw before fulfilling the required community accountability sanctions, including suspension, these stipulations may need to be fulfilled before she/he is allowed to re-enroll. Graduating students who do not complete assigned consequences may have their diploma and/or transcript withheld until the sanctions are complete.

Safety of the Community

The University reserves the right to immediately respond with whatever measures it deems necessary in order to protect the personal safety of students, employees or other people. This may include situations in which the University or its representatives believe that because of a student's behavior, there exists a threat of imminent danger to the student or others; significant disruption of the work, academic, or student life environment; or significant damage to University property. Such measures include, but are not limited to: temporary removal of the student from his/her living situation on campus or from the campus as a whole, modification of living arrangements, and/or interim suspension from campus pending a hearing.

Retaliation

Federal law and institutional policy prohibits retaliation. It is defined as any adverse or negative action against a person participating in any reporting, investigation or proceeding that is perceived as: intimidating, threatening, coercing, hostile, harassing, retribution, or violence that occurred in connection to the making and follow-up of the report. This also includes actions against an individual who has: (1) complained about alleged discrimination, harassment or retaliation, (2) participated as a party or witness in an investigation relating to such allegations, or (3) participated as a party or witness in a court proceeding or administrative investigation relating to such allegations. 22

Federal civil rights laws, including Title IX, make it unlawful to retaliate against an individual for the purpose of interfering with any right or privilege secured by these laws. Intimidation means to make fearful or to put a person into fear. Generally,

proof of actual fear is not required in order to establish intimidation. It may be inferred from conduct, words, or circumstances reasonably calculated to produce fear. Any person violating this policy may be subject to appropriate community accountability, up to and including termination if they are an employee, and suspension or dismissal if they are an undergraduate or graduate/DPS student.

Bystander Intervention & Conditional Immunity

The Holy Seed Church is deeply committed to the health, safety, and well-being of its students. Bystander intervention by students can be a critical aspect of enhancing the welfare of his/her peers. Students are strongly encouraged to contact University personnel, call 911 or seek other professional or medical attention when the health or safety of themselves or others is threatened or appears to be at risk. The University wants to eliminate barriers for students who may be hesitant to seek medical or emergency help or report the incident to university officials because they fear being held accountable for policy violations (e.g., drinking alcoholic beverages). To encourage reporting, George Fox pursues a policy of offering students who are accessing help for themselves or others, conditional immunity from being charged with policy violations related to the particular incident. While there may be no community accountability sanctions for these individuals, the University may provide elements of help, support, and education.

Good Standing Policy

It is a privilege for students to participate in curricular and co-curricular programs at George Fox University. The university expects these students to be leaders and role models in our community who will live with integrity. It is essential that students embrace the challenge to live as people of character and be held to a high standard of accountability. There are a myriad of departments and programs that require participating students to be in good standing with the University. These departments or programs include, but are not limited to:

1. Admissions Ambassadors – you are applying or are currently serving as an ambassador.
2. Admissions Interns– you are applying for or are currently serving as an intern in admissions.
3. Admissions Overnight Hosts – you are applying for or are currently serving as an overnight host.
4. Admissions Student Employees– you are applying or are currently a student employee in the admissions office.
5. ARC Consultant – you are applying for, or have been hired, or are currently serving as an ARC consultant.
6. ASC (Student Government) – you are applying for, or have been elected or hired, or are currently serving as a member of ASC in any of the following roles: an ASC officer, committee or sub-committee member, or serve within ASC in any other capacity.
7. Athletics – you participate (whether currently in season or out of season), or are planning to participate on an athletic team at GFU.

8. Athletic Trainers – you are working as trainer at GFU and/or majoring in athletic training.
9. Forensics/Speech &Debate – you are currently a member, or are scheduled to participate as a member of the Forensics/Speech & Debate team.
10. Honors Program – you are member of the William Penn Honors Program.
11. International Students – you are an international student.
12. Juniors Abroad - you are scheduled to participate in, have registered for, or are applying for Juniors Abroad.
13. Mosaic Scholars Program – you are receiving one of the following: the Act 6 scholarship, the South Central scholarship or the Multicultural

Leadership scholarship.

1. Music Department – you are in involved in any GFU musical group or your major or minor is Music.
2. Nursing Department – your major is nursing.
3. Off-campus Housing – you are currently living off-campus or are applying to live off-campus.
4. Peer Advisors – you are applying for, or have been hired, or are currently serving as a Peer Advisor.23
5. Psychology Department - your major or minor is Psychology.
6. Residence Life – you are applying for, or have been hired, or are currently serving as an RA or AAC.
7. Study Abroad Program – you are scheduled to participate in, or are applying for any Study Abroad Program.
8. Social Work/Sociology Department - your major or minor is Social Work or Sociology.
9. Spiritual Life – you are currently involved in, or are scheduled to participate in, leadership through a program in the Spiritual Life office such as a SpIL

1intern, worship team, committees, leading a Bible Study or Small Group, or part of planning or leading events such as Shalom. SpIL Trips – you are scheduled to participate in, or are applying for, SpIL Trips at Christmas Break, Spring Break or the summer.
Student Activities – you are applying for, or have been hired or currently serving as a member of the Student Activities Team, or are involved in club leadership or one of the teams that produces student publications.

10. Teacher Education & Student Teaching – you are majoring in education and/or have been accepted in the Teacher Education program, and/or you are currently student teaching or scheduled to do student teaching.
11. Theatre Department & University Players – you are in University Players, involved in any way in the Theater Department, or your major or minor is Theater.
12. Tuition Exchange – you are enrolled as a tuition exchange student.

13. Tuition Remission – you are receiving tuition remission because your parent(s) work at GFU.

Students may lose good standing if they have violated:

14. The University's lifestyle standards.
15. Community policies as outlined in the Student Handbook including, but not limited to, severe or repetitive community violations.
16. Federal, state, or local laws that resulted in a conversation with University personnel.

Students may regain good standing when they have fulfilled:

17. Requirements and methods of accountability required or enforced by Student Life personnel.
18. Stipulations and timeframes as outlined by each department or program they are involved in. The supervising university employee determines the consequences and means of accountability issued by each department or program. This process is separate from any sanctioning and accountability that happens in the community accountability process by student life.In addition to the good standing policy, each department or program may have additional expectations for participation. Please check with the supervising university employee for these additional requirements.

Title IX

Title IX of the Education Amendments of 1972 is a federal law that prohibits sex discrimination on the basis of sex in federally funded education programs and activities, including but not limited to athletic programs that receive federal funding. GFU Title IX website: theholyseedchurch.org

Title IX States:

"No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of or be subjected to discrimination under any education program or activity receiving Federal financial assistance." (20 U.S.C. Sec. 1681). Under Title IX, discrimination on the basis of sex can include sexual harassment, sexual assault and sexual violence. 24

Institutional Compliance with Title IX

It is the policy of George Fox University to provide an educational environment free of all forms of sex discrimination, including but not limited to unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct or communications constituting sexual harassment, as defined in this policy and as otherwise prohibited by state and federal statutes. Sexual harassment, including acts of sexual assault and sexual violence, is a form of sex discrimination and is prohibited at George Fox University. This prohibition against discrimination on the basis of sex applies to all students, faculty and staff, to other members of the George Fox community, and to contractors, consultants and vendors doing business or providing services to the school. In accordance with Title IX, the president of George Fox University has designated the following Title IX Coordinator(s) as the primary contacts responsible for coordinating compliance with Title IX.

Title IX Coordinators

Title IX Coordinator Roles and Responsibilities

The Lead Title IX Coordinator is responsible for implementing and monitoring Title IX compliance on behalf of George Fox University. This includes coordination of training, education, communications and administration of the complaint and grievance procedures for the handling of suspected or alleged violations of Title IX.

The Deputy Title IX Coordinators are also responsible for implementing and monitoring Title IX compliance at George Fox University and for notifying the Lead Title IX Coordinator of any alleged or suspected violations of Title IX and the resolution of such alleged or suspected violations, regardless of whether a grievance is submitted.

When Should I Contact a Title IX Coordinator?

Any student, faculty or staff member, or applicant for admission who has concerns about sex discrimination, including but not limited to acts of sexual harassment, sexual assault or sexual violence, is encouraged to seek the assistance of one of the Title IX Coordinators identified above.

Contact a Title IX Coordinator if you:

1. Wish to understand your options if you think that you may have encountered sex discrimination, sexual harassment, sexual assault or sexual violence;
2. Learn of a situation that you feel may warrant an Institutional investigation; 25
3. Need help on how to handle a situation in which you are indirectly affected;
4. Want information about possible informal remedies or administrative measures to de-escalate or alleviate a difficult situation; or
5. Have questions about George Fox University's policies and procedures.

Confidentiality

Conversations with Title IX Coordinators are kept as confidential as possible, but information about incidents of suspected violations of Title IX must be shared to the extent necessary to conduct an investigation and take any corrective action deemed appropriate by the University.

Sexual Misconduct, Sexual Assault and Dating/Domestic Violence Purpose

George Fox University is committed to providing a Christ-centered community that fosters a safe living, learning, and work setting for students, employees, and visitors. A core value of this institution is to maintain a respectful environment for all individuals that is free of the following:

A. Sexual Harassment
B. Sexual Assault
C. Domestic Violence
D. Dating Violence
E. Stalking
F. Sexual Exploitation
G. Harassment & Discrimination
H. Bias-Related Incidents & Hate Crimes

These behaviors and actions are contrary to the mission, values and Lifestyle Standards of our community, and are violations of federal and/or state law. It is our firm belief that engaging in any aspect of this behavior is unacceptable and will not be tolerated by members of the George Fox community.

These policies are for undergraduate students in any program at George Fox University. Graduate/DPS students should see the Graduate/DPS Student Life Policies for comparable applicable policies. Additionally, while many aspects are pertinent for faculty, staff and administrators, employees should see appropriate sections in the employee handbook.

The next section of handbook addresses the aforementioned policies, reporting mechanisms, venues for help and support, complaint procedures, and other important aspects of prevention and response.

It's also important to note that University personnel are prepared to assist students who need support and help because of trauma they have experienced before becoming a student or at other times when they have been away from George Fox (i.e., Summer break or other breaks in the academic calendar).

Campus Awareness and Education

Awareness and educational efforts are important aspects of preventing and responding to incidents that may arise. These include the following:

i. Orientation sessions for new undergraduate and transfer students, as well as graduate/DPS students, designed to educate students regarding the outlined behaviors, University policies and expectations, and essential reporting and resources.

ii. Yearly educational efforts for all new incoming students and reminding current students and employees about these policies and related information. Currently, the University requires students to complete Sexual Assault Prevention for Undergraduates, an online educational program created by EverFi and used at many colleges and universities. 26

iii. Residence Life offers self-defense workshops on an annual basis on the Newberg Campus in September and October.

iv. Campus safety precautions are reviewed yearly and appropriate upgrades are implemented.

v. Assistant Area Coordinators (AACs), Resident Assistants (RAs) and Commuter Assistants (CAs) are trained annually to respond and assist students in crisis situations and in protocols for emergency response.

vi. Flyers, posters and other educational documents are posted yearly in prominent locations on campus.

Title IX & Campus SaVE Act Training for Students & Employees

Undergraduate students, Graduate/DPS students and Employees must participate in an online course designed to educate our community in the areas of Title IX & the Campus Sexual Violence Elimination Act (Campus SaVE Act).

The student course helps students to better understand and develop skills around bystander intervention, consent, healthy relationships, and the effects of alcohol, social norms and reporting assaults.

The employee online course(s) trains faculty, staff and administrators on topics including: understanding social norms, perpetrator behavior, victim blaming, cautions for risk-reduction, reporting offenses, investigative procedures, victim rights, and sexual harassment.

Sexual Harassment

Sexual harassment is unwanted sexual advances, requests for sexual favors, or other visual, verbal or physical conduct of a sexual nature when:

1. **Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment or academic status;**
2. **Submission to or rejection of such conduct by an individual influences employment or academic status decisions affecting that individual;**
3. **Such conduct has the purpose or effect of interfering with an individual's work, academic performance, student life or creating an intimidating, hostile, or offensive work, academic, or student life environment. While sexual harassment encompasses a wide range of conduct that may be verbal, visual, or physical in nature, specifically prohibited conduct includes, but is not limited to:**
4. **Promising, directly or indirectly, a student, employee or other person a reward, if the student or employee complies with a sexually oriented request.**
5. **Threatening, directly or indirectly, retaliation against a student, an employee or another person, if the student, employee or another person refuses to comply with a sexually oriented request.**
6. **Denying, directly or indirectly, a student or employee an employment or education related opportunity, if the student or employee refuses to comply with a sexually oriented request.**
7. **Engaging in sexually suggestive conversation.**
8. **Displaying pornographic or sexually oriented materials.**
9. **Engaging in indecent exposure.**
10. **Making sexual or romantic advances toward a student, employee or another person and persisting despite the student's, employee's or other person's rejection of the advances. 27**
11. **Physical conduct such as assault, touching, or blocking normal movement.**
12. **Retaliation for making reports of harassment or threatening to report harassment.**

More subtle forms of inappropriate behavior such as offensive posters, cartoons, caricatures, comments, and jokes of a sexual nature are prohibited, as they may constitute sexual harassment when they contribute to a hostile or offensive work, academic, or student life environment.

Sexual harassment can involve males or females being harassed by members of either sex. Although sexual harassment sometimes involves a person in a greater position of authority as the harasser, individuals in positions of lesser or equal authority also can be found responsible for engaging in prohibited harassment.

Sexual harassment can be physical and/or psychological in nature. An aggregation of a series of incidents can constitute sexual harassment even if one of the incidents considered separately would not rise to the level of harassment.

Sexual Assault

Sexual assault is not tolerated in the George Fox community. These behaviors also violate local, state and federal law. Sexual assault can occur between any two or more people, regardless of age or gender. The University highly encourages complainants to take advantage of the provided internal and external resources for reporting, support and help.

Definitions

Sexual assault is defined as any nonconsensual sexual contact or intercourse, whether it is unforced or forced. This includes any contact with intimate body parts of an individual. It is also penetration, however slight, of any intimate body part with a body part or an object. Consent is explicit, informed, voluntary and mutually understandable communication to willingly participate in specific sexual activity without pressure, threats, coercion, force or intimidation. Either person must also be able to withdraw consent and cease any sexual activity at any time. A current relationship, having previous sexual encounters, or silence from the individual may not be taken as an indication of consent. Similarly, a passive response or sexual advances that are not resisted physically or verbally do not constitute consent.

Someone who is not of legal age, has a mental disorder, or is physically or mentally incapacitated may not give consent. The use of alcohol or drugs may render an individual incapable of giving consent due to impaired judgment and the inability to make decisions or communicate intentions. Consent may not be given by someone who is unconscious or unaware, or for any reason is unable to communicate her/his intentions.

Domestic violence (as defined by the Violence Against Women Act) is the use of physical, sexual or emotional abuse or threats to control another person who is a current or former spouse or other intimate partner, such as a boyfriend or girlfriend. It includes felony or misdemeanor crimes of violence committed by a current or former spouse of the victim, by a person with

whom the victim shares a child in common, by a person who is cohabitating with or has cohabitated with the victim as a spouse, by a person similarly situated to a spouse of the victim under the domestic or family violence laws of the jurisdiction receiving grant monies, or by any other person against an adult or youth victim who is protected from that person's acts under the domestic or family violence laws of the jurisdiction. Examples of domestic violence include but are not limited to:

1.) Causing or attempting to cause physical or mental harm to a family or household member
2.) Placing a family or household member in fear of physical or mental harm
3.) Causing or attempting to cause a family or household member to engage in involuntary sexual activity by force, threat of force, or duress
4.) Engaging in activity toward a family or household member that would cause a reasonable person to feel terrorized, frightened, intimidated, threatened, harassed, or molested Dating violence is violence committed by a person who is or has been in a social relationship of a romantic or intimate nature with 28 the victim; and where the existence of such a relationship shall be determined based on a consideration of:

(1) the length of the relationship,
(2) the type of the relationship, and (3) the frequency of interaction between the persons involved in the relationship.

Dating violence is a pattern of assaultive and controlling behaviors that one person uses against another in order to gain or maintain power and control in the relationship. The abuser intentionally behaves in ways that cause fear, degradation and humiliation to control the other person. Forms of abuse can be physical, verbal, sexual, emotional and psychological.

Examples include, but are not limited to, trying to cut off the victim's relationship with family and friends, humiliating the victim in front of friends, making the victim fearful by using threatening behavior, threatening to find someone else if the dating partner doesn't comply with the abuser's wishes or demands, using or threatening to use physically assaultive behaviors such as hitting, shoving, grabbing, slapping, beating, kicking, and touching or forcing the victim to engage in unwanted sexual activity.

Stalking is engaging in a course of conduct directed at a specific person that would cause a reasonable person to: (1) fear for his or her safety or the safety of others; or (2) suffer substantial emotional distress.

Acts of stalking include but are not limited to: electronic or telephone harassment, being followed, receiving unwanted gifts, and other

similar forms of intrusive behavior.
Course of conduct means two or more acts, including, but not limited to, acts in which the stalker directly, indirectly, or through third parties, by any action,

method, device, or means follows, monitors, observes, surveils, threatens, or communicates to or about, a person, or interferes with a person's property.

Substantial emotional distress means significant mental suffering or anguish that may, but does not necessarily, require medical or other professional treatment or counseling. Reasonable person means a reasonable person under similar circumstances and with similar identities to the victim. Unwelcomed or unwanted attention can also be cause for concern. These may include, but are not limited to, repetitive communication and/or behaviors that can make an individual feel uncomfortable to some degree. These types of behaviors are still cause for concern and will be handled as such.

Sexual exploitation occurs when a student takes non-consensual or abusive sexual advantage of another for his/her own advantage or benefit, or to the benefit or advantage of anyone other than the one being exploited, and the behavior does not otherwise constitute one of the other sexual misconduct offenses.

Examples of sexual exploitation include, but are not limited to:

A. Invasion of sexual privacy;
B. Prostituting another person;

C. Non-consensual viewing, videoing, audio-taping or broadcasting sexual activity;
D. Engaging in voyeurism, which is the sexual interest in or practice of spying on people engaged in intimate behaviors, such as undressing, sexual activity, or other actions usually considered to be of a private nature;

E. Knowingly transmitting an STD or HIV to another person;
F. Exposing one's genitals in non-consensual circumstances; inducing another to expose their genitals;
G. Sexually based stalking and/or bullying may also be forms of sexual exploitation.

Discrimination, Bias and Harassment Harassment and Discrimination

George Fox University students and employees work, live, and learn in an environment where the dignity of each individual is 29 respected. Harassment or discrimination due to race, color, sex, sexual orientation, gender identity, marital status, religion, creed, age, national origin, citizenship status, workers' compensation status, physical or mental disability, veteran status, or any other status protected under applicable local, state, or federal law; or any other distinguishing characteristic protected by applicable nondiscrimination law, is prohibited.

Actions that constitute harassment or discrimination may be verbal or physical conduct that includes, but is not limited to the following: demeaning gestures, threats of violence, physical attacks, or any types of threatening or verbal remarks. These behaviors include hazing, other initiations, or any actions that may be hazardous, dehumanizing, harassing or humiliating to people within or outside the

George Fox community. Prohibited actions also include vandalism, destruction of a person's property, the misuse of telephones, voicemail messages, text messages, United States or campus mail, as well as e-mail, social media or other electronic communication for the purpose of issuing obscene, harassing, or threatening messages.

Such conduct has the purpose or effect of interfering with an individual's work, academic, or student life environment. Students and employees are expected to conduct themselves in a manner that shows respect to all and ensures no discrimination or harassment occurs.

Bias-Related Incidents and Hate Crimes

A core value that flows from our Christ-centered mission is that we recognize the dignity and great worth of all people. Some issues that are contrary to this mission, and are not tolerated in our community, include bias-related incidents and hate crimes. Bias-related incidents can be any physical, spoken, visual or written acts of abuse, harassment, intimidation, vulgarity, or remarks of a personally destructive nature toward another person because of actual or perceived defining characteristics. This can occur whether the act is intentional or unintentional, or is directed toward an individual or group regarding: race, color, sex, sexual orientation, gender identity, marital status, religion, creed, age, national origin, citizenship status, workers' compensation status, physical or mental disability, veteran status, or any other status protected under applicable local, state, or federal law; or any other distinguishing characteristic protected by applicable non-discrimination law.

A hate crime occurs when a bias-related incident involves a criminal act being committed. These crimes may involve, but are not limited to: physical assault, damage to property, bullying, harassment, verbal abuse or insults, or offensive graffiti or letters. Some hate crimes may violate Oregon and/or federal law, which is also a breach of university policies.

Guidelines for Responding to Bias-Related Incidents and Hate Crimes

Responding to concerns and incidents may vary depending on the nature and severity of a specific situation. It can include instances of protected speech that may generate harm, thus requiring intervention with potentially limited consequences. Bias-related incidents need to be addressed because they harm individuals, undermine civility and the understanding of our community, or impede the educational process. Public discussion and education can promote awareness of prejudice and examination of the values that underlie the George Fox community. Incidents may be dealt with through the process of community accountability with appropriate sanctions. Reporting and Resources

We strongly encourage reporting of any bias-related incidents or hate crimes. The next section in this handbook gives students a variety of options for reporting incidents, as well as ways to receive support and help.

Supporting the Student and Community

The University believes it is important to respond to a bias-related incident or hate crime with concern for the student(s) or other person(s) who have been targeted and the community as a whole. University personnel can assist the student or other person in documenting the event and explaining the options for addressing what has occurred. If the incident involves the violation of a University policy, there is a process for investigation and resolution.

Appropriate assistance is available to students who are targeted. University officials strive to ensure that the affected student feels safe in her/his educational environment and may, if appropriate, adjust or change course schedules or take other appropriate measures to assist the student. The University official may also offer help documenting the event (i.e. taking photos of the offending material); help in talking with/filing a complaint with the police; assistance in arranging counseling or other forms of support; or help, as appropriate, in 30 initiating mediation between the affected student or other person and the offender. If it is appropriate, the targeted individual may also elect to participate in a University sponsored discussion about the incident, if one is held.

When bias-related incidents or hate crimes occur on campus, they can strain the fabric of the community. University officials may consider what sort of communication about the incident is appropriate, taking into account various factors such as personal safety and confidentiality.

In some cases, public discussion about the incident can serve to educate the community and promote awareness of prejudice. Programs that address bias-related incidents can change a hateful incident into an opportunity for increased understanding and personal growth. In some cases, University officials may collaborate with other offices on campus and with students to decide to offer programs that include one or more of the following: discussions, open forums, panels, films, speakers, and other educational programming. Among other things, these events may serve to help the community understand and address what has occurred.

Bias Incident Response Team (BIRT)

In addition to the response outlined in the Reporting & Resources section, the Bias Incident Response Team (BIRT) addresses issues relating to bias-related incidents and hate crimes. The BIRT aids in developing recommendations to help the Student Life Office determine if, when and how the community should be informed of a bias-related incident or hate crime that has occurred. They also discuss and implement appropriate educational and programming opportunities in response to an incident.

The BIRT is chaired by the associate dean of Intercultural life and assistant director of Intercultural Life and composed of the following members: University Pastor/Dean of Spiritual and Intercultural Life, Associate Vice President for Intercultural Engagement and Faculty Development or a faculty designee, and a member of the residence life staff or community life designee. The chair may also invite other community members to be on the BIRT as appropriate. When an

incident occurs, the BIRT convenes at the request of University personnel or a student affected by the incident.

Campus Public Safety may work with the BIRT in order to improve communication about incidents and their implications for groups and individuals within our community. The Newberg-Dundee Police Department may also be invited for discussion of bias-related incidents or hate crimes and may meet with the BIRT as appropriate.

Reporting Harassment, Discrimination, Sexual Harassment, Bias-Related Incidents, Hate Crimes, Domestic Violence, Dating Violence, Stalking and Sexual Exploitation - Responsible Personnel

Responsible Personnel Key for Table:

1. Title IX = Title IX Coordinator (Apostle President for Student Life) or Deputy Coordinators
2. DOS = Dean of Students
3. RL = Associate Dean of Students/Director of Residence Life
4. EE = Employee Empowerment
5. Supervisor = Student Employment Supervisor
6. Dept. Chair = Department Chairs
7. Academic Dean = Academic Deans in Academic Affairs
8. VP = Vice President
9. Provost = Provost in Academic Affairs If an individual's circumstances does not fit into the grid above please contact the Director of Campus Public Safety or the Dean of Students.

Retaliation

Federal law and institutional policy prohibits retaliation. It is defined as any adverse or negative action against a person participating in any reporting, investigation or proceeding that is perceived as: intimidating, threatening, coercing, hostile, harassing, retribution, or violence that occurred in connection to the making and follow up of the report. This also includes actions against an individual who has:

(1) complained about alleged discrimination, harassment or retaliation,

(2) participated as a party or witness in an investigation relating to such allegations, or

(3) participated as a party or witness in a court proceeding or administrative investigation relating to such allegations.

Federal civil rights laws, including Title IX, make it unlawful to retaliate against an individual for the purpose of interfering with any right or privilege secured by these laws. Intimidation means to make fearful or to put into fear. Generally, proof of actual fear is not required in order to establish intimidation. It may be inferred from conduct, words, or circumstances reasonably calculated to produce fear. Any person

violating this policy may be subject to appropriate community accountability, up to and including termination if they are an employee, and suspension or dismissal if they are an undergraduate or graduate/DPS student.

Confidential Support

Undergraduate students dealing with the effects of these situations may receive confidential on-campus support by contacting the following department and individuals:

Health & Counseling Center (Medical & counseling needs) Woodward House, 503-554-2340 (8am – 5pm, M-F)
Spiritual Life – Sheridan St. House, 503-554-2320 (8am – 5pm, M-F); Jamie Noling-Auth, University Pastor and Dean of Spiritual & Intercultural Life,

Reporting and Resources for Sexual Assault

To foster the safety and security of the entire community, George Fox University strongly encourages immediate reporting of all alleged instances of sexual assault. There are several reporting options described below.

Through investigating and resolving reports of sexual assault the University is committed to respecting the rights of all parties involved. To this end, the University is prepared to provide help, support, and assistance to the complainant and respondent. University personnel exercise sensitivity and discernment while striving to protect the privacy of the students involved.

Designated University personnel investigate all complaints or allegations of sexual assault promptly. Appropriate, corrective action may be implemented based upon the findings of the investigation. If any student or employee believes he or she has witnessed, or is a survivor of an alleged sexual assault, the person is encouraged to immediately report the incident to University officials as indicated below. Any person violating these policies may be subject to appropriate community accountability, up to and including termination if they are an employee, and suspension or dismissal if they are an undergraduate or graduate/DPS student. The procedures for community accountability can be found at the following link: http://www.theholyseedchurch.org

Retaliation

The same policy regarding retaliation listed in the prior section applies to sexual assault as well.

Bystander Intervention & Conditional Immunity

George Fox is deeply committed to the health, safety, and well-being of its students. Bystander intervention by students can be a critical aspect of enhancing the welfare of his/her peers. Students are strongly encouraged to contact University personnel, call 911 or seek other professional or medical attention when the health or safety of themselves or others is threatened or appears to be at risk.

The University wants to eliminate barriers for students who may be hesitant to seek medical or emergency help or report the incident to university officials because they

fear being held accountable for policy violations (e.g., drinking alcoholic beverages). To encourage reporting, George Fox pursues a policy of offering students who are accessing help for themselves or others, conditional immunity from being charged with policy violations related to the particular incident. While there may be no community accountability sanctions for these individuals, the University may provide elements of help, support, and education.

Reporting Methods

Complainants may use confidential on-campus or off-campus resources, or file a report with Student Life. Individuals wishing to receive confidential help and support can use any of the confidential options listed below. Student Life personnel are prepared to journey with the student to provide support, as well as assist the student in all aspects of reporting, up to and including the incident being investigated and the respondent confronted.

Police Reporting

Students are encouraged to file a police report and can speak to any of the Student Life contacts above for assistance, or directly contact the Newberg-Dundee Police Department at 503-538-8321. A specially trained detective will assist individuals in filing a report.

Medical Assistance

Following a sexual assault, the most important concern is for the health, safety, and care of the survivor. As difficult as it can be, we strongly encourage students to seek medical assistance at the Providence Newberg Hospital Emergency Room (or at the nearest hospital) immediately following a sexual assault. A medical examination is vital for the health and well-being of the sexual assault survivor, and also will offer assistance to law enforcement if a report is made. A medical examination is an important element of obtaining evidence if a person desires to press charges.

While the first inclination of a survivor may be to take a shower, it's important to not wash, shower, bathe or douche; or to change, destroy or clean the clothes worn during the assault before having the exam. Forensic medical exams need to be conducted within 72 hours of an assault in order to obtain any evidence. It is important to bring a change of clothing if the person goes to the hospital. It may be necessary for the nurse or police to keep the clothes worn during the assault. If the person has already changed clothes, the articles of clothing that were worn can be brought in a paper bag.

Specially trained nurses generally conduct sexual assault medical examinations. Normally, there is no cost to the survivor and it is not documented through the person's health insurance. Survivors can request an advocate be present to assist during the exam. These exams can be performed without a report to law enforcement, and evidence can be collected and held for up to six months through an anonymous collection process. This gives the survivor time to consider whether to report the incident to law enforcement.

Community Policies
Alcohol, Drugs and Tobacco

George Fox University is committed to maintaining a safe and healthy educational environment free from alcohol, drugs and tobacco. The use, possession, or distribution of alcoholic beverages and illicit drugs, including marijuana, synthetic marijuana or controlled substances, or the abuse of legal substances, are prohibited on or away from campus. Medical marijuana, as well as recreational marijuana, whether smoked, vaporized, edible, topical, tinctures, wax or any other form is prohibited regardless of any state's laws permitting marijuana.

We are a tobacco-free and smoke-free campus. The university prohibits smoking, including e-cigarettes/vapor cigarettes, and all forms of tobacco use or possession everywhere on-campus; as well as off-campus by students. Visitors to our campus are expected to comply with these standards.

Responding to Alcohol Incidents

There may be situations where a student's actions, words, behavior, and/or other contributing factors (such as the smell of alcohol on their person or breath) are consistent with a person who has consumed alcohol, but he/she denies drinking when confronted. In these instances, if two or more student life personnel have sufficient reason to believe a student has consumed alcohol the student may be held accountable for violating the lifestyle standards unless they can demonstrate they have not consumed alcohol. This may be accomplished by the student requesting to take a voluntary breathalyzer test, or being presented with the option of taking the test by student life personnel, in order to prove their assertion. If she/he chooses to not take the test, the student may be held accountable for drinking alcohol based on the original evidence that prompted the confrontation.

A breathalyzer test may only be administered when the student has requested to do so or has agreed to take it when presented with the option by student life personnel. A trained GFU Campus Public Safety Officer administers the test in a private setting with another student life member present.

In instances where there is sufficient evidence that a student consumed alcohol, or when a breathalyzer tests affirms a student was drinking, student life personnel ensures the student is accompanied by appropriate personnel to a safe place.

The reasons for implementing the option of using a breathalyzer are:
(1) it provides an option for students who assert he/she has not consumed alcohol, but his/her behavior and actions exhibit signs to the contrary, and
(2) it provides staff with an option to present to students if she/he denies consuming alcohol, but his/her actions and behavior exhibit signs of consumption.

Responding to Marijuana or Drug Incidents

Following a similar process to responding to alcohol incidents, there may also be situations when a student's actions, words, behavior, and/or other contributing factors are consistent with a person who has used marijuana or other drugs, but

he/she denies using when confronted. In these instances, if two or more student life personnel have sufficient reason to believe a student has used marijuana or other drugs the student may be held accountable for violating the lifestyle standards unless they can demonstrate their innocence. This may be accomplished by the student requesting to take a voluntary and supervised urine analysis (UA) or other appropriate drug test, or being presented with the option of taking the test by student life personnel. If she/he chooses to not take the test, the student may be held accountable for drug use based on the original evidence that prompted the confrontation.

A UA or other drug test may only be administered when the student has requested to do so or has agreed to take it when presented with the option by student life personnel. A trained GFU health professional will administer the supervised test. Student athletes participating in a varsity athletic sport, whether in season or out of season, may be required by Athletics personnel to submit to a supervised UA or other drug test. While Athletics and Student Life personnel work together to resolve these situations, there may be separate aspects of accountability from each department.

In instances where there is sufficient evidence that a student is under the influence of marijuana or other drugs, or when a UA or drug test affirms a student has used drugs, student life personnel ensures the student is accompanied by appropriate personnel to a safe place. Bullying is unwanted, repetitive and/or aggressive behaviors that intimidate, intentionally harm, attack, or control another person physically, emotionally or socially. This behavior can often be discriminatory towards protected attributes as outlined in the university's harassment and discrimination policy. It often involves an imbalance of power that is directed towards a specific person or group.

Actions may include, but are not limited to the following: making threats, spreading rumors, attacking someone physically or verbally, inappropriate sexual comments, taunting, spreading rumors about someone, making mean or rude hand gestures, or physically hurting a person's body or possessions. It may also include various aspects outlined under the hazing policy.

Cyber bullying is bullying that takes place using electronic technology, which may include devices and equipment such as cell phones, computers and tablets, as well as communication tools including social media sites, text messages, chat, and websites. Examples of cyber-bullying include, but are not limited to, the following: demeaning or discriminatory text messages or emails, rumors sent by email or posted on social networking sites, and embarrassing pictures, videos, websites, or fake profiles. For tips, tools and solutions for recognizing and stopping bullying in social media and online please see the following: Email: seedchurcht@yahoo.com

Dances

Student Activities sponsors several dances during the year according to the guidelines approved by the university administration and board of trustees. Along with these events, the university also endorses these other expressions of dance in

the co-curricular and academic programs such as: choreography in drama, musical productions, cultural activities, events sponsored by the office of student life, aerobics classes, and rally routines.

Other than the above-mentioned instances, organized dancing is not permitted on campus nor is it to be sponsored at off-campus facilities. The university highly discourages students from visiting dance clubs or similar venues. Any questions regarding what is appropriate may be directed to the dean of students or associate dean of students.

Free Speech and Peaceful Assembly Policy

George Fox University believes in the importance of freedom of expression and in the value of permitting students to publicly express their views whether in support of or opposition to issues and actions. The University also recognizes its obligation to maintain a campus atmosphere conducive to academic work, to preserve the dignity and seriousness of University ceremonies and public exercises, and to respect the rights of all individuals while preserving the mission and identity of our Christ-centered institution and community.

Individuals or campus groups who exercise their rights of free speech and/or organize a peaceful assembly should do so in compliance with University policies and procedures. The following define the appropriate parameters for a peaceful assembly or demonstration at George Fox University:

1. **TIME:** Usually limited to a three-hour time frame between the hours of 8 a.m.–6 p.m., Monday-Friday (to allow other uses of the space and to ensure that adequate staffing is available if needed.

2. **PLACE:** Generally, protests or demonstrations should occur in a mutually agreed upon, defined area of the Quad.

3. **MANNER/PROCESS:**

On-campus groups wishing to demonstrate on the George Fox University campus should receive approval from the office of Community Life (dean of students or designee), Student Involvement (dean of student services), or Spiritual and Intercultural Life (university pastors or director of intercultural life) at least 24 hours in advance with the specifics of what they propose to do. The appropriate administrator will contact the event organizers if there are questions or concerns about the proposed plan and to give final approval.

a. All protests and demonstrations should be peaceful and respectful of other members of the community and campus property.

i. The event should not interfere with automobile or pedestrian traffic.
ii. The event should not interfere with approved demonstrations by others.
iii. Only approved amplified sound is allowed that is in compliance with Yamhill County and the City of Newberg statutes and that don't disrupt University classes, etc.

b. Exercising free speech and/or organizing a peaceful assembly violates University policy when the event:
i. Includes participants who are not current faculty, staff, or students;
ii. Threatens property or public safety;
iii. Infringes upon the rights of others by inappropriately interrupting chapel, a classroom, or other college sponsored events or activities (e.g., halting a lecture, debate, or any public forum by indirectly preventing the speaker from speaking – even for a brief period of time – or seizing control of a public forum for one's own purposes);
iv. Violates the time, place, and manner restrictions listed previously

c. The University retains the right to control the use of all University property at any time and for any reason. The Office of Student Life has the right to discontinue any protests or demonstrations not in compliance with these guidelines. George Fox values freedom of expression and, therefore, supports students' desires to exercise this freedom in a public way as expressed in this policy. The use of the University forum for expression of ideas or viewpoints in compliance with this policy does not imply university acceptance or endorsement of the views expressed.

Gambling

Gambling is viewed as an unwise use of God-given resources and as a practice marked by greed. Therefore, gambling is not acceptable.

Hazing

George Fox supports activities that are designed to develop community and to impart group traditions. We are committed to introducing new students to campus traditions, language and customs that enhance a sense of belonging and encourage involvement in university life. Understanding this, it is our desire to accomplish the following goals as students become members of campus activities, teams or groups: 1) to help students build positive relationships with others; 2) to familiarize students with current and historical traditions; and 3) to provide an atmosphere in which students may come to understand that they are part of the George Fox history, present and future.

We will make every reasonable effort to ensure that students who voluntarily participate in campus activities and groups are treated with dignity and respect, in accordance with the university's mission, and that any induction or other activities fit within the mission statement as well as within common and civil law. Thus, induction and other group activities will be governed by the following expectations.

There is to be no behavior that causes, or is likely to cause, bodily danger or physical harm, or mental or emotional harm, regardless of a person's willingness to participate. Even if a participant claims that no one was forced to partake, such an activity or behavior is still considered hazing. Groupthink behavior, peer pressure and coercion often play a role. Specifically, please note the following:

A.) Activity that may cause bodily danger or physical harm includes physical activity such as (but not limited to) forced calisthenics or exposure to the elements, sleep

deprivation or confinement. It also includes the forced consumption or application of food, liquid, alcohol or harmful substances.
B.) Mental or emotional harm includes embarrassment, ridicule, verbal abuse and personal humiliation.
C.) No activities are allowed that induce, cause or require students to violate local, state or federal law or campus rules and regulations.
D.) Only currently enrolled George Fox students may be involved in team or group-induction activities, unless they are given explicit permission to include others by their group advisor, coach or instructor.
Violation of this policy could also be a violation of Oregon state law, which may result in a student's loss of financial aid. Any group/club/team member violating these standards risks suspension from group/team activities. Consequences may also involve sanctions for the entire group. Violations of the Hazing Policy for Oregon State Law will be assumed to constitute violations of university policy, as well.
If you have any questions regarding campus policies or procedures, please contact the dean of students or the associate dean of students. Modest Dress When attending classes or university activities, relaxing, or exercising on university grounds, students are asked to respect their fellow community members by choosing appropriate and discreet attire.

Movies and Music: Discernment Policy Movies

(theater and home movie format): Because film is one of the principle forms of art and entertainment in American culture, the university encourages students to think seriously about the artistic merits as well as the moral and philosophical implications of the films viewed. Students are admonished to select films of aesthetic and ethical interest that offer an important perspective on contemporary culture. It is expected that individuals will diligently use Christian principles in selecting films. The university reserves the right to prohibit movies that are not rated if their content is contrary to the university's mission and policies.

All community members are expected to abstain from all NC-17 and X-rated movies (on and off campus). Public viewing: It should be noted that it is illegal to show films in public venues unless rights and appropriate fees are paid. Watching movies within student living areas is permissible as long as they are not viewed in public places. Because of copyright laws, movies may be viewed only in a student's room or in the living rooms of apartments and houses.

On-campus viewing: Special consideration and sensitivity should be used when choosing films to be viewed on campus. Those people who live within the same apartment, house or room may be more sensitive and have a different view of issues held within the discernment policy - violence, language, etc.

Pornography

Pornographic materials in any form (including the internet) are not to be viewed, used, possessed, or distributed on or away from campus. This includes any item (which may include sexually provocative or explicit material) whose content is exploitive or of concern to either gender. Further, the use of institutional or

personal computers for the viewing, transmission, retrieval and/or storage of such material is prohibited.
As with other sexual conduct outside the confines of marriage, viewing of pornography is inconsistent with the teaching of Scripture; though we will seek to be redemptive in the lives of the individuals involved. Consequently, the University will offer counsel and assistance to support and strengthen the individual's resolve to live consistently with Christian teaching on sexuality.

Pregnancy

Scripture urges believers to seek wise and godly counsel when faced with significant or difficult life choices. Therefore, should a George Fox student become pregnant while unmarried, she is encouraged to communicate with the dean of students, the associate dean of students, the director of commuter life, campus pastors in spiritual life, or with the Health and Counseling Center. These offices are prepared to assist both the mother and the father as they face this significant life transition.

The university is committed to responding in a redemptive manner, seeking to balance compassion with accountability and support. Students can expect to be treated with Christian love as they deal with their new circumstances. Every effort will be made to ensure confidentiality, but the life and health of the mother and child and the spiritual well-being of the parents are our primary concerns. While some students in these circumstances may choose to leave the university temporarily, it is our hope that any student who chooses to continue in classes during pregnancy will find George Fox to be a supportive and redemptive community during this crucial time. For nursing mothers, the University provides private lactation rooms, as well as places to store breast milk. Please see student life personnel for more details.

Sexuality & Relationships

George Fox University accepts the biblical standards that prohibit all sexual immorality. Please see the Lifestyle Standards and Values for a more complete description of the University's important biblical values in this area. Recognizing there are many social and emotional forces that challenge this standard, we believe the power of God and the wisdom of the Holy Spirit combine to provide the means to live victoriously with respect to sexual purity. In addition to what's outlined in the Lifestyle Standards, examples of unacceptable behavior include the following:

Commission of or attempt to commit a sexual act that, if proven in court, would be a criminal act
Any student involved with the use, distribution, or participation of pornography in any form
An unmarried student involved in a sexually active relationship
A married student involved in a sexually active adulterous relationship
An unmarried or married student who chooses abortion for other than medical reasons

Cohabitation is unacceptable for students. It is defined as, but not limited to: spending the night together or living with romantically or sexually involved partners.
The dean of students or his or her staff evaluates situations individually. Accountability and consequences are administered appropriately with the growth and development of each student in mind.

Administrative Policies

Automobiles and Parking

All vehicles brought to campus, whether owned by employees, students, or the university, must be registered with Campus Public Safety.

For information about registering your vehicle, the Campus Traffic and Parking Regulations, or appealing a parking ticket, please visit
http://www.theholyseedchurch.com

Babysitting and Childcare

Because of safety concerns and insurance limitations, facilitating on-campus childcare is not permitted.

Computers and Technology

Internet access and use is considered a privilege. While computers have become a great asset to the educational environment, one must be aware of the pitfalls of technology. Students are charged with the responsibility to use them with discretion and wisdom. The university believes it is unacceptable to misuse computers or other mediums of communication (mail service, smartphones or other communication systems) for the purpose of harassment; use, possession, or distribution of pornography; plagiarism; any other violations of the community standards; or any violations of state or federal law. The university does not guarantee privacy on the university network or e-mail, and reserves the right to monitor and search any network traffic or files.

For other specific policies regarding computer use, please see the university's Network Usage and Access Policy. More information can also be found at the Institutional Technology (IT) web page at it.georgefox.edu. Video and computer games should be played while considering the balance of all other aspects required of you. Students are encouraged to guard their time carefully and balance recreation with academic work and social development.

Solicitation Policy

Soliciting of any kind on campus, including door-to-door solicitation, is prohibited on-campus. If a solicitor or any suspicious-looking person approaches you please immediately call Campus Public Safety at 503-554-2090 with a description of the individual. Please do not confront the person. For further information, please inquire at the Campus Public Safety office or the Student Life office.

Student Organizations and Clubs

For most students the University experience is greatly enhanced through participation in co-curricular activities. George Fox University views this participation as essential to healthy growth and development and to the attainment

of a well-rounded education. There are numerous opportunities for students to be involved and the University encourages engagement and participation through those venues. The Director of Student Programs aims to support and strengthen several student clubs each year.

As a Christ-centered community, the existence and activities of all clubs and organizations are ultimately authorized by the Student Life Office and must be consistent with the values, lifestyle expectations, Christ-centered commitments and community policies found in the Student Handbook: studenthandbook.georgefox.edu.

These expectations and policies govern the personal conduct of all undergraduate students and student organizations at GFU. Clubs must also meet standards of safety as defined by the University.

Safety and Security

General Safety and Facilities

Within our campus community, there are numerous important considerations regarding safety within academic, residential and auxiliary buildings and structures. Students are expected to comply with all day-to-day policies and procedures. This includes, but is not limited to the following: appropriate entry, access and use of university facilities; as well as wearing appropriate attire, including shoes in buildings. The University also prohibits activities such as: climbing or accessing interior or exterior walls of buildings, campus structures or bridges; climbing through windows; or being on any building roof or ledge.

Fire Safety

In regard to fire safety, it is expected that community members will work to promote a healthy and safe campus environment, specifically avoiding behaviors that may put another community member at risk. Any interference with the normal operation of a fire alarm system and/or inappropriate and unauthorized use of firefighting equipment is prohibited and considered by the university to be serious and unacceptable behavior.

Furthermore, students are not permitted to discharge any type of fireworks or explosives in and around buildings, tamper with a building's electrical system, burn incense or have open flames (including candles) in or near campus buildings (with the exception of residence hall fireplaces), refuse to participate in or obstruct any fire drills, use open-coil appliances, or place any motorized vehicle in a building or on a porch. All these behaviors violate the fire safety code and may be subject to fines, compensation for damages, and/or other appropriate responses.

Non-Motorized Transportation

Non-motorized modes of transportation (including bicycles, roller blades, and scooters) are allowed on campus, but are prohibited from being ridden in any campus building. Skateboarding, including long boarding, is permitted as a mode of transportation providing the rider is using the board appropriately, and the wheels

stay in contact with the ground at all times while riding. Students are encouraged to utilize the skate park located in Newberg. All non-motorized modes of transportation must be operated in a respectful and safe manner on campus property, and should yield to pedestrians.

Drones

The University has established the following policy regarding drones in order to be in compliance with governmental regulations, state law, and other applicable local law, as well as to reduce risks to safety, security and privacy. The operation of drones or other unmanned aircraft systems is prohibited on campus unless it is for university purposes with permission from the Director of Marketing Communications, the Director of Creative Content in Marketing Communications or the Associate Director of Athletics.

Hoverboards

Due to safety concerns and fire risk associated with hoverboards that have been raised by the Consumer Product Safety Commission (CPSC) and the potential impact to the safety of our community, George Fox University has decided to temporarily ban these devices. Until further notice, the use, possession, or storage of hoverboards, including all self-balancing type scooters and hands-free segways, will not be permitted on campus or on any GFU property.

Campus Public Safety and Crime Statistics

In compliance with the Clery Act, crime statistics and campus safety policies are available on the Campus Public Safety website at security.georgefox.edu.

Theft

Theft or damage to property of another, including members of the university community or on university premises is prohibited. Cases of theft should be reported to the police and Campus Public Safety.Students can help prevent theft by the following Property Theft Prevention guidelines on the Campus Public Safety site: at http://www.theholyseedchurch.org - property

Weapons, Fire Arms, Munitions & Explosives

The safety and security of all members of our community is of utmost importance. The university prohibits the possession, use, or threatened use of firearms (including air rifles, air soft pistols, and paint guns), fireworks, ammunition, explosives, chemicals or any other weapons on university property or at university-sponsored activities or on university-supervised property. University personnel may confiscate any weapons, firearms or items that fire a hard projectile or paint ball. Professional law enforcement officers are the only persons permitted to possess firearms while on campus. Concealed weapons are prohibited.

Pepper spray in amounts of 1.5 oz. or less or contact tasers may be carried for personal protection. If pepper spray or tasers are used inappropriately, they may be confiscated and appropriate consequences assessed. Large knives or swords are prohibited on-campus, including all residential buildings. Small pocket knives (less than 4” blade) are permitted on-campus.

Residence Life

Residence life at George Fox University is an integral part of your education and your overall university experience. The residential community provides unique and meaningful experiences in relationships, along with various opportunities to discover your potential, strengths and philosophy of life. The diversity of the residence halls, suites, apartments, and houses provides challenging opportunities for individual growth and development while maintaining a common bond of university residency.

Threefold Focus

1. We are committed to providing a home that is physically safe for you. In cooperation with campus public safety, plant services and local services such as the fire, police and emergency crews, we strive to provide a place of residence, which is a physical haven for you.

2. Beyond physical safety, we want to create a place of security. Our definition of security is linked to the developing of solid and deep relationships; feeling a sense of belonging; being part of the community; seeing GFU a place of refuge; and being in a place of intimacy with God, peers, faculty and staff.

3. Once safety and security are established, we have observed that significance is vastly important. Residence Life, and the campus community in general, desire to help students understand their role in campus life and in our society and world. Having a purpose and significance is critical for a person's education and well-being. Our hope is that you will be able to embrace a myriad of roles in a safe and secure environment.

Residence Life Staff

Professional Staff

Area Coordinators

Each living area is staffed by a full-time area coordinator, who is an administrator with extensive training in being an effective educator qualified to give assistance to the academic, social, spiritual, and personal needs of students.

Student Staff

Assistant Area Coordinator

A returning Residence Life student leader also staffs each living area. They are responsible for various administrative details, staff development, and residential programming.

Resident Assistants

Each community - floor, wing, apartment complex, house, etc. - on campus has a resident assistant, a student carefully selected and trained to contribute to the success of each student's living and learning experience. The ratio of student staff to residents averages 1 to

Mandatory Meetings

These are kept to a minimum and are intended as a benefit for the community and student residents. Two take place in an academic year. The first is to introduce the residential community to their area staff and to review general and specific community expectations. This meeting will take place within a week of check-in. The second mandatory meeting takes place in April and is meant to brief students on what to expect as they checkout of student housing. This final meeting is

particularly critical in terms of being aware of what needs to be done procedurally in order not to incur any checkout costs. Inability to attend either of these must be cleared by the Area Coordinator of that area. Failure to attend or failure to receive clearance from the AC may result in a $25.00 fine.

Residence Life Information and Policies

Alcohol, Drugs and Tobacco

George Fox University is a dry campus. It has chosen to be a drug- and alcohol-free institution and is committed to upholding the federal Drug-Free Schools and Communities Act. Please see the Alcohol, Drugs and Tobacco section of the handbook for the complete policy.

Bicycles

Bicycles may be locked up at the bike racks or stored in residence hall rooms, but are prohibited from being inside other university buildings. If bicycles are stored in residence hall rooms, they must be carried from outside to the room. Bicycles may not be left in hallways, stairwells or entryways, as this is a fire hazard. Edwards, Macy, Sutton, Pennington, Hobson, and Carey Halls, as well at the Austin Sports Complex on Crestview Drive, have covered bicycle racks.

Students are strongly encouraged to register their bikes at nationalbikeregistry.com.
Bicycles should be ridden slowly and with care when on pedestrian access areas.

Computer Use

When utilizing a personal computer in university housing, students are encouraged to use surge protectors.

Decorations

Students may decorate their residences according to their own personal tastes. All decorations, including posters, hangings, etc., must be mutually agreed upon by any and all roommates [also see section in Anti- Harassment Policy with regards to the creation of a "hostile environment"]. However, nothing is to be glued, nailed, or in any way permanently attached to ceilings or walls. Students are also prohibited from painting any part of their living area (e.g., walls, furniture, etc.). Note: Department of Transportation highway and street signs are protected by law. Having possession of or displaying these signs is considered a felony and is therefore not permitted. Furniture Each student living on campus is supplied with the necessary residence furnishings (bed, desk, dresser, closet, as well as all kitchen and living room furnishings in the apartments and houses). It should be noted that furniture differs throughout campus housing. Please note that the university does not permit bringing personal soft furniture like couches and chairs because of the increased risk of health concerns (i.e., bed bugs).

Generally, the university provides only the furniture a student has in their place of residence when they check in. Ironing boards are located in each laundry facility, and vacuum cleaners are provided for use in the living areas. Students may wish to bring their own phones, irons, study lamps. Note: Halogen lamps of any kind are not permitted due to fire concerns.

University-owned furniture is not to be moved outside the rooms, due to a shortage of storage space and the risk of damage. Under no circumstances is furniture to be disassembled. Generally, due to fire concerns, space heaters are not permitted in student housing.

Guests

Guests of students are the responsibility of the student hosting the visit. All overnight visitors are expected to check in with the Area Coordinator and follow George Fox University policies and expectations during their visit. Visitors can stay for up to three consecutive days if approved by the Area Coordinator. Visits by prospective students should be arranged through the Admissions Office. No person of the opposite gender is to stay overnight in a student's room, apartment, or house.

Noise

In keeping with our responsibility toward one another, students should be mindful of their neighbors, keeping the volume of radios, stereos, etc., at a considerate level. If they can be heard in another apartment or room, they are too loud. Bouncing of balls and other noises that are disturbing to the community are also prohibited.

Use of musical instruments such as drums, bongos, electric guitars, etc., is prohibited in all student housing, unless they are being used for an activity approved by the area coordinator such as a praise and worship gathering [see Quiet Hours]. PetsOnly small fish are allowed as pets in student housing. Guests are to keep other animals outside. Keeping an unauthorized pet oncampus will result in a fine of $50.

Students who would like information regarding the guidelines for service animals and emotional support animals, please visit the following links or contact Disability Services: https://www.georgefox.edu/offices/dso/emotional-support-animal.html

Pranks

While there are many fun and creative activities to engage in while living on campus, students are encouraged to promote an environment where respect for property and each individual community member is valued. Therefore, pranks are discouraged.

Quiet Hours

The quiet hours for all campus housing are daily from 10 p.m. to 9 a.m. During this time, the noise level should be appropriate for those students who are studying or sleeping. Questions regarding what is appropriate can be directed to members of the Residence Life staff.

Televisions and Cable TV

Students are permitted to have televisions in their residence. Cable television is permitted only in campus houses and apartments pending the approval of student life staff. Please see the Area Coordinator in your living area for a copy of the cable television policy. Satellite dishes are prohibited in all campus housing.

Visitation

George Fox University allows some visitation access to residence housing to members of the opposite gender. Although some residents would ask for more visitation hours, there are also others who want to maintain their privacy. The visitation hours, as stated below, attempt to strike a balance between the two. The goal is to allow for healthy interaction in the area that students call home. Residence Halls: Open-house visitation hours are 12 p.m. to 11 p.m. Monday through Thursday, and 12 p.m. to midnight on Friday through Sunday. No person is permitted on the wing/floor, hallways, or stairwells of a living area of the opposite gender except during open-house visitation hours. The door to the student's room must be open at all times when visitors of the opposite gender are present. Suites: Open-house visitation hours are 12 p.m. to 11 p.m. Monday through Thursday, 12 p.m. to midnight on Friday through Sunday. Room doors must be open at all times when visitors of the opposite gender are present. Houses and Apartments: Visitation hours are noon to midnight Sunday through Thursday, and noon to 2 a.m. Friday and Saturday. Room doors must be open at all times when visitors of the opposite gender are present. Those found in violation of this policy may be held accountable through the community accountability process.

Housing Off-Campus Housing Policy

Juniors (62+ credit hours completed) and students 20 years old or older prior to the first day of the fall semester will be able to select off-campus housing through their housing intent form linked in MyGFU. Students 23 years old or older will automatically be assigned off-campus housing.

Students in their third year out of high school should e-mail housing@georgefox.edu in order to be considered for off-campus housing.

Married students who are not juniors and who are under 20 years of age should fill out an off-campus housing form indicating your change in marital status. Please find the "Off-Campus Housing Petition & Meal Plan Reduction Form," under "Forms & Resources" on the Student Life website.

Spring Semester

All requests for off-campus housing for spring semester should be sent to housing@georgefox.edu. It is expected that all students who live off-campus abide by the university's lifestyle policies. Those students who live off campus and choose to violate the policies may have their approval to live off campus revoked and be required to return to university housing, or face other disciplinary action deemed appropriate by the Student Life office. Please refer to the Off-Campus Information page for more details in this area.

Housing Facilities

Brandt Hall is a three-story residence hall that houses 73 women and 76 men in separate wings. The building has shared kitchens and laundry rooms, along with two study rooms and central lounges on each floor.

Le Shana Hall is situated in the northeast corner of campus. A three-story residence hall, it provides housing for 120 upper-division students in 20 six-person

apartments. Each apartment is composed of three bedrooms, a bathroom, a kitchen, and a living room. There is also shared laundry facilities and a lobby area on the first floor.

Edwards Hall is a three-story, two-wing residence hall that houses 54 women in one wing and 58 men in the other. Laundry rooms and kitchens are located on the first floor of each wing. A lobby joins the two wings, with the assistant area coordinator's apartment directly attached. Edwards is located east of the Student Union Building.

Pennington Hall is a two-story, two-wing residence hall that houses 56 men and 56 women. A lobby joins the wings, with the area coordinator's apartment directly attached. It has a laundry room and kitchen located in the building. Pennington is located just south of the Klages Center.

Hobson Hall is a three-story residence hall that houses 84 women. It has a full basement, which houses the kitchen and laundry room, and is part of the Hobson-Macy-Sutton complex located on the east side of campus. Macy Hall is a three-story residence hall that houses 78 women and is part of the Hobson-Macy-Sutton complex. It has a kitchen and laundry room on each floor.

Sutton Hall is a three-story residence hall that houses 60 men. Sutton has both two-person and four-person rooms. There is a kitchen and laundry room located on each floor. It is the central building of the Hobson-Macy-Sutton complex. It has a large lobby--with the area coordinator's apartment directly attached--and a full basement. Gulley Hall is a three-story, two-wing residence hall located on the northeast corner of campus. A lobby joins the two wings. Gulley Hall houses 124 students. Each floor has a kitchen, study room, and laundry facilities. Beebe Hall is a three-story living area housing 40 students. The rooms are fully carpeted and are divided into suites consisting of a bedroom, study room, and bathroom. Each suite is designed to house four students. There is a kitchen, laundry room, study room, and lounge on each floor. Beebe Hall is located adjacent to Carey Hall and Willcuts Hall in the Hess Creek canyon. Carey Hall is a two-story living area that houses 32 students. Its facilities are the same as Beebe and Willcuts halls. Willcuts Hall is a three-story living area housing 40 students. Its facilities are the same as Beebe and Carey halls. Apartments and Houses

The University maintains on-campus apartments and houses for student residents. These living areas house mostly returning students. All of the apartments and houses are fully furnished, with laundry facilities available in close proximity to each living area. Housing Information and Policies Breaks, Holidays and Residence Hall Closures Generally, all residence halls (does not include Le Shana) and suites close at noon on the day after the last day in the semester and reopen at noon on the Sunday before the first day in the new semester.

The residence halls (does not include Le Shana) and suites also closed for spring break at noon on the day after the end of the week before spring break and open at noon the day before classes resume. There is no food service during these school breaks. All apartments and houses remain open and accessible to their residents during these school breaks.

Housing Assignments

The process of signing up for housing for the following year occurs in March or early April. The process is administered through the University Housing office. Each

student is notified through email prior to the housing sign-up process. Inquiries should be directed to the Director of University Housing.

Housing Eligibility

Students living in campus housing must maintain a minimum of 12 credits in a given semester. Any student dropping below 12 credits at any point in time may not be allowed to continue living in campus housing. Appeals to this policy should be made in writing to the associate dean of students. Students are also advised to speak with their financial aid counselor as this may impact financial aid eligibility. Keys

There is a $10 charge for each unreturned or lost key. A $45 re-keying fee will be added when a housing key is lost. When students leave the campus for the year - whether withdrawing during the year or leaving at the end of the year - they must return the room, outside door, and laundry keys to their resident assistant.

The mailbox key should be returned to Mail Services, and any building keys issued by Plant Services should be returned there to Plant Services. Building master keys carry a larger fine when lost. Note that duplicating, carrying, or using unauthorized keys is a violation of university policy and is considered a serious offense.

Laundry

Laundry facilities are located in close proximity to housing units and living areas. The University attempts to keep costs low and maintain the machines. Electronic cards operate laundry facilities. Students receive a pre-loaded card during check-in. If a card is lost, you can purchase a new one at the laundry card machine in the Klages Building.

Linens

Students must provide their own linens and laundry supplies. Note: There are two sizes of beds available in the residence halls and suites: 36" x 78" (standard) and 38" x 80" (extra long). Lock-up of Residence Halls Residence halls are locked at all times. Students may enter the residence hall where they live by using the card lock system. A resident assistant on duty from 8 p.m. to 8 a.m. staffs each living area other than apartments or houses. Residents are furnished with a key or an ID card that gives them access to their residence hall.

Lofts

Lofts, both manufactured and hand, built are not permitted in university housing. Beds must not be propped up or stacked with <="" theft="" and="" loss="" blocks.=""> The university accepts no responsibility for any loss or damage to personal possessions whether caused by theft, fire, flood, or other disasters. The resident is responsible for obtaining his/her own insurance for personal belongings. Information regarding the purchase of student personal property insurance from an outside agency may be obtained from the Office of Student Life.

Meals Plans and Food Service Resident Meal Plans

The on-campus program has been designed to be flexible to meet the unique needs of each student. We offer a variety of meal plans to fit your lifestyle. To inquire about meal plans and flex points, visit the Bon Appetit office located in west end of the dining hall. You may also find more information about the meal plan program on the Student Life Website – Search for Meal Plan Options on the GFU website.

Meal Plan Options

Bon Appetit makes every effort to meet the dietary and scheduling needs of our students. If a curricular or c0-curricular scheduling conflict arises, a request for a boxed meal may be requested in advance. Exemptions from the meal plan are granted for medical reasons only when Bon Appetit cannot accommodate a student's specific dietary needs as determined by a doctor.

Meal Plan Accommodations

A licensed physician must supply documentation of the petitioning student's medical condition. Anyone seeking an exemption from the meal plan must complete all necessary paperwork before the request for exemption is considered. Accommodation forms can be found on the Student Life website. The deadline for all accommodation paperwork is the first Friday of fall semester and the first Friday of spring semester. Paperwork completed after these dates may not be considered.

Please Note:

1. All changes to meal plans must be made by the 2nd Friday of each semester. Students are responsible to confirm their meal plan charges on their MYGFU account. Failure to make any changes by the last day of the add/drop period may result in charges to your account. The Student Life Office strongly urges students to confirm their charges each semester. Incorrect charges to the students account must be changed prior to the 2nd Friday of each semester. There will be no exceptions.

2. Accommodations will not be made for a student's busy schedule. If you have a schedule conflict, students can meet with the Bon Appetit staff to arrange a boxed meal.

3. Students living on campus are assigned meal plans appropriate to their academic standing.

4. Transfer students should contact Student Life Office to arrange an evaluation of their transfer credits to see if they are eligible for a lower meal plan. Email studentlife@georgefox.edu. All questions about meal plans should be addressed to studentlife@georgefox.edu. You may also call Jere Witherspoon at 503-554- 2316.

Right of Entrance

University personnel [area coordinators, campus public safety or student personnel under direction of professional staff] may enter and/or search a student's room, apartment, or house without notice in emergencies where imminent danger to life, safety, health, or property is reasonably feared; when the university is closing down at breaks, or when it has been determined, at the discretion of appropriate university officials, that sufficient cause exists.

University personnel [professional staff] may enter and/or search a student's room, apartment or house without notice when there is suspicion of probable cause to believe university regulations have been or are being violated. While it is preferred for students to be present, in rare situations searches may be conducted in the student's absence.

When the university seeks access to students' rooms, apartments, or houses to make repairs or improvements, the occupants generally are notified at least 24 hours in advance unless consent has been given. A work request to Plant Services is considered consent to enter. During breaks [such as Christmas and Spring Break] university personnel may enter university housing in order to routinely assess the condition of fire alarms, smoke detectors, etc.

Room Changes

Room changes for fall semester may begin on the fourth Monday after school begins, and conclude on the first Monday in December. Room changes for spring semester begin on the fourth Monday of January, and conclude on the last Friday of March. Note: Generally, no room change petitions are considered as long as any students are living in temporary housing.

If you wish to change rooms or living areas, you must pick up a Room Change form from the student life office and follow the procedure as detailed on the form. Students are not to move until they have received written approval from the housing department. Failure to follow the room change procedures will result in a $50 charge.

Student ID Cards

All students are issued a George Fox University ID card. An ID card can be obtained at the IT (Institutional Technology) Department on the 3rd floor of Stevens Center during their normal hours of operation. It is required for:

A. Eating on the university's food service plan

B. Entering the residence hall where they live c. Checking out books from the Murdock Learning Resource Center, requesting books from Summit, and borrowing from other libraries

d. Scanning for attendance at Spiritual Formation activities (e.g., chapel)

e. Entering the Wheeler Sports Center

f. Admission to athletics event

g. Entering the residence halls, Prayer Chapel, Edwards-Holman Science Center, Ross Center, Bauman Auditorium, the Klages Center and the Foxhole (during the posted hours), Wheeler Sports Center, and the Stevens Center.

h. Basic identification on campus to campus public safety personnel

Pre-approved entry locations

The following areas must have preapproval for entry due to work study or academic needs: Bauman, Brougher, EHSC, Media Center, North Street Annex, Pottery lab, Ross Center, Stevens Center, and Wood-Mar Hall.

Theft or Loss of ID Card

The student ID card is nontransferable. By using the card, a student agrees to these published terms and conditions governing its use. Should the card become lost, immediately report it missing to the food service office during business hours of 8 a.m. - 4:30 p.m. on weekdays. Should it be stolen, please report the theft to Campus Public Safety (ext. 2090), food service (ext. 2500), and the locksmith (ext. 2059). In addition, if lost, a meal voucher must be requested at the food service office until a new card is obtained. When an ID card is replaced, the old card is automatically deactivated.

Care of Card

The ID card must be cared for throughout a student's length of stay at George Fox University. The magnetic encoding can be damaged if the strip is placed next to bankcards. Cardholder key chains may be purchased in the University Store. It is

highly recommended to carry ID cards in a lanyard. Replacement cards will be charged to any students who have defaced the card or have obviously mistreated it.

ID Card Replacement

If the card becomes unusable, damaged or stolen, the student is responsible for the cost of replacement. Replacement photo ID cards are available for a $20 fee in the IT (Institutional Technology) department on the 3rd floor of the Stevens Center, open weekdays. The cost will be charged to the student's account. Call the IT department at 554-2569 for ID card questions.

Storage

Articles must be boxed and clearly labeled with a university label indicating the name and permanent address of the owner. The university does not have the space for general storage. Students should not plan to bring an abundance of belongings. Articles may be stored over the summer months when space is available. Only students living 300 miles or more from the university may store items, and preference for summer storage is given to students living out of state. Students may store no more than 5 boxes in campus storage. Generally, articles are kept no more than one semester following a student's absence. Articles left in storage for more than one semester may be given away. Carpets and bicycles may not be stored and will be disposed. The university is not responsible for lost, stolen, or damaged items.

Window Screens

Screens are provided in many campus-housing facilities. Unless there is an emergency (e.g., a fire), the screens should not be removed. Students who occupy the specific rooms are responsible for their screens. Screens found to be bent, damaged, lost, or removed may result in a minimum $50 charge per occurrence.

Work Requests

RAs should be contacted with work requests for maintenance. Plant Services usually responds during four working days; however, if they are flooded with requests (like at the beginning of the school year), response may take a bit longer.

THE PROVERBS OF SOLOMON

The Proverbs of Solomon The Argument The wonderful love of God toward his Church is declared in this book: for as much as the sum and effect of the whole Scriptures is here set forth in these brief sentences, which partly contain doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a preface full of grave sentences and deep mysteries, to allure the hearts of men to be diligent reading of the parables that follow: which are left as a most precious jewel to the Church, of those three thousand parables mentioned 1 Kings 4:32, and were gathered and committed to writing by Solomon's servants, and incited by him.

Proverbs 1

1 The Parables of Solomon the son of David King of Israel,
2 To know wisdom, and instruction, to understand ye words of knowledge,
3 To receive instruction to do wisely, by justice and judgment and equity,
4 To give unto the simple, sharpness of wit, and to the child knowledge and discretion.
5 A wise man shall hear and increase in learning, and a man of understanding shall attain unto wise counsels,
6 To understand a parable, and the interpretation, the words of ye wise, and their dark sayings.
7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.
8 My son, hear thy father's instruction, and forsake not thy mother's teaching.
9 For they shall be a comely ornament unto thine head, and as chains for thy neck.
10 My son, if sinners do entice thee, consent thou not.
11 If they say, Come with us, we will lay wait for blood, and lie privily for the innocent without a cause:
12 We will swallow them up alive like a grave even whole, as those that go down into the pit:
13 We shall find all precious riches, and fill our houses with spoil:
14 Cast in thy lot among us: we will all have one purse:
15 My son, walk not thou in the way with them: refrain thy foot from their path.
16 For their feet run to evil, and make haste to shed blood.
17 Certainly as without cause the net is spread before the eyes of all that hath wing:
18 So they lay wait for blood and lie privily for their lives.
19 Such are the ways of everyone that is greedy of gain: he would take away the life of the owners thereof.
20 Wisdom crieth without: she uttereth her voice in the streets.
21 She calleth in the high street, among the prease in the enterings of the gates, and uttereth her words in the city, saying,
22 O ye foolish, how long will ye love foolishness? and the scornful take their pleasure in scorning, and the fools hate knowledge?
23 (Turn you at my correction: lo, I will pour out my mind unto you, and make you understand my words)
24 Because I have called, and ye refused: I have stretched out mine hand, and none would regard.
25 But ye have despised all my counsel, and would none of my correction. 26 I will also laugh at your destruction, and mock, when your fear cometh.
27 When your fear cometh like sudden desolation, and your destruction shall come like a whirlwind: when affliction and anguish shall come upon you,
28 Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me,
29 Because they hated knowledge, and did not choose the fear of the Lord.
30 They would none of my counsel, but despised all my correction.

31 Therefore shall they eat of ye fruit of their own way, and be filled with their own devices.
32 For ease slayeth the foolish, and the prosperity of fools destroyed them.
33 But he that obeyed me, shall dwell safely, and be quiet from fear of evil.

Proverbs 2

1 My son, if thou wilt receive my words, and hide my commandments within thee,
2 And cause thine ears to hearken unto wisdom, and incline thine heart to understanding,
3 (For if thou callest after knowledge, and cryest for understanding:
4 If thou seekest her as silver, and searchest for her as for treasures,
5 Then shalt thou understand the fear of the Lord, and find the knowledge of God.
6 For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding.
7 He preserveth the state of the righteous: he is a shield to them that walk uprightly,
8 That they may keep the ways of judgment: and he preserveth the way of his Saints)
9 Then shalt thou understand righteousness, and judgment, and equity, and every good path.
10 When wisdom entereth into thine heart, and knowledge delighteth thy soul,
11 Then shall counsel preserve thee, and understanding shall keep thee,
12 And deliver thee from the evil way, and from the man that speaketh froward things,
13 And from them that leave the ways of righteousness to walk in the ways of darkness:
14 Which rejoice in doing evil, and delight in the frowardness of the wicked,
15 Whose ways are crooked and they are lewd in their paths.
16 And it shall deliver thee from the strange woman, even from the stranger, which flattereth with her words.
17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
18 Surely her house tendeth to death, and her paths unto the dead.
19 All they that go unto her, return not again, neither take they hold of the ways of life.
20 Therefore walk thou in the way of good men, and keep the ways of the righteous.
21 For the just shall dwell in the land, and the upright men shall remain in it.
22 But the wicked shall be cut off from ye earth, and the transgressors shall be rooted out of it.

Proverbs 3

1 My son, forget not thou my Law, but let thine heart keep my commandments.
2 For they shall increase the length of thy days and the years of life, and thy prosperity.
3 Let not mercy and truth forsake thee: bind them on thy neck, and write them upon the table of thine heart.
4 So shalt thou find favor and good understanding in the sight of God and man.
5 Trust in the Lord with all thine heart, and lean not unto thine own wisdom.
6 In all thy ways acknowledge him, and he shall direct thy ways.
7 Be not wise in thine own eyes: but fear the Lord, and depart from evil.
8 So health shall be unto thy navel, and marrow unto thy bones.
9 Honor the Lord with thy riches, and with the firstfruits of all thine increase.
10 So shall thy barns be filled with abundance, and thy presses shall burst with new wine.
11 My son, refuse not the chastening of the Lord, neither be grieved with his correction.
12 For the Lord correcteth him, whom he loveth, even as the father doeth the child in whom he delighteth.
13 Blessed is the man that findeth wisdom, and the man that getteth understanding.
14 For the merchandise thereof is better than the merchandise of silver, and the gain thereof is better than gold.

15 It is more precious than pearls: and all things that thou canst desire, are not to be compared unto her.
16 Length of days is in her right hand, and in her left hand riches and glory.
17 Her ways are ways of pleasure, and all her paths prosperity.
18 She is a tree of life to them that lay hold on her, and blessed is he that retaineth her.
19 The Lord by wisdom hath laid the foundation of the earth, and hath established the heavens through understanding.
20 By his knowledge the depths are broken up, and the clouds drop down the dew.
21 My son, let not these things depart from thine eyes, but observe wisdom, and counsel.
22 So they shall be life to thy soul, and grace unto thy neck.
23 Then shalt thou walk safely by thy way: and thy foot shall not stumble.
24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleep shall be sweet.
25 Thou shalt not fear for any sudden fear, neither for the destruction of the wicked, when it cometh.
26 For the Lord shall be for thine assurance, and shall preserve thy foot from taking.
27 Withhold not the good from the owners thereof, though there be power in thine hand to do it.
28 Say not unto thy neighbor, Go and come again, and tomorrow will I give thee, if thou now have it.
29 Intend none hurt against thy neighbor, seeing he doeth dwell without fear by thee.
30 Strive not with a man causeless, when he hath done thee no harm.
31 Be not envious for the wicked man, neither choose any of his ways.
32 For the froward is abomination unto the Lord: but his secret is with the righteous.
33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.
34 With the scornful he scorneth, but he giveth grace unto the humble.
35 The wise shall inherit glory: but fools dishonor, though they be exalted.

Proverbs 4

1 Hear, O ye children, the instruction of a father, and give ear to learn understanding.
2 For I do give you a good doctrine: therefore forsake ye not my law.
3 For I was my father's son, tender and dear in the sight of my mother,
4 When he taught me, and said unto me, Let thine heart hold fast my words: keep my commandments, and thou shalt live.
5 Get wisdom: get understanding: forget not, neither decline from the words of my mouth.
6 Forsake her not, and she shall keep thee: love her and she shall preserve thee.
7 Wisdom is the beginning: get wisdom therefore: and above all thy possession get understanding.
8 Exalt her, and she shall exalt thee: she shall bring thee to honor, if thou embrace her.
9 She shall give a comely ornament unto thine head, yea, she shall give thee a crown of glory.
10 Hear, my son, and receive my words, and the years of thy life shall be many.
11 I have taught thee in ye way of wisdom, and led thee in the paths of righteousness.
12 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.
13 Take hold of instruction, and leave not: keep her, for she is thy life.
14 Enter not into the way of the wicked, and walk not in the way of evil men.
15 Avoid it, and go not by it: turn from it, and pass by.
16 For they cannot sleep, except they have done evil, and their sleep departeth except they cause some to fall.
17 For they eat the bread of wickedness, and drink the wine of violence.
18 But the way of the righteous shineth as the light, that shineth more and more unto the perfect day.
19 The way of the wicked is as the darkness: they know not wherein they shall fall.
20 My son, hearken unto my words, incline thine ear unto my sayings.

21 Let them not depart from thine eyes, but keep them in the midst of thine heart.
22 For they are life unto those that find them, and health unto all their flesh.
23 Keep thine heart with all diligence: for there out cometh life.
24 Put away from thee a froward mouth, and put wicked lips far from thee.
25 Let thine eyes behold the right, and let thine eyelids direct thy way before thee.
26 Ponder the path of thy feet, and let all thy ways be ordered aright.
27 Turn not to the right hand, nor to the left, but remove thy foot from evil.

Proverbs 5

1 My son, hearken unto my wisdom, and incline thine ear unto my knowledge.
2 That thou mayest regard counsel, and thy lips observe knowledge.
3 For the lips of a strange woman drop as an honeycomb, and her mouth is more soft than oil.
4 But the end of her is bitter as wormwood, and sharp as a two-edged sword.
5 Her feet go down to death, and her steps take hold on hell.
6 She weigheth not the way of life: her paths are moveable: thou canst not know them.
7 Hear ye me now therefore, O children, and depart not from the words of my mouth.
8 Keep thy way far from her, and come not near the door of her house,
9 Lest thou give thine honor unto others, and thy years to the cruel:
10 Lest the stranger should be filled with thy strength, and thy labors be in the house of a stranger,
11 And thou mourn at thine end, (when thou hast consumed thy flesh and thy body)
12 And say, How have I hated instruction, and mine heart despised correction!
13 And have not obeyed the voice of them that taught me, nor inclined mine ear to them that instructed me! 14 I was almost brought into all evil in ye midst of the Congregation and assembly.
15 Drink the water of thy cistern, and of the rivers out of the midst of thine own well.
16 Let thy fountains flow forth, and the rivers of waters in the streets.
17 But let them be thine, even thine only, and not the strangers with thee.
18 Let thy fountain be blessed, and rejoice with the wife of thy youth.
19 Let her be as the loving hind and pleasant roe: let her breasts satisfy thee at all times, and delight in her love continually.
20 For why shouldest thou delight, my son, in a strange woman, or embrace the bosom of a stranger?
21 For the ways of man are before the eyes of the Lord, and he pondereth all his paths.
22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sin.
23 He shall die for fault of instruction, and shall go astray through his great folly.

Proverbs 6

1 My son, if thou be surety for thy neighbor, and hast stricken hands with the stranger,
2 Thou art snared with the words of thy mouth: thou art even taken with the words of thine own mouth.
3 Do this now, my son, and deliver thyself: seeing thou art come into the hand of thy neighbor, go, and humble thyself, and solicit thy friends.
4 Give no sleep to thine eyes, nor slumber to thine eyelids.
5 Deliver thyself as a doe from the hand of the hunter, and as a bird from the hand of the fowler.
6 Go to the pismire, O sluggard: behold her ways, and be wise.
7 For she having no guide, governor, nor ruler,
8 Prepareth her meat in the summer, and gathereth her food in harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep.
11 Therefore thy poverty cometh as one that travaileth by the way, and thy necessity like an armed man.
12 The unthrifty man and the wicked man walketh with a froward mouth.
13 He maketh a sign with his eyes: he signifieth with his feet: he instructeth with his fingers.
14 Lewd things are in his heart: he imagineth evil at all times, and raiseth up contentions.
15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recovery.
16 These six things doeth the Lord hate: yea, his soul abhorreth seven:
17 The haughty eyes, a lying tongue, and the hands that shed innocent blood,
18 An heart that imagineth wicked enterprises, feet that be swift in running to mischief,
19 A false witness that speaketh lies, and him that raiseth up contentions among brethren.
20 My son, keep thy father's commandment, and forsake not thy mother's instruction.
21 Bind them alway upon thine heart, and tie them about thy neck.
22 It shall lead thee, when thou walkest: it shall watch for thee, when thou sleepest, and when thou wakest, it shall talk with thee.
23 For the commandment is a lantern, and instruction a light: and corrections for instruction are the way of life,
24 To keep thee from the wicked woman, and from ye flattery of ye tongue of a strange woman.
25 Desire not her beauty in thine heart, neither let her take thee with her eye lids.
26 For because of the whorish woman a man is brought to a morsel of bread, and a woman will hunt for the precious life of a man.
27 Can a man take fire in his bosom, and his clothes not be burnt?
28 Or can a man go upon coals, and his feet not be burnt?
29 So he that goeth in to his neighbor's wife, shall not be innocent, whosoever toucheth her.
30 Men do not despise a thief, when he stealeth, to satisfy his soul, because he is hungry.
31 But if he be found, he shall restore sevenfold, or he shall give all the substance of his house.
32 But he that commiteth adultery with a woman, he is destitute of understanding: he that doeth it, destroyeth his own soul.
33 He shall find a wound and dishonor, and his reproach shall never be put away.
34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.
35 He cannot bear the sight of any ransom: neither will he consent, though thou augment the gifts.

Proverbs 7

1 My son, keep my words, and hide my commandments with thee.
2 Keep my commandments, and thou shalt live, and mine instruction as the apple of thine eyes.
3 Bind them upon thy fingers, and write them upon the table of thine heart.
4 Say unto wisdom, Thou art my sister: and call understanding thy kinswoman,
5 That they may keep thee from the strange woman, even from the stranger that is smooth in her words.
6 As I was in the window of mine house, I looked through my window,
7 And I saw among the fools, and considered among the children a young man destitute of understanding,
8 Who passed through the street by her corner, and went toward her house,
9 In the twilight in the evening, when the night began to be black and dark.
10 And behold, there met him a woman with an harlot's behavior, and subtil in heart.
11 (She is babbling and loud: whose feet cannot abide in her house.
12 Now she is without, now in the streets, and lieth in wait at every corner)

13 So she caught him and kissed him and with an impudent face said unto him,
14 I have peace offerings: this day have I paid my vows.
15 Therefore came I forth to meet thee, that I might seek thy face: and I have found thee.
16 I have decked my bed with ornaments, carpets and laces of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning: let us take our pleasure in dalliance.
19 For mine husband is not at home: he is gone a journey far off.
20 He hath taken with him a bag of silver, and will come home at the day appointed.
21 Thus with her great craft she caused him to yield, and with her flattering lips she enticed him.
22 And he followed her straightway, as an ox that goeth to the slaughter, and as a fool to the stocks for correction,
23 Till a dart strike through his liver, as a bird hasteth to the snare, not knowing that he is in danger.
24 Hear me now therefore, O children, and hearken to the words of my mouth.
25 Let not thine heart decline to her ways: wander thou not in her paths.
26 For she hath caused many to fall down wounded, and the strong men are all slain by her.
27 Her house is the way unto ye grave, which goeth down to the chambers of death.

Proverbs 8

1 Doth not wisdom cry? and understanding utter her voice?
2 She standeth in the top of the high places by the way in the place of the paths.
3 She crieth besides the gates before the city at the entry of the doors,
4 O men, I call unto you, and utter my voice to the children of men.
5 O ye foolish men, understand wisdom, and ye, O fools, be wise in heart.
6 Give ear, for I will speak of excellent things, and the opening of my lips, shall teach things that be right.
7 For my mouth shall speak the truth, and my lips abhor wickedness.
8 All the words of my mouth are righteous: there is no lewdness, nor frowardness in them.
9 They are all plain to him that will understand, and straight to them that would find knowledge.
10 Receive mine instruction, and not silver, and knowledge rather than fine gold.
11 For wisdom is better than precious stones: and all pleasures are not to be compared unto her.
12 I wisdom dwell with prudence, and I find forth knowledge and counsels.
13 The fear of the Lord is to hate evil as pride, and arrogancy, and the evil way: and a mouth that speaketh lewd things, I do hate.
14 I have counsel and wisdom: I am understanding, and I have strength.
15 By me, Kings reign, and princes decree justice.
16 By me princes rule and the nobles, and all the judges of the earth.
17 I love them that love me: and they that seek me early, shall find me.
18 Riches and honor are with me: even durable riches and righteousness.
19 My fruit is better than gold, even than fine gold, and my revenues better than fine silver.
20 I cause to walk in the way of righteousness, and in the midst of the paths of judgment,
21 That I may cause them that love me, to inherit substance, and I will fill their treasures.
22 The Lord hath possessed me in the beginning of his way: I was before his works of old.
23 I was set up from everlasting, from the beginning and before the earth.
24 When there were no depths, was I begotten, when there were no fountains abounding with water.
25 Before the mountains were settled: and before the hills, was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.
27 When he prepared the heavens, I was there, when he set the compass upon the deep.
28 When he established the clouds above, when he confirmed the fountains of the deep,

29 When he gave his decree to the Sea, that the waters should not pass his commandment: when he appointed the foundations of the earth,
30 Then was I with him as a nourisher, and I was daily his delight rejoicing alway before him,
31 And took my solace in the compass of his earth: and my delight is with the children of men.
32 Therefore now hearken, O children, unto me: for blessed are they that keep my ways.
33 Hear instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giving attendance at the posts of my doors.
34 For he that findeth me, findeth life, and shall obtain favor of the Lord.
35 But he that sinneth against me, hurteth his own soul: and all that hate me, love death.

Proverbs 9

1 Wisdom hath built her house, and hewn out her seven pillars.
2 She hath killed her vitailles, drawn her wine, and prepared her table.
3 She hath sent forth her maidens and crieth upon the highest places of the city, saying,
4 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith,
5 Come, and eat of my meat, and drink of the wine that I have drawn.
6 Forsake your way, ye foolish, and ye shall live: and walk in the way of understanding.
7 He that reproveth a scorner, purchaseth to himself shame: and he that rebuketh the wicked, getteth himself a blot.
8 Rebuke not a scorner, lest he hate thee: but rebuke a wise man, and he will love thee.
9 Give admonition to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.
10 The beginning of wisdom is the fear of the Lord, and the knowledge of holy things, is understanding.
11 For thy days shall be multiplied by me, and the years of thy life shall be augmented.
12 If thou be wise, thou shalt be wise for thyself, and if thou be a scorner, thou alone shalt suffer.
13 A foolish woman is troublesome: she is ignorant, and knoweth nothing.
14 But she sitteth at the door of her house on a seat in the high places of the city,
15 To call them that pass by the way, that go right on their way, saying,
16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,
17 Stolen waters are sweet, and hid bread is pleasant.
18 But he knoweth not, that ye dead are there, and that her guests are in the depth of hell.

Proverbs 10

1 THE PARABLE OF SOLOMON. A wise son maketh a glad father: but a foolish son is an heaviness to his mother.
2 The treasures of wickedness profit nothing: but righteousness delivereth from death.
3 The Lord will not famish the soul of the righteous: but he casteth away the substance of the wicked.
4 A slothful hand maketh poor: but the hand of the diligent maketh rich.
5 He that gathereth in summer, is the son of wisdom: but he that sleepeth in harvest, is the son of confusion.
6 Blessings are upon the head of the righteous: but iniquity shall cover the mouth of the wicked.
7 The memorial of the just shall be blessed: but the name of the wicked shall rot.
8 The wise in heart will receive commandments: but the foolish in talk shall be beaten.
9 He that walketh uprightly, walketh boldly: but he that perverteth his ways, shall be known.
10 He that winketh with the eye, worketh sorrow, and he yet is foolish in talk, shall be beaten.
11 The mouth of a righteous man is a wellspring of life: but iniquity covereth the mouth of the wicked.
12 Hatred stirreth up contentions: but love covereth all trespasses.

13 In the lips of him that hath understanding wisdom is found, and a rod shall be for the back of him that is destitute of wisdom.
14 Wise men lay up knowledge: but ye mouth of the fool is a present destruction.
15 The rich man's goods are his strong city: but the fear of the needy is their poverty.
16 The labor of the righteous tendeth to life: but the revenues of the wicked to sin.
17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.
18 He that dissembleth hatred with lying lips, and he that inventeth slander, is a fool.
19 In many words there cannot want iniquity: but he that refraineth his lips, is wise.
20 The tongue of the just man is as fined silver: but the heart of the wicked is little worth.
21 The lips of the righteous do feed many: but fools shall die for want of wisdom.
22 The blessing of the Lord, it maketh rich, and he doeth add no sorrows with it.
23 It is as a pastime to a fool to do wickedly: but wisdom is understanding to a man.
24 That which the wicked feareth, shall come upon him: but God will grant the desire of the righteous.
25 As the whirlwind passeth, so is the wicked no more: but the righteous is as an everlasting foundation.
26 As vinegar is to the teeth, and as smoke to the eyes, so is the slothful to them that send him.
27 The fear of the Lord increaseth the days: but the years of the wicked shall be diminished.
28 The patient abiding of the righteous shall be gladness: but the hope of the wicked shall perish.
29 The way of the Lord is strength to the upright man: but fear shall be for the workers of iniquity.
30 The righteous shall never be removed: but the wicked shall not dwell in the land.
31 The mouth of the just shall be fruitful in wisdom: but the tongue of the froward shall be cut out.
32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

Proverbs 11

1 False balances are an abomination unto the Lord: but a perfect weight pleaseth him.
2 When pride cometh, then cometh shame: but with the lowly is wisdom.
3 The uprightness of the just shall guide them: but the frowardness of the transgressors shall destroy them.
4 Riches avail not in the day of wrath: but righteousness delivereth from death.
5 The righteousness of the upright shall direct his way: but the wicked shall fall in his own wickedness.
6 The righteousness of the just shall deliver them: but the transgressors shall be taken in their own wickedness.
7 When a wicked man dieth, his hope perisheth, and the hope of the unjust shall perish.
8 The righteous escapeth out of trouble, and the wicked shall come in his stead.
9 An hypocrite with his mouth hurteth his neighbor: but the righteous shall be delivered by knowledge.
10 In the prosperity of the righteous the city rejoiceth, and when the wicked perish, there is joy.
11 By the blessing of the righteous, the city is exalted: but it is subverted by the mouth of the wicked.
12 He that despiseth his neighbor, is destitute of wisdom: but a man of understanding will keep silence.
13 He that goeth about as a slanderer, discovereth a secret: but he that is of a faithful heart concealeth a matter.
14 Where no counsel is, the people fall: but where many counselors are, there is health.
15 He shall be sore vexed, that is surety for a stranger, and he that hateth suretiship, is sure.
16 A gracious woman attaineth honor, and the strong men attain riches.
17 He that is merciful, rewardeth his own soul: but he that troubleth his own flesh, is cruel.
18 The wicked worketh a deceitful work: but he that soweth righteousness, shall receive a sure reward.
19 As righteousness leadeth to life: so he that followeth evil, seeketh his own death.

20 They that are of a froward heart, are abomination to the Lord: but they that are upright in their way, are his delight.
21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall escape.
22 As a jewel of gold in a swine's snout: so is a fair woman, which lacketh discretion.
23 The desire of the righteous is only good: but the hope of the wicked is indignation.
24 There is that scattereth, and is more increased: but he that spareth more than is right, surely cometh to poverty.
25 The liberal person shall have plenty: and he that watereth, shall also have rain.
26 He that withdraweth the corn, the people will curse him: but blessing shall be upon the head of him that selleth corn.
27 He that seeketh good things, getteth favor: but he that seeketh evil, it shall come to him.
28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leaf.
29 He that troubleth his own house, shall inherit the wind, and the fool shall be servant to the wise in heart. 30 The fruit of the righteous is as a tree of life, and he that winneth souls, is wise.
31 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

Proverbs 12

1 He that loveth instruction, loveth knowledge: but he that hateth correction, is a fool.
2 A good man getteth favor of the Lord: but the man of wicked imaginations will he condemn.
3 A man cannot be established by wickedness: but the root of the righteous shall not be moved.
4 A virtuous woman is the crown of her husband: but she that maketh him ashamed, is as corruption in his bones.
5 The thoughts of the just are right: but the counsels of the wicked are deceitful.
6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them.
7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.
8 A man shall be commended for his wisdom: but the froward of heart shall be despised.
9 He that is despised, and is his own servant, is better than he that boasteth himself and lacketh bread.
10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.
11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding. 12 The wicked desireth the net of evils: but the root of the righteous giveth fruit.
13 The evil man is snared by the wickedness of his lips, but the just shall come out of adversity.
14 A man shall be satiate with good things by the fruit of his mouth, and the recompense of a man's hands shall God give unto him.
15 The way of a fool is right in his own eyes: but he that heareth counsel, is wise.
16 A fool in a day shall be known by his anger: but he that covereth shame, is wise.
17 He that speaketh truth, will shew righteousness: but a false witness useth deceit.
18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.
19 The lip of truth shall be stable forever: but a lying tongue varieth incontinently.
20 Deceit is in the heart of them that imagine evil: but to the counselors of peace shall be joy.
21 There shall none iniquity come to the just: but the wicked are full of evil.
22 The lying lips are an abomination to the Lord: but they that deal truly are his delight.
23 A wise man concealeth knowledge: but the heart of the fools publisheth foolishness.
24 The hand of the diligent shall bear rule: but the idle shall be under tribute.
25 Heaviness in the heart of man doeth bring it down: but a good word rejoiceth it.
26 The righteous is more excellent than his neighbor: but the way of the wicked will deceive them.

27 The deceitful man roasteth not, that he took in hunting: but the riches of the diligent man are precious. 28 Life is in the way of righteousness, and in that pathway there is no death.

Proverbs 13

1 A wise son will obey the instruction of his father: but a scorner will hear no rebuke.
2 A man shall eat good things by the fruit of his mouth: but the soul of the trespassers shall suffer violence.
3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.
4 The sluggard lusteth, but his soul hath nought: but the soul of the diligent shall have plenty.
5 A righteous man hateth lying words: but the wicked causeth slander and shame.
6 Righteousness preserveth the upright of life: but wickedness overthroweth the sinner.
7 There is that maketh himself rich, and hath nothing, and that maketh himself poor, having great riches. 8 A man will give his riches for the ransom of his life: but the poor cannot hear ye reproach.
9 The light of the righteous rejoiceth: but the candle of the wicked shall be put out.
10 Only by pride doeth man make contention: but with the well advised is wisdom.
11 The riches of vanity shall diminish: but he that gathereth with the hand, shall increase them.
12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be destroyed: but he that feareth the commandment he shall be rewarded.
14 The instruction of a wise man is as the wellspring of life, to turn away from the snares of death.
15 Good understanding maketh acceptable: but the way of the disobedient is hated.
16 Every wise man will work by knowledge: but a fool will spread abroad folly.
17 A wicked messenger falleth into evil: but a faithful ambassador is preservation.
18 Poverty and shame is to him that refuseth instruction: but he that regardeth correction, shall be honored.
19 A desire accomplished delighteth ye soul: but it is an abomination to fools to depart from evil. 20 He that walketh with the wise, shall be wise: but a companion of fools shall be afflicted.
21 Affliction followeth sinners: but unto the righteous God will recompense good.
22 The good man shall give inheritance unto his children's children: and the riches of the sinner is laid up for the just.
23 Much food is in the field of the poor: but the field is destroyed without discretion.
24 He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes.
25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

Proverbs 14

1 A wise woman buildeth her house: but the foolish destroyeth it with her own hands.
2 He that walketh in his righteousness, feareth the Lord: but he that is lewd in his ways, despiseth him.
3 In the mouth of the foolish is the rod of pride: but the lips of the wise preserve them.
4 Where none oxen are, there the crib is empty: but much increase cometh by the strength of the ox.
5 A faithful witness will not lie: but a false record will speak lies.
6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy to him that will understand.
7 Depart from the foolish man, when thou perceivest not in him the lips of knowledge.
8 The wisdom of ye prudent is to understand his way: but the foolishness of the fools is deceit.
9 The fool maketh a mock of sin: but among the righteous there is favor.

10 The heart knoweth the bitterness of his soul, and the stranger shall not meddle with his joy.
11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.
12 There is a way that seemeth right to a man: but the issues thereof are the ways of death.
13 Even in laughing the heart is sorrowful, and the end of that mirth is heaviness.
14 The heart that declineth, shall be satiate with his own ways: but a good man shall depart from him.
15 The foolish will believe everything: but the prudent will consider his steps.
16 A wise man feareth, and departeth from evil: but a fool rageth, and is careless.
17 He that is hasty to anger, commiteth folly, and a busybody is hated.
18 The foolish do inherit folly: but the prudent are crowned with knowledge.
19 The evil shall bow before the good, and the wicked at the gates of the righteous.
20 The poor is hated even of his own neighbor: but the friends of the rich are many.
21 The sinner despiseth his neighbor: but he that hath mercy on the poor, is blessed.
22 Do not they err that imagine evil? but to them that think on good things, shall be mercy and truth.
23 In all labor there is abundance: but the talk of the lips bringeth only want.
24 The crown of the wise is their riches, and the folly of fools is foolishness.
25 A faithful witness delivereth souls: but a deceiver speaketh lies.
26 In the fear of the Lord is an assured strength, and his children shall have hope.
27 The fear of the Lord is as a wellspring of life, to avoid the snares of death.
28 In the multitude of the people is the honor of a King, and for the want of people cometh the destruction of the Prince.
29 He that is slow to wrath, is of great wisdom: but he that is of an hasty mind, exalteth folly.
30 A sound heart is the life of the flesh: but envy is the rotting of the bones.
31 He that oppresseth the poor, reproveth him that made him: but he honoreth him, that hath mercy on the poor.
32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.
33 Wisdom resteth in the heart of him that hath understanding, and is known in the midst of fools.
34 Justice exalteth a nation, but sin is a shame to the people.
35 The pleasure of a King is in a wise servant: but his wrath shall be toward him that is lewd.

Proverbs 15

1 A soft answer putteth away wrath: but grievous words stir up anger.
2 The tongue of the wise useth knowledge aright: but the mouth of fools babbleth out foolishness.
3 The eyes of the Lord in every place behold the evil and the good.
4 A wholesome tongue is as a tree of life: but the frowardness thereof is the breaking of ye mind.
5 A fool despiseth his father’s instruction: but he that regardeth correction, is prudent.
6 The house of the righteous hath much treasure: but in the revenues of the wicked is trouble.
7 The lips of the wise do spread abroad knowledge: but ye heart of the foolish doth not so.
8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.
9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteousness.
10 Instruction is evil to him that forsaketh the way, and he that hateth correction, shall die.
11 Hell and destruction are before the Lord: how much more the hearts of the sons of men?
12 A scorner loveth not him that rebuketh him, neither will he go unto the wise.
13 A joyful heart maketh a cheerful countenance: but by the sorrow of the heart the mind is heavy.
14 The heart of him that hath understanding, seeketh knowledge: but the mouth of the fool is fed with foolishness.

15 All the days of the afflicted are evil: but a good conscience is a continual feast.
16 Better is a little with the fear of the Lord, than great treasure, and trouble therewith.
17 Better is a dinner of green herbs where love is, than a stalled ox and hatred therewith.
18 An angry man stirreth up strife: but he that is slow to wrath, appeaseth strife.
19 The way of a slothful man is as an hedge of thorns: but the way of the righteous is plain.
20 A wise son rejoiceth the father: but a foolish man despiseth his mother.
21 Foolishness is joy to him that is destitute of understanding: but a man of understanding walketh uprightly.
22 Without counsel thoughts come to nought: but in the multitude of counselors there is steadfastness.
23 A joy cometh to a man by the answer of his mouth: and how good is a word in due season?
24 The way of life is on high to the prudent, to avoid from hell beneath.
25 The Lord will destroy the house of the proud men: but he will establish the borders of the widow.
26 The thoughts of ye wicked are abomination to the Lord: but the pure have pleasant words.
27 He that is greedy of gain, troubleth his own house: but he that hateth gifts, shall live.
28 The heart of the righteous studieth to answer: but the wicked man's mouth babbleth evil things.
29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.
30 The light of the eyes rejoiceth the heart, and a good name maketh the bones fat.
31 The ear that hearkeneth to the correction of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth his own soul: but he that obeyeth correction, getteth understanding.
33 The fear of the Lord is the instruction of wisdom: and before honor, goeth humility.

Proverbs 16

1 The preparations of the heart are in man: but the answer of the tongue is of the Lord.
2 All the ways of a man are clean in his own eyes: but the Lord pondereth the spirits.
3 Commit thy works unto the Lord, and thy thoughts shall be directed.
4 The Lord hath made all things for his own sake: yea, even the wicked for the day of evil.
5 All that are proud in heart, are an abomination to the Lord: though hand join in hand, he shall not be unpunished.
6 By mercy and truth iniquity shall be forgiven, and by the fear of the Lord they depart from evil.
7 When the ways of a man please the Lord, he will make also his enemies at peace with him.
8 Better is a little with righteousness, than great revenues without equity.
9 The heart of man purposeth his way: but the Lord doeth direct his steps.
10 A divine sentence shall be in the lips of the King: his mouth shall not transgress in judgment.
11 A true weight and balance are of the Lord: all the weights of the bag are his work.
12 It is an abomination to Kings to commit wickedness: for the throne is established by justice.
13 Righteous lips are the delight of Kings, and the King loveth him that speaketh right things.
14 The wrath of a King is as messengers of death: but a wise man will pacify it.
15 In the light of the King's countenance is life: and his favor is as a cloud of the latter rain.
16 How much better is it to get wisdom than gold? and to get understanding, is more to be desired than silver.
17 The path of the righteous is to decline from evil, and he keepeth his soul, that keepeth his way.
18 Pride goeth before destruction, and an high mind before the fall.
19 Better it is to be of humble mind with the lowly, than to divide the spoils with the proud.
20 He that is wise in his business, shall find good: and he that trusteth in the Lord, he is blessed.
21 The wise in heart shall be called prudent: and the sweetness of the lips shall increase doctrine.
22 Understanding is wellspring of life unto them that have it: and the instruction of fools is folly.
23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Fair words are as an honeycomb, sweetness to the soul, and health to the bones.
25 There is a way that seemeth right unto man: but the issue thereof are the ways of death.
26 The person that travaileth, travaileth for himself: for his mouth craveth it of him.
27 A wicked man diggeth up evil, and in his lips is like burning fire.
28 A froward person soweth strife: and a taleteller maketh division among princes.
29 A wicked man deceiveth his neighbor, and leadeth him into the way that is not good.
30 He shutteth his eyes to devise wickedness: he moveth his lips, and bringeth evil to pass.
31 Age is a crown of glory, when it is found in the way of righteousness.
32 He that is slow unto anger, is better than the mighty man: and he that ruleth his own mind, is better than he that winneth a city.
33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

Proverbs 17

1 Better is a dry morsel, if peace be with it, than an house full of sacrifices with strife.
2 A discrete servant shall have rule over a lewd son, and he shall divide the heritage among the brethren.
3 As is the fining pot for silver, and the furnace for gold, so the Lord trieth the hearts.
4 The wicked giveth heed to false lips, and a liar hearkeneth to the naughty tongue.
5 He that mocketh the poor, reproacheth him, that made him: and he that rejoiceth at destruction, shall not be unpunished.
6 Children's children are the crown of the elders: and the glory of ye children are their fathers.
7 High talk becometh not a fool, much less a lying talk a prince.
8 A reward is as a stone pleasant in the eyes of them that have it: it prospereth, whithersoever it turneth.
9 He that covereth a transgression, seeketh love: but he that repeateth a matter, separateth the prince.
10 A reproof entereth more into him that hath understanding, than an hundred stripes into a fool.
11 A seditious person seeketh only evil, and a cruel messenger shall be sent against him.
12 It is better for a man to meet a bear robbed of her whelps, than a fool in his folly.
13 He that rewardeth evil for good, evil shall not depart from his house.
14 The beginning of strife is as one that openeth the waters: therefore or the contention be meddled with, leave off.
15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.
16 Wherefore is there a price in the hand of the fool to get wisdom, and he hath none heart?
17 A friend loveth at all times: and a brother is born for adversity.
18 A man destitute of understanding, toucheth the hand, and becometh surety for his neighbor.
19 He loveth transgression, that loveth strife: and he that exalteth his gate, seeketh destruction.
20 The froward heart findeth no good: and he that hath a naughty tongue, shall fall into evil.
21 He that begetteth a fool, getteth himself sorrow, and the father of a fool can have no joy.
22 A joyful heart causeth good health: but a sorrowful mind drieth the bones.
23 A wicked man taketh a gift out of the bosom to wrest the ways of judgment.
24 Wisdom is in the face of him that hath understanding: but the eyes of a fool are in the corners of the world.
25 A foolish son is a grief unto his father, and a heaviness to her that bare him.
26 Surely it is not good to condemn the just, nor that ye princes should smite such for equity.
27 He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit.
28 Even a fool (when he holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

Proverbs 18

1 For the desire thereof he will separate himself to seek it, and occupy himself in all wisdom.
2 A fool hath no delight in understanding: but that his heart may be discovered.
3 When the wicked cometh, then cometh contempt, and with the vile man reproach.
4 The words of a man's mouth are like deep waters, and the wellspring of wisdom is like a flowing river.
5 It is not good to accept the person of the wicked, to cause ye righteous to fall in judgment.
6 A fool's lips come with strife, and his mouth calleth for stripes.
7 A fool's mouth is his own destruction, and his lips are a snare for his soul.
8 The words of a tale bearer are as flatterings, and they go down into the bowels of the belly.
9 He also that is slothful in his work, is even the brother of him that is a great waster.
10 The Name of the Lord is a strong tower: the righteous runneth unto it, and is exalted.
11 The rich man's riches are his strong city: and as an high wall in his imagination.
12 Before destruction the heart of a man is haughty, and before glory goeth lowliness.
13 He that answereth a matter before he hear it, it is folly and shame unto him.
14 The spirit of a man will sustain his infirmity: but a wounded spirit who can bear it?
15 A wise heart getteth knowledge, and the ear of the wise seeketh learning.
16 A man's gift enlargeth him, and leadeth him before great men.
17 He that is first in his own cause, is just: then cometh his neighbor, and maketh inquiry of him.
18 The lot causeth contentions to cease, and maketh a partition among the mighty.
19 A brother offended is harder to win than a strong city, and their contentions are like the bar of a palace.
20 With the fruit of a man's mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.
21 Death and life are in the power of ye tongue, and they that love it, shall eat the fruit thereof.
22 He that findeth a wife, findeth a good thing, and receiveth favor of the Lord.
23 The poor speaketh with prayers: but the rich answereth roughly.
24 A man that hath friends, ought to shew himself friendly: for a friend is nearer than a brother.

Proverbs 19

1 Better is the poor that walketh in his uprightness, than he that abuseth his lips, and is a fool.
2 For without knowledge the mind is not good, and he that hasteth with his feet, sinneth.
3 The foolishness of a man perverteth his way, and his heart fretteth against the Lord.
4 Riches gather many friends: but the poor is separated from his neighbor.
5 A false witness shall not be unpunished: and he that speaketh lies, shall not escape.
6 Many reverence the face of the prince, and every man is friend to him that giveth gifts.
7 All the brethren of the poor do hate him: how much more will his friends depart far from him? though he be instant with words, yet they will not.
8 He that possesseth understanding, loveth his own soul, and keepeth wisdom to find goodness.
9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.
10 Pleasure is not comely for a fool, much less for a servant to have rule over princes.
11 The discretion of man deferreth his anger: and his glory is to pass by an offence.
12 The King's wrath is like the roaring of a lion: but his favor is like the dew upon ye grass.
13 A foolish son is the calamity of his father, and the contentions of a wife are like a continual dropping.
14 House and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.
15 Slothfulness causeth to fall asleep, and a deceitful person shall be affamished.

16 He that keepeth the commandment, keepeth his own soul: but he that despiseth his ways, shall die.
17 He that hath mercy upon the poor, lendeth unto the Lord: and the Lord will recompense him that which he hath given.
18 Chasten thy son while there is hope, and let not thy soul spare for his murmuring.
19 A man of much anger shall suffer punishment: and though thou deliver him, yet will his anger come again.
20 Hear counsel and receive instruction, that thou mayest be wise in thy latter end.
21 Many devices are in a man's heart: but the counsel of the Lord shall stand.
22 That which is to be desired of a man, is his goodness, and a poor man is better than a liar.
23 The fear of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with evil.
24 The slothful hideth his hand in his bosom, and will not put it to his mouth again.
25 Smite a scorner, and the foolish will beware: and reprove the prudent, and he will understand knowledge.
26 He that destroyeth his father, or chaseth away his mother, is a lewd and shameful child.
27 My son, hear no more the instruction, that causeth to err from ye words of knowledge.
28 A wicked witness mocketh at judgment, and the mouth of ye wicked swalloweth up iniquity.
29 But judgments are prepared for the scorners, and stripes for the back of the fools.

Proverbs 20

1 Wine is a mocker and strong drink is raging: and whosoever is deceived thereby, is not wise.
2 The fear of the King is like the roaring of a lion: he that provoketh him unto anger, sinneth against his own soul.
3 It is a man's honor to cease from strife: but every fool will be meddling.
4 The slothful will not plow, because of winter: therefore shall he beg in summer, but have nothing.
5 The counsel in the heart of man is like deep waters: but a man that hath understanding, will draw it out. 6 Many men will boast, every one of his own goodness: but who can find a faithful man?
7 He that walketh in his integrity, is just: and blessed shall his children be after him.
8 A King that sitteth in the throne of judgment, chaseth away all evil with his eyes.
9 Who can say, I have made mine heart clean, I am clean from my sin?
10 Divers weights, and divers measures, both these are even abomination unto the Lord.
11 A child also is known by his doings, whether his work be pure and right.
12 The Lord hath made both these, even the ear to hear, and the eye to see.
13 Love not sleep lest thou come unto poverty: open thine eyes, and thou shalt be satisfied with bread.
14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.
15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious jewel.
16 Take his garment, that is surety for a stranger, and a pledge of him for the stranger.
17 The bread of deceit is sweet to a man: but afterward his mouth shall be filled with gravel.
18 Establish the thoughts by counsel: and by counsel make war.
19 He that goeth about as a slanderer, discovereth secrets: therefore meddle not with him that flattereth with his lips.
20 He that curseth his father or his mother, his light shall be put out in obscure darkness.
21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.
22 Say not thou, I will recompense evil: but wait upon the Lord, and he shall save thee.
23 Divers weights are an abomination unto the Lord, and deceitful balances are not good.
24 The steps of man are ruled by the Lord: how can a man then understand his own way?
25 It is a destruction for a man to devour that which is sanctified, and after the vows to inquire.

26 A wise King scattereth the wicked, and causeth the wheel to turn over them.
27 The light of the Lord is the breath of man, and searcheth all the bowels of the belly.
28 Mercy and truth preserve the King: for his throne shall be established with mercy.
29 The beauty of young men is their strength, and the glory of the aged is the gray head.
30 The blueness of the wound serveth to purge the evil, and the stripes within the bowels of the belly.

Proverbs 21

1 The King's heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever it pleaseth him. 2 Every way of a man is right in his own eyes: but the Lord pondereth the hearts.
3 To do justice and judgment is more acceptable to the Lord than sacrifice.
4 A haughty look, and a proud heart, which is the light of the wicked, is sin.
5 The thoughts of the diligent do surely bring abundance: but whosoever is hasty, cometh surely to poverty.
6 The gathering of treasures by a deceitful tongue is vanity tossed to and fro of them that seek death.
7 The robbery of the wicked shall destroy them: for they have refused to execute judgment.
8 The way of some is perverted and strange: but of the pure man, his work is right.
9 It is better to dwell in a corner of the house top, than with a contentious woman in a wide house.
10 The soul of the wicked wisheth evil: and his neighbor hath no favor in his eyes.
11 When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receive knowledge.
12 The righteous teacheth the house of the wicked: but God overthroweth the wicked for their evil.
13 He that stoppeth his ear at the crying of the poor, he shall also cry and not be heard.
14 A gift in secret pacifieth anger, and a gift in the bosom great wrath.
15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.
16 A man that wandereth out of the way of wisdom, shall remain in the congregation of the dead.
17 He that loveth pastime, shall be a poor man: and he that loveth wine and oil, shall not be rich.
18 The wicked shall be a ransom for the just, and the transgressor for the righteous.
19 It is better to dwell in the wilderness, than with a contentious and angry woman.
20 In the house of the wise is a pleasant treasure and oil: but a foolish man devoureth it.
21 He that followeth after righteousness and mercy, shall find life, righteousness, and glory.
22 A wise man goeth up into the city of the mighty, and casteth down the strength of the confidence thereof.
23 He that keepeth his mouth and his tongue, keepeth his soul from afflictions.
24 Proud, haughty and scornful is his name that worketh in his arrogancy wrath.
25 The desire of the slothful slayeth him: for his hands refuse to work.
26 He coveteth evermore greedily, but the righteous giveth and spareth not.
27 The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?
28 A false witness shall perish: but he that heareth, speaketh continually.
29 A wicked man hardeneth his face: but the just, he will direct his way.
30 There is no wisdom, neither understanding, nor counsel against the Lord.
31 The horse is prepared against the day of battle: but salvation is of the Lord.

Proverbs 22

1 A good name is to be chosen above great riches, and loving favor is above silver and above gold.
2 The rich and poor meet together: the Lord is the maker of them all.

3 A prudent man seeth the plague, and hideth himself: but the foolish go on still, and are punished.
4 The reward of humility, and the fear of God is riches, and glory, and life.
5 Thorns and snares are in the way of the froward: but he that regardeth his soul, will depart far from them. 6 Teach a child in the trade of his way, and when he is old, he shall not depart from it.
7 The rich ruleth the poor, and the borrower is servant to the man that lendeth.
8 He that soweth iniquity, shall reap affliction, and the rod of his anger shall fail.
9 He that hath a good eye, he shall be blessed: for he giveth of his bread unto the poor.
10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.
11 He that loveth pureness of heart for the grace of his lips, the King shall be his friend.
12 The eyes of the Lord preserve knowledge: but he overthroweth the words of the transgressor.
13 The slothful man saith, A lion is without, I shall be slain in the street.
14 The mouth of strange women is as a deep pit: he with whom the Lord is angry, shall fall therein.
15 Foolishness is bound in the heart of a child: but the rod of correction shall drive it away from him.
16 He that oppresseth the poor to increase himself, and giveth unto the rich, shall surely come to poverty.
17 Incline thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
18 For it shall be pleasant, if thou keep them in thy belly, and if they be directed together in thy lips.
19 That thy confidence may be in the Lord, I have shewed thee this day: thou therefore take heed.
20 Have not I written unto thee three times in counsels and knowledge,
21 That I might shew thee the assurance of the words of truth to answer the words of truth to them that send to thee?
22 Rob not the poor, because he is poor, neither oppress the afflicted in judgment.
23 For the Lord will defend their cause, and spoil the soul of those that spoil them.
24 Make no friendship with an angry man, neither go with the furious man,
25 Lest thou learn his ways, and receive destruction to thy soul.
26 Be not thou of them that touch the hand, nor among them that are surety for debts.
27 If thou hast nothing to pay, why causest thou that he should take thy bed from under thee?
28 Thou shalt not remove the ancient bounds which thy fathers have made.
29 Thou seest that a diligent man in his business standeth before Kings, and standeth not before the base sort.

Proverbs 23

1 When thou sittest to eat with a ruler, consider diligently what is before thee,
2 And put the knife to thy throat, if thou be a man given to the appetite.
3 Be not desirous of his dainty meats: for it is a deceivable meat.
4 Travail not too much to be rich: but cease from thy wisdom.
5 Wilt thou cast thine eyes upon it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heaven.
6 Eat thou not the bread of him that hath an evil eye, neither desire his dainty meats.
7 For as though he thought it in his heart, so will he say unto thee, Eat and drink: but his heart is not with thee. 8 Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweet words.
9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.
10 Remove not the ancient bounds, and enter not into the fields of the fatherless.
11 For he that redeemeth them, is mighty: he will defend their cause against thee.
12 Apply thine heart to instruction, and thine ears to the words of knowledge.
13 Withhold not correction from the child: if thou smite him with the rod, he shall not die.
14 Thou shalt smite him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, mine heart shall rejoice, and I also.
16 And my reins shall rejoice, when thy lips speak righteous things.
17 Let not thine heart be envious against sinners: but let it be in the fear of the Lord continually.
18 For surely there is an end, and thy hope shall not be cut off.
19 O thou my son, hear, and be wise, and guide thine heart in the way. 20 Keep not company with drunkards, nor with gluttons.
21 For the drunkard and the glutton shall be poor, and the sleeper shall be clothed with rags.
22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.
23 Buy the truth, but sell it not: likewise wisdom, and instruction, and understanding.
24 The father of the righteous shall greatly rejoice, and he that begetteth a wise child, shall have joy of him.
25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.
26 My son, give me thine heart, and let thine eyes delight in my ways.
27 For a whore is as a deep ditch, and a strange woman is as a narrow pit.
28 Also she lieth in wait as for a prey, and she increaseth the transgressors among men.
29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?
30 Even to them that tarry long at the wine, to them that go, and seek mixed wine.
31 Look not thou upon the wine, when it is red, and when it sheweth his color in the cup, or goeth down pleasantly.
32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.
33 Thine eyes shall look upon strange women, and thine heart shall speak lewd things.
34 And thou shalt be as one that sleepeth in the midst of the sea, and as he that sleepeth in the top of the mast.
35 They have stricken me, shalt thou say, but I was not sick: they have beaten me, but I knew not, when I awoke: therefore will I seek it yet still.

Proverbs 24

1 Be not thou envious against evil men, neither desire to be with them.
2 For their heart imagineth destruction, and their lips speak mischief.
3 Through wisdom is an house built, and with understanding it is established.
4 And by knowledge shall the chambers be filled with all precious, and pleasant riches.
5 A wise man is strong: for a man of understanding increaseth his strength.
6 For with counsel thou shalt enterprise thy war, and in the multitude of them that can give counsel, is health.
7 Wisdom is high to a fool: therefore he cannot open his mouth in the gate.
8 He that imagineth to do evil, men shall call him an author of wickedness.
9 The wicked thought of a fool is sin, and the scorner is an abomination unto men.
10 If thou be faint in the day of adversity, thy strength is small.
11 Deliver them that are drawn to death: wilt thou not preserve them that are led to be slain?
12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not he understand it? And he that keepeth thy soul, knoweth he it not? Will not he also recompense every man according to his works?
13 My son, eat honey, for it is good, and the honeycomb, for it is sweet unto thy mouth.
14 So shall the knowledge of wisdom be unto thy soul, if thou find it, and there shall be an end, and thine hope shall not be cut off.
15 Lay no wait, O wicked man, against the house of the righteous, and spoil not his resting place.

16 For a just man falleth seven times, and riseth again: but the wicked fall into mischief.
17 Be thou not glad when thine enemy falleth, and let not thine heart rejoice when he stumbleth,
18 Lest the Lord see it, and it displease him, and he turn his wrath from him.
19 Fret not thyself because of the malicious, neither be envious at the wicked.
20 For there shall be none end of plagues to the evil man: the light of the wicked shall be put out.
21 My son fear the Lord, and the King, and meddle not with them that are seditious.
22 For their destruction shall rise suddenly, and who knoweth the ruin of them both?
23 ALSO THESE THINGS PERTAIN TO THE WISE, It is not good to have respect of any person in judgment.
24 He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhor him.
25 But to them that rebuke him, shall be pleasure, and upon them shall come the blessing of goodness.
26 They shall kiss the lips of him that answereth upright words.
27 Prepare thy work without, and make ready thy things in the field, and after, build thine house.
28 Be not a witness against thy neighbor without cause: for wilt thou deceive with thy lips?
29 Say not, I will do to him, as he hath done to me, I will recompense every man according to his work.
30 I passed by the field of the slothful, and by the vineyard of the man destitute of understanding.
31 And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.
32 Then I beheld, and I considered it well: I looked upon it, and received instruction.
33 Yet a little sleep, a little slumber, a little folding of the hands to sleep.
34 So thy poverty cometh as one that travaileth by the way, and thy necessity like an armed man.

Proverbs 25

1 THESE ARE ALSO PARABLES of Solomon, which the men of Hezekiah King of Judah copied out.
2 The glory of God is to conceal a thing secret: but the King's honor is to search out a thing.
3 The heavens in height, and the earth in deepness, and the King's heart can no man search out.
4 Take the dross from the silver, and there shall proceed a vessel for the finer.
5 Take away the wicked from the King, and his throne shall be established in righteousness.
6 Boast not thyself before the King, and stand not in the place of great men.
7 For it is better, that it be said unto thee, Come up hither, than thou to be put lower in the presence of the prince whom thine eyes have seen.
8 Go not forth hastily to strife, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame.
9 Debate thy matter with thy neighbor, and discover not the secret to another,
10 Lest he that heareth it put thee to shame, and thine infamy do not cease.
11 A word spoken in his place, is like apples of gold with pictures of silver.
12 He that reproveth the wise, and the obedient ear, is as a golden earring and an ornament of fine gold. 13 As the cold of the snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.
14 A man that boasteth of false liberality, is like clouds and wind without rain.
15 A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.
16 If thou have found honey, eat that is sufficient for thee, lest thou be overfull, and vomit it.
17 Withdraw thy foot from thy neighbor's house, lest he be weary of thee, and hate thee.
18 A man that beareth false witness against his neighbor, is like an hammer and a sword, and a sharp arrow.
19 Confidence in an unfaithful man in time of trouble, is like a broken tooth and a sliding foot.

20 He that taketh away the garment in the cold season, is like vinegar poured upon nitre, or like him that singeth songs to an heavy heart.
21 If he that hateth thee be hungry, give him bread to eat, and if he be thirsty, give him water to drink.
22 For thou shalt lay coals upon his head, and the Lord shall recompense thee.
23 As the North wind driveth away the rain, so doeth an angry countenance the slandering tongue.
24 It is better to dwell in a corner of the house top, than with a contentious woman in a wide house.
25 As are the cold waters to a weary soul, so is good news from a far country.
26 A righteous man falling down before the wicked, is like a troubled well, and a corrupt spring.
27 It is not good to eat much honey: so to search their own glory is not glory.
28 A man that refraineth not his appetite, is like a city which is broken down and without walls.

Proverbs 26

1 As the snow in the summer, and as the rain in the harvest are not meet, so is honor unseemly for a fool.
2 As the sparrow by flying, and the swallow by flying escape, so the curse that is causeless, shall not come. 3 Unto the horse belongeth a whip, to the ass a bridle, and a rod to the fool's back.
4 Answer not a fool according to his foolishness, lest thou also be like him.
5 Answer a fool according to his foolishness, lest he be wise in his own conceit.
6 He that sendeth a message by the hand of a fool, is as he that cutteth off the feet, and drinketh iniquity.
7 As they that lift up the legs of the lame, so is a parable in a fool's mouth.
8 As the closing up of a precious stone in an heap of stones, so is he that giveth glory to a fool.
9 As a thorn standing up in the hand of a drunkard, so is a parable in the mouth of fools.
10 The excellent that formed all things, both rewardeth the fool and rewardeth the transgressors.
11 As a dog turneth again to his own vomit, so a fool turneth to his foolishness.
12 Seest thou a man wise in his own conceit? more hope is of a fool than of him.
13 The slothful man saith, A lion is in the way: a lion is in the streets.
14 As the door turneth upon his hinges, so doeth the slothful man upon his bed.
15 The slothful hideth his hand in his bosom, and it grieveth him to put it again to his mouth.
16 The sluggard is wiser in his own conceit, than seven men that can render a reason.
17 He that passeth by and medleth with the strife that belongeth not unto him, is as one that taketh a dog by the ears.
18 As he that feigneth himself mad, casteth firebrands, arrows, and mortal things,
19 So dealeth the deceitful man with his friend and saith, Am not I in sport?
20 Without wood the fire is quenched, and without a talebearer strife ceaseth.
21 As ye coal maketh burning coals, and wood a fire, so the contentious man is apt to kindle strife.
22 The words of a tale bearer are as flatterings, and they go down into the bowels of the belly.
23 As silver dross overlaid upon a potsherd, so are burning lips, and an evil heart.
24 He that hateth, will counterfeit with his lips, but in his heart he layeth up deceit.
25 Though he speak favorably, believe him not: for there are seven abominations in his heart.
26 Hatred may be covered by deceit: but the malice thereof shall be discovered in the congregation.
27 He that diggeth a pit shall fall therein, and he that rolleth a stone, it shall return unto him.
28 A false tongue hateth the afflicted, and a flattering mouth causeth ruin.

Proverbs 27

1 Boast not thyself of tomorrow: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips.
3 A stone is heavy, and the sand weighty: but a fool's wrath is heavier than them both.
4 Anger is cruel, and wrath is raging: but who can stand before envy?
5 Open rebuke is better than secret love. 6 The wounds of a lover are faithful, and the kisses of an enemy are pleasant.
7 The person that is full, despiseth an honeycomb: but unto the hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest, so is a man that wandereth from his own place.
9 As ointment and perfume rejoice the heart, so doeth the sweetness of a man's friend by hearty counsel. 10 Thine own friend and thy father's friend forsake thou not: neither enter into thy brother's house in the day of thy calamity: for better is a neighbor that is near, than a brother far off.
11 My son, be wise, and rejoice mine heart, that I may answer him that reproacheth me.
12 A prudent man seeth the plague, and hideth himself: but the foolish go on still, and are punished.
13 Take his garment that is surety for a stranger, and a pledge of him for the stranger.
14 He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse.
15 A continual dropping in the day of rain, and a contentious woman are alike.
16 He that hideth her, hideth the wind, and she is as ye oil in his right hand, that uttereth itself.
17 Iron sharpeneth iron, so doeth man sharpen the face of his friend.
18 He that keepeth the fig tree, shall eat the fruit thereof: so he that waiteth upon his master, shall come to honor.
19 As in water face answereth to face, so the heart of man to man.
20 The grave and destruction can never be full, so the eyes of man can never be satisfied.
21 As is the fining pot for silver and the furnace for gold, so is every man according to his dignity.
22 Though thou shouldest bray a fool in a mortar among wheat brayed with a pestle, yet will not his foolishness depart from him.
23 Be diligent to know ye state of thy flock, and take heed to the herds.
24 For riches remain not alway, nor the crown from generation to generation.
25 The hay discovereth itself, and the grass appeareth, and the herbs of the mountains are gathered.
26 The lambs are for thy clothing, and the goats are the price of the field.
27 And let the milk of the goats be sufficient for thy food, for the food of thy family, and for the sustenance of thy maids.

Proverbs 28

1 The wicked flee when none pursueth: but the righteous are bold as a lion.
2 For the transgression of the land there are many princes thereof: but by a man of understanding and knowledge a realm likewise endureth long.
3 A poor man, if he oppress the poor, is like a raging rain, that leaveth no food.
4 They that forsake the Law, praise the wicked: but they that keep the Law, set themselves against them.
5 Wicked men understand not judgment: but they that seek the Lord understand all things.
6 Better is the poor that walketh in his uprightness, than he that perverteth his ways, though he be rich.
7 He that keepeth the Law, is a child of understanding: but he that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by usury and interest, gathereth them for him that will be merciful unto the poor.
9 He that turneth away his ear from hearing the Law, even his prayer shall be abominable.
10 He that causeth the righteous to go astray by an evil way, shall fall into his own pit, and the upright shall inherit good things.

11 The rich man is wise in his own conceit: but the poor that hath understanding, can try him.
12 When righteous men rejoice, there is great glory: but when the wicked come up, the man is tried.
13 He that hideth his sins, shall not prosper: but he that confesseth, and forsaketh them, shall have mercy.
14 Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into evil.
15 As a roaring lion, and an hungry bear, so is a wicked ruler over the poor people.
16 A prince destitute of understanding, is also a great oppressor: but he that hateth covetousness, shall prolong his days.
17 A man that doeth violence against the blood of a person, shall flee unto the grave, and they shall not stay him.
18 He that walketh uprightly, shall be saved: but he that is froward in his ways, shall once fall.
19 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, shall be filled with poverty.
20 A faithful man shall abound in blessings, and he that maketh haste to be rich, shall not be innocent.
21 To have respect of persons is not good: for that man will transgress for a piece of bread.
22 A man with a wicked eye hasteth to riches, and knoweth not, that poverty shall come upon him.
23 He that rebuketh a man, shall find more favor at length, than he that flattereth with his tongue.
24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth up strife: but he that trusteth in the Lord, shall be fat.
26 He that trusteth in his own heart, is a fool: but he that walketh in wisdom, shall be delivered.
27 He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many curses.
28 When the wicked rise up, men hide themselves: but when they perish, ye righteous increase.

Proverbs 29

1 A man that hardeneth his neck when he is rebuked, shall suddenly be destroyed and cannot be cured.
2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people sigh.
3 A man that loveth wisdom, rejoiceth his father: but he that feedeth harlots, wasteth his substance.
4 A King by judgment maintaineth ye country: but a man receiving gifts, destroyeth it.
5 A man that flattereth his neighbor, spreadeth a net for his steps.
6 In the transgression of an evil man is his snare: but the righteous doeth sing and rejoice.
7 The righteous knoweth the cause of the poor: but the wicked regardeth not knowledge.
8 Scornful men bring a city into a snare: but wise men turn away wrath.
9 If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.
10 Bloody men hate him that is upright: but the just have care of his soul.
11 A fool poureth out all his mind: but a wise man keepeth it in till afterward.
12 Of a prince that hearkeneth to lies, all his servants are wicked.
13 The poor and the usurer meet together, and the Lord lighteneth both their eyes.
14 A King that judgeth the poor in truth, his throne shall be established forever.
15 The rod and correction give wisdom: but a child set a liberty, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but ye righteous shall see their fall.
17 Correct thy son and he will give thee rest, and will give pleasures to thy soul.
18 Where there is no vision, the people decay: but he that keepeth the Law, is blessed.
19 A servant will not be chastised with words: though he understand, yet he will not answer.
20 Seest thou a man hasty in his matters? there is more hope of a fool, than of him.
21 He that delicately bringeth up his servant from youth, at length he will be even as his son.
22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.
24 He that is partner with a thief, hateth his own soul: he heareth cursing, and declareth it not.
25 The fear of man bringeth a snare: but he that trusteth in the Lord, shall be exalted.
26 Many do seek the face of the ruler: but every man's judgment cometh from the Lord.
27 A wicked man is abomination to the just, and he that is upright in his way, is abomination to the wicked.

Proverbs 30

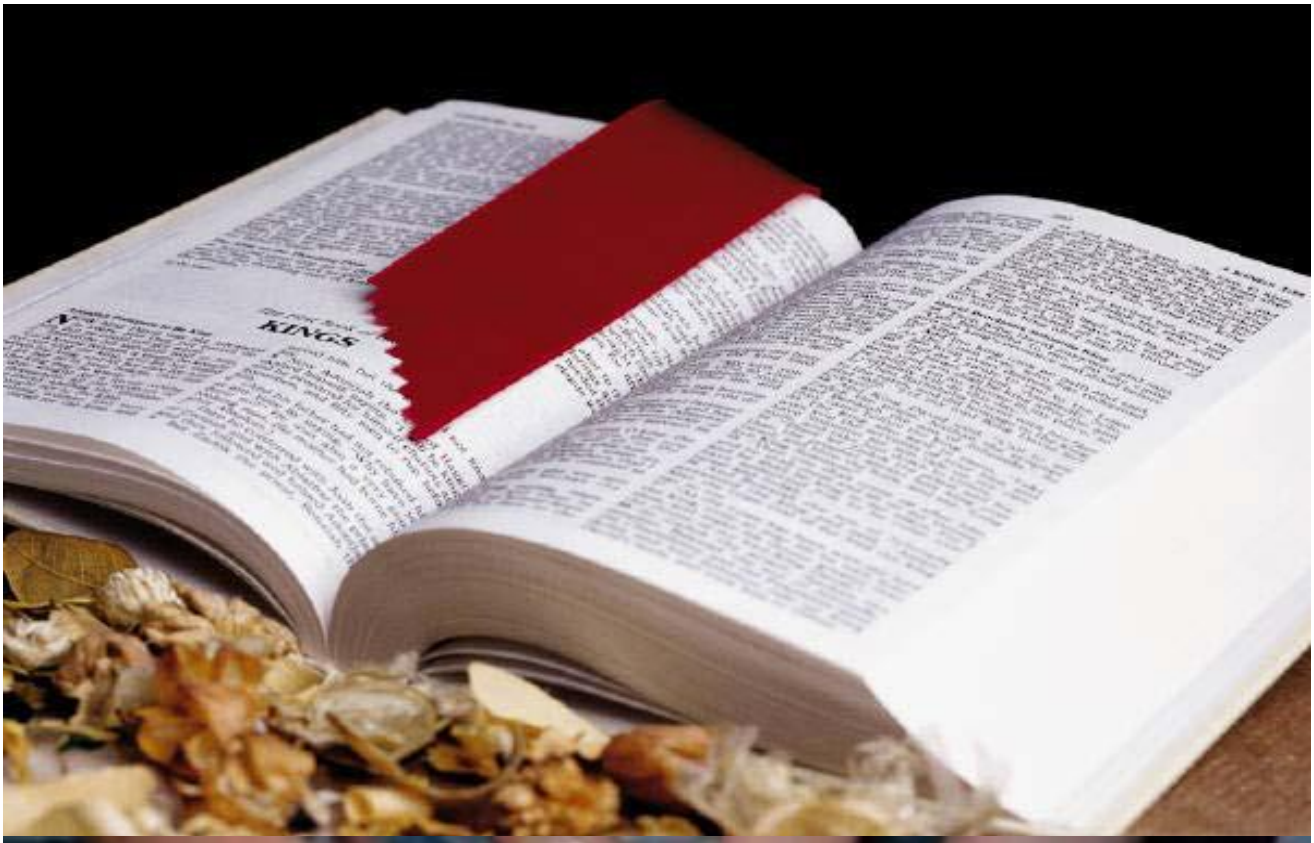
1 THE WORDS OF AGUR THE SON OF JAKEH. The prophecy which ye man spake unto Ithiel, even to Ithiel, and Ucal.
2 Surely I am more foolish than any man, and have not the understanding of a man in me.
3 For I have not learned wisdom, nor attained to the knowledge of holy things.
4 Who hath ascended up to heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his son's name, if thou canst tell?
5 Every word of God is pure: he is a shield to those, that trust in him.
6 Put nothing unto his words, lest he reprove thee, and thou be found a liar.
7 Two things have I required of thee: deny me them not before I die.
8 Remove far from me vanity and lies: give me not poverty, nor riches: feed me with food convenient for me,
9 Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain.
10 Accuse not a servant unto his master, lest he curse thee, when thou hast offended.
11 There is a generation that curseth their father, and doeth not bless their mother.
12 There is a generation that are pure in their own conceit, and yet are not washed from their filthiness.
13 There is a generation, whose eyes are haughty, and their eye lids are lifted up.
14 There is a generation, whose teeth are as swords, and their chaws as knives to eat up the afflicted out of the earth, and the poor from among men.
15 The horseleach hath two daughters which cry, Give, give. There be three things that will not be satisfied: yea, four that say not, It is enough.
16 The grave, and the barren womb, the earth that cannot be satisfied with water, and the fire that saith not, It is enough. 17 The eye that mocketh his father and despiseth the instruction of his mother, let ye ravens of the valley pick it out, and the young eagles eat it.
18 There be three things hid from me: yea, four that I know not,
19 The way of an eagle in the air, the way of a serpent upon a stone, ye way of a ship in ye midst of the sea, and the way of a man with a maid.
20 Such is ye way also of an adulterous woman: she eateth and wipeth her mouth, and saith, I have not committed iniquity.
21 For three things the earth is moved: yea, for four it cannot sustain itself:
22 For a servant when he reigneth, and a fool when he is filled with meat,
23 For the hateful woman, when she is married, and for a handmaid that is heir to her mistress.
24 These be four small things in the earth, yet they are wise and full of wisdom:
25 The pismires a people not strong, yet prepare they their meat in summer:
26 The conies a people not mighty, yet make their houses in the rock:
27 The grasshopper hath no King, yet go they forth all by bands:
28 The spider taketh hold with her hands, and is in King's palaces.
29 There be three things that order well their going: yea, four are comely in going,
30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lusty greyhound, and a goat, and a King against whom there is no rising up.
32 If thou hast been foolish in lifting thyself up, and if thou hast thought wickedly, lay thine hand upon thy mouth.
33 When one churneth milk, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

Proverbs 31

1 **THE WORDS OF KING LEMUEL:** The prophecy which his mother taught him.
2 What my son! and what ye son of my womb! and what, O son of my desires!
3 Give not thy strength unto women, nor thy ways, which is to destroy Kings.
4 It is not for Kings, O Lemuel, it is not for Kings to drink wine nor for princes strong drink,
5 Lest he drink and forget the decree, and change the judgment of all the children of affliction.
6 Give ye strong drink unto him that is ready to perish, and wine unto them that have grief of heart.
7 Let him drink, that he may forget his poverty, and remember his misery no more.
8 Open thy mouth for the dumb in the cause of all the children of destruction.
9 Open thy mouth: judge righteously, and judge the afflicted, and the poor.
10 Who shall find a virtuous woman? for her price is far above the pearls.
11 The heart of her husband trusteth in her, and he shall have no need of spoil.
12 She will do him good, and not evil all the days of her life.
13 She seeketh wool and flax, and laboreth cheerfully with her hands.
14 She is like the ships of merchants: she bringeth her food from afar.
15 And she riseth, while it is yet night: and giveth the portion to her household, and the ordinary to her maids.
16 She considereth a field, and getteth it: and with the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength, and strengtheneth her arms.
18 She feeleth that her merchandise is good: her candle is not put out by night.
19 She putteth her hands to the weave, and her hands handle the spindle.
20 She stretcheth out her hand to the poor, and putteth forth her hands to the needy.
21 She feareth not the snow for her family: for all her family is clothed with scarlet.
22 She maketh herself carpets: fine linen and purple is her garment.
23 Her husband is known in the gates, when he sitteth with the Elders of the land.
24 She maketh sheets, and selleth them, and giveth girdles unto the merchant.
25 Strength and honor is her clothing, and in the latter day she shall rejoice.
26 She openeth her mouth with wisdom, and the law of grace is in her tongue.
27 She overseeth the ways of her household, and eateth not the bread of idleness.
28 Her children rise up, and call her blessed: her husband also shall praise her, saying,
29 Many daughters have done virtuously: but thou surmountest them all.
30 Favor is deceitful, and beauty is vanity: but a woman that feareth the Lord, she shall be praised.
31 Give her of the fruit of her hands, and let her own works praise her in the gates.

Bible Truths



GOD'S TITHES AND OFFERINGS

A course in Bible Doctrine

General Conference Youth Department 2003 Revision

Section 1 The Scriptures

Lesson 1 Belief in the Existence of God

1. Belief in the existence of God is the primary truth which lies at the foundation of all religious faith and knowledge. Hebrews 11:6 "Whosoever would draw near to God must believe that He exists and He rewards those who seek Him." (R.S.V.) Proverbs1:7 The basis of wisdom.

2. The existence of God is a revealed truth. The Bible writers make no attempt to prove that God exists. Jesus Christ advanced no arguments to convince men that there is a God. The Bible teaches the existence of God.

3. The following considerations contribute toward belief in the existence of God:
a. God is revealed in Scriptures.
b. The existence of the material universe with its living inhabitants.
c. The universal conviction in men of the existence of a Supreme Being.
d. The universal desire to worship.
e. The universal sense of right and wrong.
f. Jesus Christ's faith in God.
g. The prophecies of the Scriptures.

4. The most important, and the really conclusive, evidence of the existence of God is to be found in one's personal experience.
Some testimonies of those who knew God:
Jesus John 7: 29; 10:15; 17:25 **Jeremiah** Jeremiah 10:10
Job Job 19:25; 42:5 **Paul** 2 Timothy 1:12
David Ps. 34:10; 42:2
Notes:

Lesson 2 **How God Has Revealed Himself**

1. The first great truth is the fact that God has revealed Himself to men; and we believe because of this revelation. Hebrews 1:1 God has spoken to men. "The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The Omniscient One is above discussion."

2. God has revealed Himself in nature. Psalms 19:1-4. The material universe reveals God's glory.
3. God has revealed Himself in history.
4. God has revealed Himself in the lives of men.
5. God has revealed Himself through the prophets.
Amos 3:7 "The Lord Eternal never does anything without telling His servants the prophets." (Moffatt)

6. The best and fullest revelation of God is in the person of Jesus Christ.
John 1:18 "God has been unfolded by the divine One."(Moffatt)
"All that man needs to know or can know of God has been revealed in the life and character of His Son." (8T 286)
We recognize that these revelations are dependent on the Bible for interpretation.

Notes:

Lesson 3 **The Written Word**

1. The Scriptures

The special revealing of divine truth have come to men by the prophets and, in a fuller way, by the appearance of the Son of God among men. (Hebrews 1:1,2.) Apart from the Scriptures we would have no way of ascertaining either the messages of the prophets or the facts connected with Christ's life and teaching. We look upon the Scriptures, therefore, as the written record of God's revelations to the human race.

2. The contents of the Scriptures

The Scriptures (from the Latin *scriptura*, which, like the Greek *graphai*, means "writings") come to us in the form of 66 books. This collection of writings has come to be known as the Bible, from the Greek word *biblos*, meaning "book."

3. Their date of composition

The earliest writer of Scripture was Moses, who wrote about 1,500 years before Christ. Therefore the 39 books of the Old Testament were written over a period of one thousand years. The 27 books of the New Testament were all written before the close of the first century A.D., with the last, the book of Revelation, being written by John the apostle about A.D. 95. Thus, the writing of the books which constitute the Bible covered a period of approximately 1,600 years.

4. Their authorship

In the main it was written by some 35 authors, but these men doubtless secured information and used documents written by many other writers.

5. Their arrangement

The order of the books in the Hebrew Bible of Christ's day was not identical with their arrangement in our Bible. There were three main divisions of the Hebrew Bible, as follows:

The Law Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The Prophets Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and The Twelve (the minor prophets).

The Writings Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

The books of our English Bible are, on the whole, grouped according to their literary character, as follows:

Old Testament

Law Genesis to Deuteronomy

Poetry Job to Song of Solomon

Prophecy Isaiah to Malachi

New Testament

History Matthew to Acts

Letters Romans to Jude

Prophecy Revelation

6. Their Language

The Old Testament was written in Hebrew except for a few sections which were written in Aramaic. The New Testament was written in Greek and was first translated into English by John Wycliffe in 1382-1388.

The King James, or Authorized, Version of the Bible was made in 1611.

Notes on other languages and favorite versions:

Notes:

Lesson 4 **The Reliability of the Bible**

1. The claim of Scripture
The Scriptures claim to bring us a message from God, not merely to acquaint us with the opinions of the men who wrote them. (2 Timothy 3:16, 17)
2 Peter 1:21 The prophecies of the Bible did not originate with men but were prompted by the Spirit of God.
2. The attitude of Christ and the apostles to Scripture
Christ and the early apostles received the Scriptures of their day as a reliable and safe guide to the truth containing God's message to men.
John 10:35 "The Scripture cannot be set aside." (Good speed's translation)
John 6:63 Words Jesus speaks are life.
"Jesus taught the Scriptures as of unquestionable authority." (DA 253)
3. Scripture claims substantiated
The Scriptures do not furnish us with lengthy arguments to support their claims of divine inspiration. Their authenticity may be tested by evidence which is easily available to every unprejudiced mind. The claim of the Bible to be the medium through which God speaks to us is substantiated by:
a. The evidence of prophecy Isaiah 46:9, 10 God claims the ability to foretell.
In the Bible there are prophecies which have foretold:
The destiny of nations Jeremiah 29: 10-14
The course of political events Daniel 2:36-45
Events in the natural world Matthew 24:29
The future of cities Isa. 13: 19-22; Ezekiel 26
The experiences of the church Revelation 12; 2 Thessalonians 2
The leading facts concerning Christ John 5:39; Luke 24:27, 44
b. The evidence of personal experience 1 Peter 1:23 The word of God transforms the life
4. The accuracy of the Bible
The discoveries of archaeology have proved the historical and geographical data of the Scriptures to be marvelously accurate and true to fact. Check out numerous articles on recent archaeological discoveries in magazines such as *Ministry*. (Under the website page, click www.theholyseedchurch.org)
Notes:

Lesson 5 **How to Study the Bible**
1. The importance of Bible study
Since the Bible brings us the revelation of God and acquaints us with His will, its study is of supreme importance.
Joshua 1:1, 2, 6-8 The Lord urged Joshua to meditate on the instructions He had given through Moses.
"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times." (SC 90)
2. The primary requisite
It is important to recognize that the primary requisite for the study of the Bible is spiritual.
1 Corinthians 2:7-10, 13, 14 The unconverted mind does not understand the wisdom of God. The spiritual man possesses spiritual discernment in all things, and is

therefore misjudged by the worldly man.
When we say that the primary requisite for a true understanding of the Bible is spiritual, we have in mind:
a. A reverent attitude Psalm 89: 6, 7; 119: 161
b. An humble mind Isaiah 57:15; Psalm 143:10
c. Prayerful spirit Psalm 119: 18
d. A receptive heart Jeremiah 15:16
e. An obedient will Psalm 119:11; John 7:17
3. Guiding principles in Bible study
In order to obtain a correct understanding of a scripture, the Bible student should give careful attention to the following:
a. The correct reading of the text
b. The grammatical construction of the text
c. The meaning of words
d. The context
e. The historical setting
One should recognize the unity of Scripture principle: Since the real Author of Scripture is the Holy Spirit, we may properly compare all passages on the same topic for fuller understanding. (Luke 24: 27, 44)
4. The benefits of Bible study
Hebrews 5:13, 14 Helps us discern between good and evil
John 5:39 Acquaints us with Christ
2 Timothy 3:15 Imparts the wisdom of salvation
2 Timothy 3:16, 17 Equips us for God's service, "equipped for every good work." (R.S.V.)
John 17:17 Sanctifies the life
Ephesians 6:12-17 Makes us strong in the battle with sin
Psalm 119:11 Gives us victory over sin
1 Peter 2:2 Produces spiritual growth
1 Peter 1:23 Is instrumental in producing new birth
2 Peter 1:19 Gives light, reveals future
Notes:

Section 2 Creation and the Godhead

Lesson 6 **God the Creator**

1. A distinctive attribute of the true God is His creative power. All things originated by means of His creative word.
Genesis 1:1 Our material universe was created by God.
2. Our Savior shared in the creation of all things.
John 1:1-3 All things were made by the Word. "The Word was God."
John 1:14 The Word was manifested to us in the person of Jesus.
Hebrews 1:1, 2; Genesis 1:2; Colossians 1:16, 17; John 1:10
3. The truth that God is the Creator is a vital truth because the redemption of the sinner necessitates a work of re-creation.
2 Corinthians 5:17 The work of redemption is a work of re-creation.
4. The work of redemption begins and culminates in the creative power of God through Christ.
John 3:3 The first act in our redemption.

5. Scripture stresses the importance of recognizing God as the Creator of all things.
Exodus 20:8-11 The Sabbath was instituted for the purpose of preserving the knowledge of God as the Creator.
Revelation 14:6, 7 A special last-day message calls the attention of the world to God as the Creator.
6. The Godhead, or Trinity, comprising the Father, Jesus and the Holy Spirit, all had part in the work
of creation. (Hebrews 1:1, 2; Genesis 1:2)
Notes:

Lesson 7 **The Creation of Our Earth**
1. The period of God's creative work
Our earth and the solar system to which it belongs were brought into existence in six literal days.
Exodus 20:11 "In six days the Lord made heaven and earth, the sea, and all that in them is."
Genesis 2:1, 2 The work of creation was finished in six days.
2. The manner of creation
In the creation of the material universe, God was not dependent upon pre-existing material, but spoke the worlds into existence out of nothing by the power of His word.
Genesis 1:1 God created the heaven and the earth. The Hebrew word *bara'*, meaning "to create," is used exclusively of God in the Old Testament. Only God has power to create in the absolute sense, that is, to make something out of nothing and to give life.
Psalm 33:6, 9 The manner of God's creating, "by the word of the Lord."
Hebrews 11:3 Creation is a fact to be accepted by faith; it cannot be demonstrated.
"In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose." (8T 258, 259.)
3. The magnitude of God's creation.
Colossians 1:16 "By Him were all things created."
4. God's care of His creation
Psalms 147:4, 5 The stars are all numbered and named. Astronomers have photographed and catalogued millions of stars.
Collosian1:17 "In Him all things hold together." (RSV)
Heb. 1:3 "Upholding the universe by his word of power." (RSV)
Notes:

Lesson 8 **The Creation of Man**
1. God had a definite purpose in mind in the creation of our world.
Isaiah 45:18 The work of the first five days of creation had for its object the creation of man.
Genesis 1:26-28 Man was created to exercise dominion as God's representative in the world.
Genesis 1:26 Made in the image of God
"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will." (PP 45)

2. God made every provision for man's welfare and happiness
Genesis 1:29 Food
Genesis 2:8 Home
Genesis 2:15 Employment
Genesis 2:18, 21, 22 Companionship
3. The Bible account of man's origin is directly opposed to the evolutionary theories so prevalent in the world today. According to Scripture:

a. Man did not develop from some lower form of animal life but is a distinct and separate order of creation. (Genesis 1:26-28)
b. Man did not evolve from a semi-brute to higher and nobler ideals, but commenced his existence in the likeness of God, only a little inferior to the angels. (Psalm 8:5; Ecclesiasts 7:29)
c. The original man was not found in the environment of a cave, but lived in the garden of God. (Genesis 2:8, 9)
d. Human existence did not develop from a speck of protoplasm, but in the creation of Adam, who was a son of God. (Luke 3:38)
4. Christ taught the creation story of Genesis. (Matthew 19: 4-8)
Notes:

Lesson 9 **The Memorial of Creation**
1. The institution of the Sabbath
Genesis 2:1-3 The Sabbath was instituted at the close of creation week.
The foundations upon which it was established were:
a. God **created** the world and all that pertains to it in six days.
b. God **rested** on the seventh day.
c. God **blessed** the seventh day.
d. God **sanctified** the seventh day.
Exodus20:8-11 The Sabbath lies at the foundation of true worship. Since we are creatures, we owe the Creator our love, allegiance and worship. So long as the fact remains that God is our Creator, so long will the Sabbath remain as a memorial of that fact. It is thus of universal obligation and was instituted in Eden more than two millenniums before the origin of Israel.
2. The purpose of the Sabbath
Mark 2:27 The Sabbath was made for man's good. It was not provided originally for his physical needs so much as for his spiritual good, to remind him of his dependence upon, and his obligation to, his Creator.
Exodus 20:8-11 The Sabbath is a memorial, or reminder, of God as the Creator.
"It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him." (PP 307)
Revelation 14:6, 7 The attention of the whole world is to be drawn to the fact that God is the Creator.
Exodus 31:13 The Sabbath also became a sign of sanctification. (Ezekiel 20:12) It symbolizes the fact that God is holy in character, and enables His people to be holy.

Thus it assures us of God's power to recreate us, to redeem us.
3. The results of forgetting the Sabbath
Since the Sabbath was intended to preserve the knowledge of the true God as Creator, its neglect naturally results in a loss of this great truth, together with the related truth of God's saving grace. The true God is distinguished by His creative power. (Jer. 10:10-12)
Isaiah 58 A chapter of Sabbath reform that calls for all to remember the seventh-day Sabbath.
4. The Sabbath an enduring memorial
a. Since the Sabbath was instituted in Eden for man's good even before he sinned, its purpose is more than temporal. Its foundations rest upon eternal truths, and its purpose is based upon an eternal need, man's need of God.
b. There is no hint anywhere in the Bible that the Sabbath was abolished.
Luke 4:16 Christ kept the Sabbath.
Matthew 24:20 Christ taught His followers to regard the sacredness of the Sabbath after His ascension.
Revelation 1:10 John speaks of "the Lord's day," which could be none other than the Sabbath. (Mark 2:27, 28; Exodus 20: 8-11; Isaiah 58: 13, 14)
c. The Sabbath will be observed in the new earth. (Isaiah 66:22, 23)
Notes:

Lesson 10 **The Trinity**
There are three persons in the Trinity. (Matt. 28:19.)
1. The Father
a. The Godhead is eternal. (John 1:1-3; Genesis 1: 1-3; Psalm 90:1, 2.)
b. We have evidence of the Father's personality.
1. Voice Matthew 3:17
2. Hearing Psalm 3:4
3. Sight Prov. 15:3
4. Love John 3:16; Romans 5:8
c. We have revelation of His attributes and character.
1. Love 1 John 4:8
2. Truth and Justice Deuteuromy 32:4
3. Goodness Exodus 34:6
4. Supremacy Hebrews 1:3
"The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given to us to solve. No human mind can comprehend God." (8T 279)
2. Jesus
a. Jesus existed from the beginning. (John 1:1-3)
b. He is the second person of the Godhead. (1 Timothy 3:16; Hebrews 1:3, 8)
c. Jesus is equal with the Father. (Philippians 2:5-11)
d. By Christ "were all things created." (Colossians 1:15-17; Hebrews 1:1, 2)
"The Father wrought by His Son in the creation of all heavenly beings." (PP 34)
e. Jesus came to earth to reveal the character of God and to save man. (John 1:18; 14:9; Luke 19:10; Luke 5:31, 32; 1Timothy 1:15)
"By His humanity, Christ touched humanity; by His divinity, He lays hold upon the

throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey." (DA 24)
f. We can have life through Christ. (1 John 4:14; 5:9-13; John 1:12)
3. The Holy Spirit
a. The Holy Spirit is the third person of the Godhead. (Matthews 28:19; 2 Corinthian 13:14)
b. Note the work of the Spirit:
1. Reproves and guides John 16: 7-13
2. Sheds love and light into hearts Rom. 5:5
3. Leads to God Romans 8:14
4. Comforter John 14:16; 15:26
5. Intercedes for man Romans 8:26

6. Personal representative of Jesus John 16:7
c. The Holy Spirit works quietly. (John 3:8)
"The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind." (DA 172)
d. The Godhead wants to dwell in us. (2 Corinthians 13:14; John 14:16, 17, 23)
Notes:

Section 3 Sin

Lesson 11 **The Nature of Sin**

1. Sin is rebellion against God.
Since God is the Creator and King of the universe, and because of His most gracious attributes of character, every intelligent being owes Him allegiance as a faithful subject of His kingdom. The refusal of Him in one's life makes one a rebel against God. Such rebellion is known as sin.
Isa. 43:15 Our Creator is our King.
1 John 3:4 "Everyone who commits sin is guilty of lawlessness; sin is lawlessness." (R.S.V.)
2. Sin is unrighteousness.
It is never right to rebel against God's will, for all His requirements are righteous. Refusal to keep His commandments is always wrong, because His commandments are always right.
Psalm 19:7-11 The nature of God's requirements
3. Sin is dethroning God and putting self in His place.
Isaiah 14:12-14 Notice how Lucifer's sin consisted in placing his own selfish interests first, "I will...I will."
4. Sin is a condition of heart, an attitude of the inward life, and not merely a performance of wrong
actions.
Matthew 5:27, 28 Sin has to do with inward desires and motives.
5. The dreadful nature of sin.
The dreadful nature of sin is evidenced by the illustrations used in Scripture to describe its effects:
a. Isaiah 64:6 A moral defilement
b. Isaiah 59:2 Separates man from God. (Iniquities have separated.)
c. Romans 6:23 Brings death

d. Romans 5:12 Robbed all mankind of eternal life.
6. God hates sin and has pledged Himself to its ultimate overthrow and eternal destruction.
1 John 4: 9, 10 God gave His Son to rescue us from the power of sin.
Notes:

Lesson 12 **The Origin of Sin**
1. Sin originated with the devil, or Satan, who is still the moving power behind all evil.
1 John 3:8 The devil sinned from the beginning.
2. Satan was not always a sinful being, but was created perfect as Lucifer, the most honored of the angels. The following passages are primarily addressed to the heathen kings of Tyre and Babylon, through which God disclosed the original position and character of Satan, who in reality is the real power behind these authorities.
Ezekiel 28:13 A created being
Ezekiel28:15 Originally lived a perfect life
God did not create a Satan, but a Lucifer. It was a result of Lucifer's own decision that he became Satan, the adversary.
3. Lucifer once occupied a position of great authority and importance in heaven.
Ezekiel 28:15, 16 An anointed cherub; a covering cherub
4. By a wrong use of his will, Lucifer became the great adversary of God.
Ezekiel 28:17 Lucifer's sin commenced with pride.
"It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is 'the transgression of the law'; it is the outworking of a principle at war with the great law of love which is the foundation of the divine government." (GC 492, 493)
5. Because of his rebellion Satan, with his angel sympathizers, was banished from the courts of heaven.
Isa. 14:12-14 The terrible nature of Lucifer's fall.
Rev. 12:7-9 Defeated in heaven, Satan continues his warfare on earth, to which he gained access through his conquest of Adam and Eve.

Section 4 Redemption

Lesson 13 **The Great Controversy**
1. The Bible contains the account of a cosmic battle between good and evil. This battle is called the
great controversy. To understand this controversy helps answer the question, 'Why did Jesus come to this earth?'
2. The Origin of the Controversy
Revelation 12:7-9 The controversy began in heaven.
"He [Satan] claimed that angels needed no law but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish

law was one great object of his standing as he did. The condition of the angels, he thought, needed improvement. Not so the mind of God, who had made laws and exalted them equal to Himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him, and until Satan rebelled, there had been perfect order and harmonious action in heaven." (SR 18)

Psalm 19:7 The issue in the great controversy is the law of God.

A From the first the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable@ (PP 69).

3. The Great Controversy in the Old Testament

Genesis 3:1-7 Satan introduced his rebellion here on earth (See lesson 11).

The results of the fall of man can be seen in:

a. Genesis 4:1-8 The murder of Abel.

b. Genesis 7-9 The great flood.

c. Job 1 The experience of Job.

d. Exodus 32:1-4 The apostasies of Israel, such as the worship of the golden calf.

e. 1 Kings 18:21-40 The experience of Elijah

f. Daniel 10:12, 13 Good and evil angels are involved in this great controversy.

AIn the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.@ (Ed. 173)

4. The Great Controversy in the New Testament

Matthew 2:16 Satan through Herod tried to kill Jesus.

Matthew 4:1-11 Satan tempted Jesus to lead him into sin.

Matthew 8:28-34 Jesus cast out demons.

A The encounter with the demoniacs of Gergesa had a lesson for the disciples. It showed the depths of degradation to which Satan is seeking to drag the whole human race, and the mission of Christ to set men free from his power." (DA 341)

Ephesians 6:11, 12 Paul describes the great controversy as a daily warfare with the devil.

Revelation 12:13-16 Satan tried to destroy the God=s church throughout history, but God provided a place of safety.

Revelation 12:17 In the time of the end Satan will attempt to destroy God=s remnant church.

5. The End of the Great Controversy

Luke 23:44-47 The death of Jesus looked like a victory for Satan, but in reality it was the beginning of the end for Satan.

A When Christ died on Calvary's cross, he exclaimed in his expiring agony, It is finished'; and Satan knew that he had been defeated in his purpose to overthrow the plan of salvation.@ {ST, September 23, 1889)

Revelation 12:12 Satan knows that he has only a little time left.

Revelation 20:10 In the end God will destroy Satan and all his followers in a lake of fire.

Notes:

Lesson 14 **The Plan of Redemption**

1. The entrance of sin into this world through the fall of our first parents led the whole human race into sin. It weakened man to such an extent that he found it impossible to resist the power of evil. But A where sin abounded, grace did much more abound.@ (Rom. 5:20) In eternity past, the Godhead had laid a plan of redemption for such an emergency, a back-up rescue operation. The fall of man activated the plan immediately.

Rom.5:12 Sin entered the world through Adam and caused all men to come under its control- A death spread to all men because all men sinned.@ (RSV)

Roman 3:23 All have sinned.

Ephesian 4:18 Sin darkened man= s understanding of God.

2. The desperate needs of sinful man call for salvation from outside himself. He is unable to save himself:

(a) From guilt (thing committed in disobedience to God=s requirements).

(b) From unrighteousness (a sinful condition).

(c) From weakness or inability to resist evil.

What he really needs, therefore, are pardon, regeneration, and power. All these needs are graciously provided for us through Jesus Christ.

3. To make such a marvelous provision for the sinner=s needs, the Son of God came to this earth as a man to conquer the evil one. By taking our human nature (the incarnation) Christ became the Representative Head of our race, our A second@ Adam. By engaging in the conflict as a man, living a sinless life, and dying a substitutionary, atoning death He (1) demonstrated the justice of God= s requirements, (2) proved the falsity of Satan=s charges, and (3) made salvation from sin certain for all who would avail themselves of His merits by accepting Him as their Savior and Lord.

1 John 3:8 A This is why the Son of God appeared - to undo the devil=s work.@ (Good speed translation)

4. The plan of redemption comprises three specific stages: justification, sanctification, and glorification.

a. Justification

Roman3:23, 24 Justification is the divine act by which God declares a repentant sinner righteous, or regards him as righteous. Justification is the opposite of condemnation.

Roman5:18 The basis for this justification is not our obedience, but Christ=s obedience, His righteousness. Galatian 2:16 Many wrongly believe that their standing before God depends on their good or bad deeds. However, we cannot earn salvation; it is a free gift of God (Ephesian 2:8).

Roman 5:1, 2 Christ=s righteousness becomes ours through faith in Him (Philippian 3:9). Faith or trust is the hand with which we accept the gift of salvation.

1 John 5:12 Justification also brings the assurance of salvation.

Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you

had not sinned. (SC 62.2)
b. Sanctification
1 Thessalonian 5:23 Sanctification means holiness. True repentance and justification lead to sanctification. Justification is what God does *for us*, while sanctification refers to what God, through the Holy Spirit, does *in us*.
John 17:17 The Bible reveals to us the character of God and of Jesus Christ. Studying it opens the door for the Holy Spirit to change sinners into saints. In justification a man receives the Lord Jesus Christ, and in sanctification he learns to walk in harmony with His will (Colossian 2:6, 7). Justification takes but a moment; sanctification, on the other hand, takes a lifetime.
A The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven.@ (MYP 35)
John 14:15 Salvation includes living a sanctified life; that means living in harmony with God=s commandments, not in order to be saved but because we are saved.
c. Glorification
1 Corinthian 15:51-54 At the Second Advent God=s people will be changed physically. This is the meaning of glorification. The corruptible mortal body will put on immortality.
5. Christ=s salvation meets every need of the sinner. It is a full, or complete, salvation.
(a) It provides forgiveness. (Collosian1:14)
(b) It provides righteousness. (Roman 3:21-26)
(c) It provides power. (Roman 1:16)
(d) It rescues from death and gives eternal life. (John 3:16)
6. The salvation provided for us by Christ is the only way of salvation for man.
Acts 4:12 Salvation is found only in Christ.
Notes:

Lesson 15 **The Life of Christ**
1. Christ is mentioned almost on every page of the New Testament, and many pages mention Him many times. In regard to the Old Testament writings Jesus said, A These are they which testify of Me.@ (John 5:39) Thus the purpose of Scripture is to reveal Jesus, whom to know is life eternal (John 17:3).
2. What does the Old Testament say about Jesus?
Genesis 3:15 That although God, Jesus would be born of a woman (cf. Isa 9:6).
Micah 5:2 That He would be born in Bethlehem.
Isaiah 53:9, 11 That He would lead a sinless life.
Isaiah 53: 5-12 That He would bear our sins and atone for them.
Psalm 22:16-18 That He would be crucified.
Psalm 16:10 That He would be resurrected
3. The Birth and Childhood of Jesus
Matt. 1:1 Jesus was to be born as a human being
Luke 1:26-35 Mary was a virgin. Her son Jesus was conceived through the Holy Spirit.
John 1:14 God became man. The blending and uniting of divinity with

humanity is called A the Incarnation.@
Luke 2:40, 52 As a child, Jesus grew as other human children grew.
4. Jesus the Man
We cannot explain how the infinite God and a finite human being can be united in a single person, but the Bible presents Jesus as a person with two natures B a divine and a human nature.
a. His humanity:
(1) 1 Tim. 3:16 Jesus had flesh and blood.
(2) John 4:6 Jesus was tired.
(3) Matt. 4:2 Jesus was hungry.
(4) John 19:28 Jesus was thirsty.
(5) Luke 19:10 More than 80 times Jesus is called the A Son of Man@ in the NT.
A Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature.@(1Samuel 247)
b. His divinity:
(1) John 1:1, 14 Jesus, the Word, was God.
(2) John 8:58 Jesus claimed to be the great AI AM.@ (Exodus 3:14)
(3) John 10:30-33 Jesus said He and the Father were one.
(4) Matt. 12:25 Jesus knew what people were thinking.
(5) Matt. 8:23-27 Jesus had power over nature.
A Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity.@ (RH June 15, 1905; 5BC 1128)
5. Jesus= Sinless Life
1 Peter 2:22 Jesus never sinned.
1 John 3:5 Not only did Jesus never sin, but there was no sin in Him; that is,
he had no sinful desires with which every other human being is
born.
Hebrews 4:15 Jesus was tempted in all points like us, but did not yield.
AHe took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity.@ (5BC 1128)
Throughout His earthly life Christ never used His divine power for His own benefit in His struggle with sin. AHe exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God.@ (DA 24)
John 8:46 Jesus Himself claimed to be sinless (cf. John 14:30).
John 1:29 Because of His sinlessness, Jesus could be the perfect and spotless
lamb of God Bour savior.
6. The Ministry of Jesus
John 14:8, 9 Jesus came to reveal the true character of God.
Rom 8:3 Christ met, overcame, and condemned sin in the world through His
sinless life and his death on the cross.
John 13:15 Jesus showed us how to live (cf. 1 Peter 2:21).
7. The Death of Jesus
Matthew27:33-35 Jesus died a cruel death on the cross. Crucifixion was a
characteristic Roman mode of execution. However, Roman
citizens were never crucified; this form of punishment was

reserved for persons held in utter contempt, such as slaves, the worst criminals, and non-Romans. In submitting to this form of death Christ humbled Himself utterly. (Philippian 2:8)

1 Peter 3:18, 19 Through His death Jesus redeemed humanity. (cf. 1 Peter 3:18)
The first death is a consequence of death passing upon all men. The second death B eternal death B is the penalty for each individual=s sins. Either the sinner must die or someone has to die in his/her place. Jesus came into this world to take humanity=s place and carry out God=s plan to eliminate sin and death.
8. The Resurrection of Christ
Matthew 28:1-6 The resurrection took place early on Sunday morning.
AWhen the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Savior came forth from the grave by the life that was in Himself. Now was proved the truth of His words, >I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again.= Now was fulfilled the prophecy He had spoken to the priests and rulers, >Destroy this temple, and in three days I will raise it up.= John 10:17, 18; 2:19." (DA 785)
1 Corinthian 15:12-19 Without the resurrection, the death of Christ would have been in vain.
Roman 10:9, 10 Faith in Christ=s resurrection is essential to salvation.
9. The Ascension of Jesus
Acts 1:9-11 Jesus was taken up into heaven in plain view of His followers.
John 14:1-3 Jesus promised to come back to take us to heaven.
Notes:
Lesson 16 **How to Experience Salvation**
1. Salvation provided for all.
Through Jesus Christ salvation has been made possible for every human being.
John 1:29 Christ is “the Lamb of God, who takes away the sin of the world!” (RSV)
John 3:16 The Father “gave” Jesus because of His love for the world.
2. Salvation given to those who accept Christ.
Mark 16:15,16 He who does not believe in Christ will be lost.
Acts 4:12 No escape if we neglect the salvation God offers us.
Acts 16:30,31 What must I do to be saved? Believe in Jesus.
3. Salvation something to be sought for.
Matt. 6:33 One’s first interest should be to seek the kingdom of God.
4. The meaning of believing in Christ.
Belief in Jesus Christ is more than an intellectual acceptance of His teachings or of certain facts concerning Him. Genuine belief in a person is putting one’s reliance upon him, accepting what he promises and acting upon it. Belief in Christ can never be divorced from obedience to Him.
John 1:12 To believe in Christ is to receive Him.
“The faith that is unto salvation is not a mere intellectual assent to the truth.... The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God.” (DA 347)
5. Steps in experiencing salvation.

(a) Repentance Acts 2:38 This step in coming to Christ is prompted by the Holy Spirit. The word *repentance* is from the Greek word *metanoia*, which means "a change of mind, or attitude." To repent is to change one's attitude, to alter one's mind toward God. This repentance or "change of mind" which now sees God, oneself, and others in their true light is a gift from Christ, implanted in the heart through the operation of the Holy Spirit. (Acts 5:31)

(b) Confession Prov. 28:13 Genuine confession is specific and the confessor forsakes the sin confessed. "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty." (SC 38)

(c) Acceptance of Jesus Christ as personal Savior and Lord Roman 10:9-13
(d) Consecration Roman 12:1 We are urged to yield our bodies to God.
Galatian 2:20 And to be crucified with Christ.
"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness." (SC 43)
"God does not require us to give up anything that it is for our best interest to retain." (SC 46)
6. What God does for the penitent who accept Jesus.
(a) Forgives our sins on the basis of Christ's atoning death.
1 John 1:9 When we have confessed our sins, and yielded our lives wholly to God, we are to believe that God has forgiven us and accepted us as His children.
"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart. Then believe that He does this *because He has promised*. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours." (SC 49, 50)
(b) Accounts to us the obedience/righteousness of Christ on the basis of His sinless life.
2 Corrinthian 5:21 God made Christ to be sin for us, who knew no sin. (CW)
"Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness." (6BC 1073)
(c) Treats us as His children.
1 John 3:1, 2 The Father accepts us as His sons and daughters.
7. Obedience– the fruit of salvation.
(a) Having been forgiven our sins and accepted as God's children, we are now to live a life of obedience to God's requirements.
John 14:15 Love is expressed in obedience.
John 15:10 Obedience is the proof of love.
(b) Christian experience may be defined as the experience of constant fellowship with Christ.
"He lived a sinless life. He died for us, and now He offers to take our sins and give

us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.
"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure. So you may say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' (Gal. 2:20)
"So we have nothing in ourselves of which to boast. We have no ground for self- exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us." (SC 62, 63)
(c) It is important for true assurance and peace of mind for the Christian to realize that he is always under the umbrella of God's acceptance (justification) and His cleansing grace as he grows and develops spiritually in the Christian walk (sanctification). (1 John 1:7; 5:11-13)
Notes:

Lesson 17 **The Kingdom of God**
1. The extent of God's rule.
The kingdom of God is the realm in which He rules or exercises His dominion. Christ designated the dominion of God's authority as "the kingdom of God" (Mark 1:15) or "the kingdom of heaven." (Matthew 4:17)
Psalm 24:1 "The earth is the Lord's."
However, the actual exercise of God's control within His domain is limited, through the invasion of sin. This is because He grants His creatures freedom of choice.
2. The present kingdom of God in this world.
The present kingdom of God in this world is a moral or spiritual kingdom consisting of those who willingly acknowledge God as the king of their lives. By speaking of it as a spiritual kingdom we mean that it is concerned with man's inner life, where the Spirit of God desires to exercise control. The Bible speaks of it as the kingdom "(throne) of Grace." (Heb. 4:16)
Luke 17:21 "The kingdom of God begins in the heart." (DA 506)
3. How to enter the kingdom of God.
Matt. 4:17 Jesus announced the kingdom of God to be at hand. The Jews of His day were expecting a national, worldly kingdom like the kingdom of David, but Christ had not come to establish such a kingdom.
Matthew 6:33 Men are to seek the kingdom of God.
John 3:1-6 Entrance into the kingdom of God is through conversion—the new birth.
Matthew 13:44-46 Entrance into the kingdom of heaven calls for full surrender to God.
4. The future aspect of the kingdom of God.
While the kingdom of God begins in this present world in the hearts of those who accept Christ, it will have a future development when sin and sinners are forever eliminated from the universe. Thus the kingdom of heaven has two phases, one pertaining to the present, the other to the future, that is, the present kingdom of grace and the future kingdom of glory.
Matt. 6:10 Christ taught His followers to pray for the coming of His kingdom.
We enter the kingdom in this life by conversion. When the kingdom triumphs over all its foes and is established in glory, all God's children will enter it at the second advent, either

through translation or resurrection. (1 Thessalonian 4:16-18.)
Daniel 2:44 God's kingdom will destroy all earthly kingdoms and stand forever.
Christ as our divine-human Lord will be king of the coming kingdom of glory, along with God the Father. Thus He chooses to be forever linked with the human family He has redeemed. (1 Corinthian 15:28.)
Notes:

Section 5 Intercession

Lesson 18 **Christ's Ministry in Heaven**

1. Christ the only mediator between God and man.

1 Timothy 2:5 Christ is the only mediator between God and man.
Christ's work as mediator is the work of reconciling man to God. No one else could serve as a mediator between God and man, for Christ alone is both God and man. "By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God." (DA 24.)

2. Christ the true high priest.

In ancient times, man's need of a mediator was emphasized by the appointment of a high priest, who served as a medium of approach to God in Israel's worship. Earthly high priests, however, fell far short of meeting the sinner's need of meditation and could serve only as a dim shadow of the perfect mediator to come and as a constant reminder of the need for a greater high priest who would not be handicapped by human limitations.
Hebrew 8:5 The ministry of earthly priests was typical of the ministry of Christ.
Hebrew 3:1; 8:1, 2 Christ is the High Priest of the heavenly sanctuary.
Hebrew 7:25 Christ is able to save all who "come unto God by him."

3. The benefits of Christ's priesthood.

Hebrew 7:25 It provides a complete salvation.

4. The culmination of Christ's work.

Acts 3:19-21 Christ's priestly ministry in heaven will be followed by His return to this earth and the restoration of all things.
Acts 17:31 His work as mediator will close with a work of judgment.
Revelation19:11-16 At the close of the judgment Christ will return to this world as king.
Notes:

Lesson 19 **The Day of Atonement**

1. The Jewish day of atonement.

Once a year, on the tenth day of the seventh month of the Jewish year, the Jews were directed to hold a special service in connection with the sanctuary.
From the nature of the service held on this occasion the tenth day of the seventh month was called "a day of atonement." (Leviticus 23:27.) The nature and services on the Day of Atonement are described in Leviticus, chapters 16 and 23:26-32. Before proceeding further with this lesson, read these scriptures carefully and become thoroughly acquainted with the order of service performed by the high priest. Be able to answer the following questions:
a. Name all the animals used in the service. Which were for the high priest? Which were for the people?
b. What distinction was made between the two kids selected from the congregation?
c. Explain in detail what Aaron did with the bullock and his blood.
d. What service did the priest perform after his own atonement?

e. What was done with the live goat?
f. What services followed the sending away of the live goat?
2. The nature of the Day of Atonement and its significance.
a. The Jewish day of atonement was, in its nature, a day of judgment, standing as a fitting type of the great day of final judgment at the end of the gospel era.
Acts 17:31 God has appointed a day of final judgment for the whole world.
Roman 14:10, 12 All will be called to account in the judgment.
b. The services performed on the typical day of atonement were for the purpose of bringing the professed people of God into perfect oneness with God by the complete separation of sin from the camp of Israel. They pointed to a day when God will bring the whole problem of sin to a finality.
c. The cleansing of the earthly sanctuary was associated with the entry of the high priest into the place of judgment, in the second apartment of the sanctuary, where the Decalogue was kept. (Leviticus 16:12-14; Hebrew 9:7)
The cleansing of the heavenly sanctuary would signify the work of Christ at the judgment throne of God in heaven. (Acts 17:31; Daniel 8:14; 7:9, 10)
d. The cleansing agency in the earthly sanctuary was the blood of an animal upon which no hand had been placed or sin confessed. We are cleansed from our sins through the merits of the sacrifice of Christ. (1 John 1:7; Hebrew 9:13, 14; 1 Peter 1:18, 19)
e. The sprinkling of the blood, typifying Christ's life, in the most holy place over the Ten Commandments, is a fitting type of how the righteousness of Christ satisfies the claims of the moral law in the judgment.
f. The goat or Azazel represents Satan. It was not used as a sacrifice, or for cleansing any part of the sanctuary, and could not therefore typify Christ.
g. The confession of all the sins of the children of Israel on the head of the Azazel goat signifies his responsibility for them.
h. The change of garments by the high priest signified the termination of his work on the Day of Atonement.
i. The offering of the two rams for a burnt offering signified the entire consecration of Israel to God.
Notes:

Lesson 20 **The Cleansing of the Sanctuary**
1. The divine program of events.
a. God works to a definite program.
Ecclesiasts 3:1 A time for every purpose.
Galatian 4:4 Christ came to this world according to God's time.
b. God revealed in Bible prophecy the definite time when Christ would enter upon His work in the second apartment of the heavenly sanctuary, which marks the last phase of His work as high priest before He returns to this earth.
Daniel 8:14 "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."
Ezekiel 4:6; Numbers 14:34 Inasmuch as a day in prophecy symbolizes a year, this period is a period of 2300 years.
2. The time period (2300 days) is not explained.
Daniel 8:14-27 Gabriel explains the meaning of the symbols for the ram, goat, four horns, and little persecuting horn, but stops short of explaining the

time period relating to the sanctuary because Daniel becomes sick over the revelation.

3. The dating of the 2300-day/year prophecy.

a. Daniel's prayer

Daniel 9:1-19 A number of years passed, but Daniel received no further word on this prophecy. He naturally feared it implied an extension of the captivity and continued desolation of the sanctuary-temple at Jerusalem. He discovered from Jeremiah's prophecy that the 70 years of captivity were about to end, and he set himself to pray for Israel's forgiveness and return.

b. Return of Gabriel

Daniel 9:20-23 With the touch from Gabriel, Daniel is immediately in vision. He recalls the angel's interpretation in the earlier vision (chapter 8). His attention is immediately directed to the unexplained portion of the vision dealing with the time period.

c. The 70-week period

Daniel 9:24-27 Seventy weeks or 490 days/years (70x7 = 490) are said to be "determined" or "cut off" (root meaning of Hebrew word) for certain things to be accomplished in connection with God's people Israel. The natural sense is that this shorter period was to be "cut off" from the longer 2300-day period as its first part. Thus the beginning of the 490 days/years would also be the beginning of the 2300 days/years.

d. Dating the 70 weeks

Daniel 9:25 There were three decrees which gave permission for the Hebrew exiles to return home. The decree of Cyrus in 537 B.C. had to do with rebuilding the temple, restoration of the sacred vessels and the temple worship. (Ezra 1:1-4) The decree of Darius in 519 B.C. was a renewal of Cyrus' command. Finally, the decree of Artaxerxes in 457 B.C., in addition to promoting the reestablishing of the worship in Jerusalem, made possible the setting up of a Hebrew state and local government. (Ezra 7:11-26)

Neither Cyrus nor Darius made any genuine provision for the restoration of the civil state as a complete unit, though a restoration of both the religious and civil government was promised in the prophecy of Daniel. The decree of the seventh year of Artaxerxes was the first to give the Jewish state full autonomy, subject to the over lordship of the Persian Empire. Therefore we take 457 B.C. as the required date for the commencement of the 70 weeks. The decree of Artaxerxes went forth in the autumn of 457 B.C. (Ezra 7:8, 9) and therefore approximately half of the year had gone, for the Jewish year begins in the spring. We are to reckon the 70 weeks from "the going forth [or publication] of the commandment to restore and to build Jerusalem." (Daniel 9:25)

e. The events of the 70 weeks

1. During the first 7 weeks (49 years), terminating in the autumn of 408 B.C., Jerusalem was to be rebuilt. (Daniel 9:25)

2. The 62 weeks, terminating in A.D. 27 (autumn), reach to the Messiah, (verse 25) The Messiah is Christ, the Anointed One. (John 1:41, margin) Christ was anointed with the Holy Spirit. (Acts 10:38) This anointing took place at His baptism. (Mark 1:10) Christ stated that a time prophecy was fulfilled at the time of His baptism. (Mark 1:15)

3. The remaining week would terminate in A.D. 34 (autumn).
4. In the midst of the week, A.D. 31 (spring), Christ was crucified.
5. The special privileges granted to the Jews ceased in A.D. 34 (verse 24, first part), and from then on the gospel went to the Gentiles.
6. The remaining 1810 years from A.D. 34 (autumn) bring us to the autumn of 1844.
4. Thus it is clear that the cleansing of the sanctuary in heaven commenced in 1844. This means that in that year Christ entered upon the last phase of His mediatorial work for man. To the Adventists of 1844, "the subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844." (GC 423)

Lesson 21 **The Hour of Divine Judgment**

1. A definite time appointed.

Acts 17:31 A definite day has been divinely appointed for the judgment of the world.
Roman 14:10, 12 No one can escape the judgment day. Every person must answer individually before God.
2 Corinthian 5:10 Even the professed followers of God must stand in the judgment.
The subject of the ultimate judgment is described in the Bible in three phases: (1) investigative, (2) review, (3) executive. The investigative phase takes place in heaven before the loyal angels and universe and involves a review of all the professed followers of God recorded in the Book of Life. In a sense this phase of judgment settles the destiny of all humankind because it not only will determine who are the genuine believers in the Book of Life but, when it is concluded, probation will close for all persons. When Jesus returns, He brings his reward with Him. (Revelation 22:12)
The review phase of judgment also takes place in heaven, permitting the redeemed to better understand the issues of the great moral controversy. The executive phase of judgment takes place on the earth at the close of the millennium. At this time the lost will be caused to understand the issues likewise and what they have rejected. At this time the ultimate rewards are given: eternal life in a renovated earth, or eternal death.
Daniel 8:14 The interpretation that the 2300 days terminated on October 22, 1844, led the Adventists to the conclusion that the day of God's final judgment began at that time. At the appearing of Christ the decisions of the judgment will be carried into effect. An appropriate designation for this phase of the judgment would be **executive**. The determination of the sentence of judgment, which precedes the Second Advent, could be spoken of as **investigative**.

2. The three phases of judgment represented in vision.

Daniel7:9, 10, 13, 14 Daniel's vision of a court session in heaven judging the deeds of men. Christ receives His kingdom and His people at its close.
Investigative phase.
Revelation 20:4; Redeemed engaged in the review phase in heaven during their
1 Corinthian 6:2, 3 millennial reign with Christ.
Revelation 20:11-15; Executive phase of judgment on the earth at the close of the
Matthew 25:31-46 millennium.

3. Classes of persons.

The three phases of judgment noted above suggest that there are really three classes of persons who will come into final judgment: (1) the genuine believer in God, (2) the false,

professing believer, (3) the rejecter of God's grace. Just as the ritual of the Day of Atonement in Israel's sanctuary figuratively removed the confessed sins of only the truly penitent, so the first phase of judgment in heaven will remove and blot out the recorded sins of all who are truly in union with Jesus and are clothed in His righteousness. It is an audit therefore of the Book of Life. But not all professors of God are genuine. (Matthew 22:10.) Thus the investigative phase of judgment in heaven will (1) remove false from true. (Matt. 22:11-14; Exodus 32:33) (2) This phase of judgment gives Jesus, our high priest and advocate (1 John 2:1), the opportunity to reaffirm the salvation status of the genuine believer before the angels and loyal universe. (Revelation 3:5) Thus Christ's last priestly ministry is in behalf of His genuine followers, certifying their acceptance as their records give evidence to all of their union with Him.

4. The records of judgment.

a. God is acquainted with those who have responded to Him.

Revelation 20:12 The Book of Life.

Revelation 21:27 Only those whose names are retained in the Book of Life will enter heaven.

"The book of life contains the names of all who have ever entered the service of God." (GC 480)

As indicated in Zechariah 13:6, PK 376, and other places, people can be saved who have no knowledge of Jesus or the written law of God. These people are "honest in heart" and respond to the Holy Spirit.

b. God is not forgetful of the good deeds and purposes of the lives of His followers.

Malachi 3:16 A book of remembrance.

c. God is acquainted with the sins which men commit.

Ecclesiasts 12:14 Every work and every secret thing is known in the judgment.

5. Christ's place in the judgment.

Acts 17:30, 31 God will judge all men by Jesus Christ.

John 5: 22, 27 The Father has given all judgment to Christ.

6. The standard of judgment.

John 3:36 The determining factor which decides the destinies of men will be their personal attitude toward Jesus Christ.

Ecclesiasts 12:13, 14 One's personal attitude toward Christ involves obedience to the commandments of God. (John 14:15, 21; 15:10)

7. The judgment-hour message.

Revelation 14:6, 7 A worldwide, last-day message is to proclaim the time of God's judgment. When, after the Great Disappointment of 1844, the Adventists, on the basis of their interpretation of Dan. 8:14, arrived at the conclusion that the cleansing of the sanctuary pointed to the final work of Christ in heaven they began to proclaim the message: "The hour of his judgment is come."

Notes:

Section 6 Advent

Lesson 22 **The Return of Christ**

1. The promise of the Second Coming.

John 14:1-3 Before leaving this world Christ made a definite promise that He would return.

Acts 1:9-11 The promise was repeated at the time of the ascension.

Revelation 22:20 Christ repeated His promise to the apostle John some 65 years after His ascension—"I come quickly."
The doctrine of the Second Advent occupies a position of primary importance in the Bible, especially in the New Testament, where it is estimated that there are 318 references to it in the 260 chapters. The hope of the advent of Christ in His glory was anticipated also by saints of Old Testament times, centuries before the first advent. It has been the hope of the ages.
2. The manner of Christ's return.
Matthew 24:23-26 Christ stressed the importance of our knowing how He will return. Why?
Matthew 24:27, 30, 31 Christ's coming will be of such a character that it cannot be mistaken or counterfeited.
Acts 1:9-11 He will come personally and visibly in a cloud as He went away.
Revelation 1:7 All who are living on the earth at that time will see Christ return.
Christ "cometh with clouds." "Every eye shall see him."
Those who crucified Christ will be raised just previous to His coming in order to see Him appear as Christ told them at the time they condemned Him to death. (Matthew 26:64; Daniel 12:2) This is called the special resurrection.
Matthew 25:31; 24:31 All the heavenly angels will accompany Christ.
Matthew16:27;
Luke 9:26 The Second Advent will be an event of magnificent glory.
3. Events connected with the Second Advent.
a. The righteous dead will be raised. (1 Thessalonian 4:16; 1 Cor. 15:22, 23)
b. The righteous living will be made immortal, and caught up with those who are resurrected to meet Christ in the air. (1 Thessalonian 4:17; 1 Cor. 15:51-53; Matt. 24:31)
c. Those who reject Him will be destroyed by the brightness of Christ's appearing. (Luke 17:26-30; 2 Thessalonian 1:7-10; Rev. 6:14-17; 2 Thessalonian 2:8)
d. The earth will be devastated by the seven last plagues as well as by the impact of Christ's coming. (Revelation 16; 6:14-17; Isaiah 24:4-6, 9-22.)

4. Warnings and admonitions in view of the Second Advent.
Matthew 24:44 Be ready.
Mark 13:32-37 Watch and Pray.
1 Thessalonian 5:1-6 Let us not sleep in spiritual things.
1 Thessalonian 5:23 Be sanctified, or holy, in life.
Notes:

Lesson 23 **Signs of Christ's Return**
1. The nearness of the Second Advent can be known.
Matthew 24:3 The disciples inquired, "What shall be the sign of thy coming, and of the end of the world?"
Matthew 24 Jesus answered their inquiry by outlining a series of signs leading up to the end.
Matt. 24: 32-35 By observing the signs we are to know when Christ's coming is near.
Matthew 24:36 The day and hour of Christ's appearance have not been revealed.
2. Signs in the national world.

Matthew 24:6, 7 Strife will exist among nations.
3. Signs in the social world.
Matthew 24:12 Iniquity shall abound "because wickedness is multiplied." (R.S.V.)
2 Timothy 3:1-5 Prevailing wickedness will be widespread under a form of godliness.
4. Signs in the religious world.
2 Tim. 3:5 Men will practice the forms of religion but fail to manifest its power in their lives.
Matthew 24:11 Many false prophets shall arise.
Matthew 24: 23, 26 Reports will be made that Christ has appeared.
1 Tim. 4:1 Many will be influenced by evil spirits.
Revelation 13:3, 8 All the world will render homage to the power of papal Rome except those whose names are in the Book of Life.
Matthew 24:9, 10 The righteous will be persecuted.
Matthew 24:14 The message of Christ's kingdom will be sounded in all the world. (Revelation 14:6, 7)
2 Peter 3:3, 4 Men will scoff at the message of Christ's return.
5. Signs in the physical world.
The Scriptures foretell three great events in the history of the physical world that are to act as signposts of the Christian era, by which it may be known where man is living in the course of history.
Matthew 24:21, 22, 29 A period of great tribulation would be followed quickly by signs in the heavens.

Note: "Those days" of tribulation mentioned in verses 22 and 29 are referred to in Revelation 12:6, 13, 14 as a period of 1260 days, or 1260 years, for a day in prophecy is used for a year. (Ezekiel 4:6; Numbers 14:34) This period of persecution has reference to the time of papal supremacy, stretching from the establishment of the papal power in 538 to its overthrow in 1798. Although the "days" do not end until 1798, persecution had generally ceased by the middle of the eighteenth century. For the elect's sake the days were shortened.
Mark 13:24 The darkening of the sun was to occur "in those days, after that tribulation," i.e., between 1750 and 1798.
Revelation 6:12, 13 The Dark Day was to be preceded by a great earthquake and followed by falling stars.
Note: The divine order is as follows: (1) great earthquake, (2) dark day, (3) falling stars. History testifies to the fulfillment of the prophecy.
The Great Earthquake—Lisbon, November 1, 1755.
The Dark Day—May 19, 1780.
The Falling Stars—November 13, 1833.
6. Other signs of the last days.
Luke 21:25 "The sea and the waves roaring"—that is, distressful conditions among the nations.
Matthew 24:7 Famines and pestilences (plagues or rampant, widespread diseases).
7. The need for preparation.
Matthew 24:43 Christ exhorts us to watch and be ready.
Matthew 25:1-13 If we do not watch, we may leave our preparation for Christ's

return until too late.
Notes:

Lesson 24 **The Millennium**
1. Meaning of the word.
The word *millennium* is not used in Scripture. It means simply "1,000 years" (*mille* = a thousand; *annus* = a year), and may therefore be applied to the period of 1,000 years of Revelation 20.
2. The righteous during the millennium.
Rev. 20:4 "Judgment was given unto them… and they lived and reigned with Christ a thousand years."
John 14:1-3 Christ will come the second time so that His people might be with Him.
1 Thessalonian 4:16 When Christ comes again those of His saints who are sleeping in death are resurrected to be with Him.
1 Thessalonian 4:17 At the same time the righteous living are translated and along with the resurrected ones are taken from the earth to be "with the Lord."
It is therefore clear that the righteous are not to be with Christ until His second advent, and therefore the millennium must be a period which follows that event.
Revelation 20:4-6 The righteous will live and reign with Christ for a thousand years. Doubtless the place where they reign with Him is in heaven.
3. The unrighteous during the millennium.
The question now arises as to the unbelievers during the millennium.
Revelation 20:6 The unbelieving dead are not raised when Christ comes, for "the first resurrection" brings life only to the "blessed and holy." "They that are Christ's" are raised at His second advent.
Since the unbelieving dead are not raised at Christ's coming, they remain in their graves together with the wicked who were slain by the glory of the Advent.
Thus the unbelieving dead "[live] not again until the thousand years [are] finished." (Revelation 20:5)
4. Satan during the millennium.
During the millennium Satan is bound in the bottomless pit.
Revelatin20:1-3 Whatever "the bottomless pit" represents, it is clearly the place of Satan's punishment.
Ezekiel 28:17, 18 Satan will be punished on the earth.

Revelation 16:17-21 The seven last plagues will have previously desolated the surface of the earth.
Jer. 4:23-27 "The whole land shall be desolate." This terrible scene of the "Day of the Lord" on Judah reflects by extension an ultimate fulfillment of the final Day of the Lord on an impenitent world.
5. Events at the close of the millennium.
Revelation 20:5 The rest of the dead (i.e., the wicked) are raised at the close of the millennium. This will be the resurrection of damnation. (John 5:28, 29)
Rev. 20:7 Satan is now "loosed" because he can continue his work of

deception. He was "bound" by being unable to act.
Revelation 20:3 Satan's liberty after the millennium will be short-lived.
Revelation 20:8 Satan works among the nations to urge them to battle. He deceives them with the belief that they can conquer the saints.
Revelation 20:9 He incites them to attack the New Jerusalem.
Note: Since at the close of the millennium the saints are in the New Jerusalem and it is on earth, it must have descended with the saints at the close of the 1,000 years. (Rev. 21:2)
Revelation 20:11-15 The executive judgment takes place, bringing an end of sin, sinners, and the effect of sin.
Revelation 21:1 A new heaven and a new earth.
Notes:

Lesson 25 **The Home of the Saved**
1. The promise of a future home.
2 Peter 3:13 There will be a new earth inhabited by a righteous people.
2. The new earth has been the hope of the saints.
1 Peter 1:3-5 The living hope of the Christian is fastened upon an inheritance that is incorruptible, undefiled, and eternal. It centers in heaven because God is its creator, but the abode of the redeemed is ultimately in a renewed earth.
3. The reality of the future life.
Isaiah 65:21-25 Isaiah spoke of man's future home as a place of reality where there will be projects, home life, and development.
Revelation 21:1-5 Sin and its effects will not exist in the new earth.
Revelation 21:9-27 A description of the New Jerusalem. Take note of modern translations that provide modern interpretations of measurements.
Revelation 22:1, 2 The redeemed will have eternal life. Apparently the tree of life is used to maintain that life and to restore the race to God's original design.
Isaiah 35 A picture of the better land.
4. Christ the king of the new earth.
Daniel 2:44 All earthly kingdoms will pass away.
Revelation 22:4 The redeemed are given the blessed assurance of seeing Christ.
Revelation 21:1 New heaven and new earth.
Notes:

Section 7 Prophecy

Lesson 26 **The Setting up of Christ's Kingdom**
1. A prophetic declaration.
a. God revealed future events to King Nebuchadnezzar. (Daniel 2:1-45.)
b. The king was shown events of the last days. (Daniel 2:28, 45 last part.)
"In one night God revealed the history of over 2,500 years, and what the human historian requires volumes to explain is given in fifteen verses." *The Story of Daniel the Prophet*, S. N. Haskell.
c. God helped Daniel reveal the dream and give the interpretation. (Daniel 2:14-30.)
d. Note the description of the image of the dream. (Daniel 2:31-35.)

e. Each part of the image represented a kingdom. (Daniel 2:36-43.)
(1) Babylon 605-538 B.C. Head of Gold
(2) Medo-Persia 538-331 B.C. Arms and breast of silver
(3) Grecia 331-168 B.C. Thighs and belly of brass
(4) Rome 168 B.C. - A.D. 476 Legs of iron
(5) Kingdoms of Europe Feet of iron and clay
(6) Great stone Christ's kingdom
2. Explanation and dates of the periods of the great image.
a. **Babylon**: Head of gold. 605-538 B.C. (Daniel 2:36-38)
"It was the golden kingdom of a golden age. Babylon, its metropolis, towered to a height never reached by any of its successors…In their feeling of security lay the source of their danger.
"The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the vestibule of the palace of the king. Belshazzar soon became aware of the cause of the disturbance, and died fighting for his life." *Daniel and Revelation*, Uriah Smith, pp. 42, 45, 48, 1944 ed., hardcover.
b. **Medo-Persia**: Breast and arms of silver. 538-331 B.C. (Daniel 2:39)
c. **Grecia**: Belly and thighs of brass. 331-168 B.C. (Daniel 2:39)
"When Darius died [the last king of the Medo-Persians] Alexander [the Great of Greece] saw the field cleared of his last formidable foe… He encouraged such excessive drinking among his followers that on one occasion twenty of them died as the result of their carousal. At length, having sat through one long drinking spree, he was immediately invited to another… He was seized with a violent fever, of which he died eleven days later, June 13, 323 B.C., while yet he stood only at the threshold of mature life, in the thirty-second year of his age." Ibid., 53.
d. **Rome**: Legs of iron. 168 B.C. - A.D. 476 (Daniel 2:40)
Describing the Roman conquests, Gibbon uses the very imagery employed in the vision of Daniel 2: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, silver or brass that might serve to represent the nations and their kings were successively broken by the iron monarchy of Rome."-- *A History of* 49
the Decline and Fall of the Roman Empire, Edward Gibbon, Chapter 38, paragraph 1 under "General Observations," at the close of the chapter.
e. **Ten Kingdoms of Europe**: Toes mixed with iron and clay. (Daniel 2:41-43)
As iron and clay do not mix, so the territory of the former Roman empire has not been successfully reunited since that time. Even the efforts of recent years through the European Union show how accurate God's predictions are. "These ten kingdoms came into existence in the territory of the Roman Empire between A.D. 351 and 476. They were the result of the barbarian invasions of those times. The kingdoms were as follows: The Alemanni (Germany), the Franks (France), the Burgundians (Switzerland), the Suevi (Portugal), the Saxons (England), the Ostrogoths (part of Italy), the Heruli (part of Italy), the Visigoths (Spain), and the Lombards (Italy)." Our Lord's Return, C. B. Haynes, p. 22.
Iron is not mixed with clay. (Daniel 2:43):
(1) Attempts were made to unite the nations of Europe by marriage.
(2) Attempts have been made in the past to unite the nations of Europe by conquest.

(3) Most recent unification efforts have involved market, currency and politicallybased European Union.
f. **The Stone**: Setting up of God's kingdom—eternity. (Daniel 2:44, 45)
3. The fulfillment.
a. What is the answer of history to this prophetic declaration?
b. When will God set up His kingdom? (Daniel 2:44, 45)
c. In view of the coming kingdom, what should we do? (2 Peter 3:13, 14)
Notes:

Lesson 27 **Empires of Prophecy**
1. Prophecy and history.
a. Note the description of the vision of Daniel recorded in chapter 7, verses 1-7.
b. In prophecy God sometimes uses symbols:
(1) Winds: strife Jer. 25:31; 49:36, 37
(2) Waters: peoples and multitudes Rev. 17: 15
(3) Beasts: kings and kingdoms Dan. 7:17, 23
c. The animals of Daniel 7 represent kingdoms.
(1) **The lion** (first kingdom). (Daniel 7:4) "The lion with eagle's wings represented Babylon, corresponding to the head of gold in Daniel 2… So Babylon was the glory of the kingdom. However, the wings were to be plucked, and it was to stand on its feet as a man and be given a man's heart… Babylon went down on a night of women and wine, feasting and reveling." (Daniel 5) *God Speaks to Modern Man*, Arthur E. Lickey.
(2) **The bear** (second kingdom). (Daniel 7:5) "The bear symbolized Medo-Persia. It raised itself on one side. It was a dual monarchy of Medes and Persians. One power was stronger than the other. (see Daniel 8:3, 20) It was a cruel and bloodthirsty power. The three ribs well represent the triple alliance of Babylon, Libya, and Egypt, against which the bear fought. This is the silver of Daniel 2." Ibid., 312.
(3) **The leopard** (third kingdom). (Daniel 7:6) "The leopard with four heads and four wings is Grecia. The extra wings indicated the rapidity of Alexander's conquests. He conquered Medo-Persia in five years, and in eight years marched his soldiers over 5,100 miles (8,200 km.)… The four heads stand for the four divisions of the empire made after Alexander's death, which followed a drunken debauch. His empire was soon divided among his four leading generals:
Cassander Macedonia and Greece in the west
Lysimachus Thrace and Asia in the north
Ptolemy Egypt, Lydia, Arabia, Palestine south
Seleucus Syria, Bactria and all the east
(4) **The fourth beast** (the fourth kingdom). (Daniel 7:7, 23) "The dreadful beast represents Rome. The iron kingdom of Daniel 2 is here a beast with great iron teeth." Ibid., 313.
(5) **The ten horns** represent the kingdoms of Europe and match with the ten toes of the image in Daniel 2. The ten horns represent ten kings or kingdoms (Daniel 7:17, 23) "So ten main kingdoms were to arise out of Rome's empire. The main modern nations of Europe are the outgrowth of these divisions. They can never be permanently united by men." Ibid., 313.
2. The fourth beast and the little horn.
a. Note the character of the fourth kingdom. (Daniel 7:7, 19, 23)

b. The horns of the fourth beast were peculiar, and a change takes place among them. (Dan. 7:7, 8, 24)
(1) A small horn came up after the ten horns. (Daniel 7:24)
"The little horn was to come up after the ten horns were in evidence. So it did. The roots of the papacy were there, but it rose to power and prominence after Rome's division." Ibid., 314.
(2) It came up among the ten horns. (Daniel. 7:8)
"This power must come up among the ten horns, that is, in the European region. The papacy rose with its seat at Rome itself." Ibid., 314.
(3) This horn has power to exercise against the saints. (Daniel 7:21, 25) "The little horn represents papal Rome, or the papacy. All students of history know that Rome had two phases: pagan (heathen) and papal Rome. When pagan Rome fell under the invasion of the barbarian tribes the Bishop of Rome picked up the scepter. Christianity was nominally accepted by the barbarians in general, and the pope became the chief power in Europe… All historians, both Catholic and Protestant, know that, following the breakup of pagan Rome, the papacy, or papal Rome, became the outstanding force among the kingdoms of Europe. There is simply no other power which answers to the ten points set forth by Daniel." Ibid., 314.
3. The eternal kingdom.
All power and dominion will at last be given to Christ. (Daniel 7:13, 14, 26, 27.)
"All who keep the commandments of God will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday." (Early Writings 51)
Notes:

Section 8 Obedience

Lesson 28 **The Law of God**

Introduction: The Bible notes that there are two basic kinds of law: physical law and moral law. All nature operates under physical laws. Plants yield seed and fruit in harmony with fixed laws. (Gene 1:11) Sun, moon, and stars move in precise orbits according to the arrangement and design of the divine will. (Genesis 1:14-18) Landing men on the moon would not have been possible without a knowledge of and cooperation with the physical laws God designed to govern the universe. There would be immediate chaos if physical law were violated. God has placed all intelligent beings He has created not only under physical law but also under moral law. Moral law expresses the will of the Creator for these intelligent beings because He has given to each the ability to make moral choices between right and wrong. Violation of moral law brings moral chaos such as occurred in the time before the Flood and in the great sin and degradation of end-time humanity.

1. The Ten Commandments

Exodus 20:1-17 God has expressed moral law to humankind in the form of the Ten Commandments.
Romans 7:12 God's law is just and good; it is not burdensome to man. It shows
1 John 5:2, 3 us the happiest way to live.
Ecclesiasts 12:13 The Ten Commandments express "the whole duty of man." The first table (precepts 1-4) defines his duty to God; the second table (precepts 5-10) defines his duty to his fellow beings.

2. The Nature of the Ten Commandments

Psalm 119:96 Although the law of God is brief, it is comprehensive, covering in principle all aspects of human living.

3. God and the Commandments

1 Peter 1:16; The Ten Commandments are a reflection of God's
Roman 7:12; character. Thus the principles upon which they rest are
Rev. 15:3; Ps. 25:8 unchangeable.

Rom. 7:14 The law of God is spiritual; that is, it tests and weighs the
Matthew 5:21, 22, thoughts and motives of the mind where sin originates (Mark 7:21
& 27, 28 23) as well as our outward acts.

1 John 4:8 God's character is one of love. Thus the precepts of His law
Matthew 22: 36-40 rest on the principle of love: supreme love to God and unselfish
love to one's fellowman.

This means that each precept of the Ten Commandments has a positive side as well as a negative one. For example, "Thou shalt not kill" means not only that the Christian will not murder another human being, but also that he will seek in every way possible to promote the life and well-being of his fellowman.

a. First table:

Genesis 35:1-4; 2:1-3 Since God is eternal (Psalm 90:2), it is clear that the principles
of supreme love to the Creator and unselfish love to fellow
beings always existed and always will exist. Those principles are
expressed in the Ten Commandments.

b. Second table:

Genesis 18:19; 4:8-11 The evidence from Genesis shows that the precepts of this law
were
Genesis 39:7-9; 19:1-10 known orally from the very beginning of human existence. Many
Genesis 44:8; 12:11-13 centuries would pass before it would be necessary to speak them
again and write them on tables of stone.

4. The function of the Ten Commandments

1 John 3:4; Romans 7:7 The Holy Spirit uses the law to convict us of sin and our lost
condition. This convicting function of the law helps us to sense
our need of Christ, who alone can save us from our sins.

Roman 2:17, 18; The law also functions to continually teach us our Father's will.
Psalm 40:8 Thus it serves as a guide to Christian living, a compass of
absolutes by which we check our course through life.

5. The Inward Law

Heb. 8:8-10; God desires not only to forgive our sins but also to write His law in
Isa. 51:7 our hearts. That is, He desires to make the Ten Commandments
our inward law—to train the conscience to be sensitive to His
authority in all things.

Roman 13:8-10; God makes the moral law of the Ten Commandments our inward
Galatian 5:14, 22 law by implanting love in our hearts for Him and our fellow
beings. He who loves God supremely will naturally desire to obey
the first four precepts. And if he loves others as himself, he will
obey the last six and their comprehensive applications.

James 2:8-12 The judgment will determine whether God's law and its principle
Matthew 25:31-46 of love have become a living reality in the lives of human beings
who are subjects of the Sovereign of earth and universe.

John 15:1-8 The inward law becomes a reality to those who are in union with Jesus Christ.

Lesson 29 **The Sabbath in the Old Testament**

1. The origin of the Sabbath.

Mark 2:27 The Sabbath was made for man, that is, mankind. It is not a national institution.

Gen. 2:1-3 It was made at the close of the creation week by three distinct acts of God—resting, blessing, and sanctifying.

2. The Sabbath from creation to Sinai.

Ex. 16:22-26 The Israelites were observers of the Sabbath before the Ten Commandments were proclaimed from Sinai. (The story of the manna.)

Ex. 20:8-11 A commandment to reverence the Sabbath was placed in the heart of the Decalogue when Israel was established as God's nation.

Notice that the Sabbath is not introduced as something new at Sinai, but men are called upon to "remember" it as an institution with which they are already acquainted. The reason given for Sabbath observance goes back to creation. It was a memorial of the creation of the world.

3. The Sabbath and the nation of Israel.

Ezekiel 20:13 The breaking of the Sabbath in the wilderness journeys of Israel brought God's displeasure.

Isaiah 58:13, 14 The Sabbath was God's holy day and was not to be used for selfish purposes.

4. Important truths taught by the Sabbath.

Exodus 20:8-11 The Sabbath is a reminder of God's creation of the world and thus is the foundation of true worship. We worship and obey our Creator.

Exodus31:13 It served as a constant sign of the sanctifying power of God. It reminded Israel that they were to be a holy people. The God who created man is able to re-create him, thus sanctifying or separating him from rebellion.

Exodus 20:2 The Sabbath was the sign to Israel that Jehovah was God.

Notes:

Lesson 30 **The Sabbath in the New Testament**

1. Christ and the Sabbath.

Luke 4:16 It was Christ's custom to observe the Sabbath.

Mark 2:28 He called Himself the Lord of the Sabbath.

Matthew 12:9-14 He healed the man with the withered hand. "Lawful to do well."

Matthew 24:20 Christ taught His followers to keep the Sabbath in mind after His death.

Luke 23:50-56 In harmony with the nature of the Sabbath as a day of rest, Christ rested in the tomb on the Sabbath day. He rested from His completed work for man's redemption as He had from His completed work at creation.

2. The disciples and the Sabbath.

Matthew 28:1 "Now after the Sabbath, toward the dawn of the first day of the week." (R.S.V.) (See also Mark 16:1) The resurrection occurred

after the Sabbath ended.
Luke 23:50-56 The followers of Jesus observed the Sabbath "according to the commandment" while Christ was in the tomb.
Luke 24:1 They regarded the first day of the week as an ordinary day. It is clear that Jesus had given them no instruction about a change from the Sabbath to the first day of the week.
Paul made no mention of any change in regard to the Sabbath in his frequent contact with the Jews and Gentiles. (Acts 13:14, 42-44; 16:13; 17:1, 2; 18:1-4, 11)
Revelation 1:10 John, about A.D. 95, shows that Christians looked upon a certain day as "the Lord's day." Note: Scripture warrants us in applying the title "Lord's Day" only to the seventh day of the week. (Mark 2:28; Isaiah 58:13; Ex. 20:11)
Notes:
Lesson 31 **Sunday in the Scriptures**
1. The first day of the week in the Old Testament.
No particular importance is attached to the first day of the week in the Old Testament. In the creation week there is nothing to distinguish it above the other days of the week. (Genesis 1:3-5) It
was viewed as one of the "six working days." (Ezekiel 46:1)
2. The first day of the week in the New Testament.
Many people are of the opinion that Christ and His disciples changed the Sabbath from the seventh to the first day of the week. Others believe that the Sabbath was dropped as a day of worship after Christ's death and that the first-century Christians began the observance of Sunday in its place. In this lesson we shall examine all the references to the first day of the week in the New Testament to see if there is any indication of a religious regard for that day in New Testament times.
The word **Sunday** is not found in the Bible. The Jews had a name for only one day of the week—Sabbath, all other were simply numbered. Some languages today, such as Portuguese, continue that tradition with a name for Sabbath (Sabado) and Sunday (Domingo). Monday is called "Second Market-day" (Segunda Feira), etc., with Sunday having been once considered "First Market-day."
Matt. 28:1 The expression "In the end of the Sabbath" (K.J.V.) is rendered "After the Sabbath" in the Revised Standard Version. (See how other languages translate this phrase in various versions.) The text shows that the first day of the week follows the Sabbath and was not regarded as a rest day or day of worship by the women who believed in Jesus.
Mark 16:1, 2 Similar to Matthew 28:1.
Mark 16:9 States that Christ rose in the early morning of the first day of the week.
Luke 24:1 Luke's account of the visit to the tomb of Jesus on the early morning of the first day.
John 20:1 John's account. John's Gospel was the last to be written; it was composed in the nineties of the first century.
John 20:19 John uses no religious title for the first day of the week. The gathering of the disciples mentioned in this verse was not for

worship. John is doubtless using Roman time here.
Acts 20:7 This is the only place in the New Testament which mentions a religious meeting on the first day of the week. As the meeting was held on the dark part of the first day of the week, it would be held on what we now call Saturday night. Paul was traveling to Jerusalem and continued his journey next morning. It is evident from the record that this upper-room session was not a regular meeting reflecting apostolic custom, inasmuch as it extended through the night (verses
57
7-11). The meeting was a farewell meeting.
1 Corinthian 16:2 See other translations of this verse. Note that the setting aside money for donations was a private occasion.
Notes:

Lesson 32 **The Change of the Sabbath**
1. A change of the Sabbath indicated in prophecy.
Daniel 7:25 The prophet Daniel spoke of a power that would presume to be able to change "the times and the law." (R.S.V.)
Exodus 20:3-17 The only part of the Decalogue that deals with time is the Sabbath commandment.
2. The little-horn symbol identified.
The power that would attempt to change the times and the law of God is symbolized in Daniel's prophecy by a "little horn." This little-horn power can be clearly identified as the papacy. (See Lesson 26)
2 Thessalonian 2:3, 4 Prophecy foretold an apostasy of the church resulting in the development of a "man of sin" (doubtless the little horn of Dan.
7:8 with eyes of a man and a mouth that spoke great things.)
3. The claims of the papacy.
a. The papacy claims the right to change or abrogate divine requirements. The following extract gives a clear statement of papal claims.
"The pope is, as it were, God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by Almighty God direction not only of the earthly but also of the heavenly kingdom.
"The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.
"The pope can modify divine law, since his power is not of man but of God, and he acts as a vicegerent of God upon earth, with most ample power of binding and loosing his sheep." *Ecclesiastical Dictionary*, Ferrarias. article "Papa," Rome, 1890.
b. The papacy claims that by virtue of this right she has changed the Sabbath.
"It was The Holy Seed Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church." *Plain Truth About the Protestantism of Today*, Mgr. Segur, 213, Boston: Thomas B. Noonan & Co., 1868.
Imprimatur, Joannes Josephus.
"Ques. Which is the Sabbath day?
"Ans. Saturday is the Sabbath day.

"Ques. Why do we observe Sunday instead of Saturday?
"Ans. We observe Sunday instead of Saturday because the Catholic Church in Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday."
The Convert's Catechism of Catholic Doctrine, Rev. Peter Geierman, C. SS. R., 50, 2nd edition, 1910.

"Ques. Have you any other way of proving that the church has power to institute festivals or precepts?
"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."
A Doctinal Catechism, Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D.D., Archbishop of New York, page 174. New York: Edward Dunigan & Brother, 1851.
c. A study of Roman Catholic catechisms reveals the fact that the Roman Catholic Church has made three drastic changes in the Ten Commandments:
(1) The second commandment has been entirely omitted or viewed as part of the first.
(2) The tenth commandment has been divided into two in order to make the full number of ten.
(3) The fourth commandment, called the third, is so changed in its reading that it no longer defines which day is the Sabbath, and is then applied to Sunday.
Notes:

Lesson 33 **Seal of God - Mark of the Beast**
1. The sealing of God's servants.
Revelation 7:1-3 Before the final judgments of God fall upon the earth, the servants of God are to be sealed with "the seal of the living God."
2. The seal of the living God.
Clearly the seal of God in the vision of Revelation 7 is a symbol of ownership. Those who are sealed are God's special people. The placing of God's seal upon the forehead signifies God's recognition of those sealed as His own possession.
Revelation 7:4 The company of the sealed of the last days are called the 144,000.
Revelation 14:1 The seal of God in the forehead is equivalent to the name of God in the forehead. As God's name signifies His character, it is obvious that only those are sealed who manifest the character of God in their lives.
Exodus 31:13 An outward sign of a sanctified person is the keeping of the Sabbath, the seal in God's law. (Ezekiel 20:12) A person who is truly sanctified in his life will "remember the Sabbath day to keep it holy," when he understands that the Sabbath is God's holy day.
Revelation14:6, 7 God's final message to the world calls attention to God as the creator. Since the Sabbath is the memorial of creation, this final message doubtless calls men to the observance of the true Sabbath.

Revelation 14:12 Christians of the last days keep the commandments of God.
3. The mark of the beast.
Revelation 14:9-11 At the same time that the faithful are receiving the seal of God another group are receiving the "mark of the beast."
Revelation 16:1, 2 Those who receive the mark of the beast will suffer the seven last plagues.
Revelation 13:11-17 The mark of the beast is enforced by another beast power, likened to a lamb with a dragon's voice.
In order to determine what is meant by "the mark of the beast," it is necessary to identify the power referred to as "the beast."
Revelation 13:1 The beast has ten horns.
This identifies him with the fourth beast of Daniel 7, which is declared to be "the fourth kingdom upon the earth" from Babylon's day. (Daniel 7:23) This beast (Revelation 13:1) has the same characteristics as the little horn of Daniel 7. (Read Revelation 13:1-7)
The beast-power must, therefore, refer to Rome, and as its work reaches to the last days of earth's history, it is evident that it must symbolize Rome in its papal form; i.e., the papacy.
Revelation 13:6, 7 The character specifications of the beast are met in the papacy.
Revelation 13:5 The special period of papal supremacy was to last for 42 months, or 1260 days (years).
From the expulsion of the Ostrogoth's from Rome in A.D. 538, leaving the pope free under the Emperor Justinian to act as head of all the churches, to 1798, when the pope was dethroned and the papacy controlled by the French, is a period of 1260 years.
Revelation 13:3 The papacy received a deadly wound in 1798 when Napoleon Bonaparte ordered its abolition.
But the deadly wound was to be healed and all the world come again under papal influence. Despite Napoleon's orders a new pope was elected in 1800 and the papacy was revived. In the twentieth century it has renewed power and influence which are felt throughout the whole world.
Revelation 13:11, 12 Through the influence of another power the earth is to "worship the first beast."
It is not within the purpose of this lesson to enter into a detailed study of the prophetic symbols. From early in their history Seventh-day Adventists have interpreted the two-horned beast of Revelation 13:11-17 as apostate Protestantism, particularly as it appears in the United States of America. The reasons for this may be found in such books as *The Great Controversy*, *Daniel and the Revelation*, and *Bible Readings for the Home*.
Revelation 13:14, 15 The two-horned beast makes an image to the first beast.
An image of the beast would be a system similar to the papacy.
Such a system would doubtless be a church-state organization or a religion-political power that would seek to coerce men in respect to their manner of worship.
Revelation 13:16, 17 This church-state system, the image of the beast, uses a certain

mark or sign of allegiance to show its authority, and persecutes all who refuse to receive this sign.
Since the sign of obedience to a dictatorial state system is called "the mark of the beast," and since the beast is the papacy, the mark must be something which constitutes a special recognition of papal religion.
4. The people of God victorious.
Revelation 14:9-11 The message of the third angel warns us against receiving the mark of the beast.
Revelation 13:8 Some refuse to worship the beast.
Revelation 15:2-4 Glorious victory will come to those who refuse to worship the beast or receive his mark.
Revelation 16:2 The plagues will fall on those who receive the mark of the beast.

Two groups are contrasted in the third angel's message (Revelation 14:9-14): (1) The worshipers of the beast and its image (verse 9) and (2) the saints, the true worshipers of God. (verse 12). Both are professed worshipers of God. The saints are identified as "they that keep the commandments of God." But the other group—as professed Christians—would make a similar claim. Therefore, the basic distinction between the two lies in the attitude each shows towards the fourth commandment. The saints observe the Sabbath, the seal of God's law, thus recognizing God's authority as the Creator. The worshipers of the beast observe a substitute day, thus acknowledging the authority of the papacy to alter divine laws and to command the conscience.

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." (GC 605)
Notes:

Section 9 Church

Lesson 34 **The Church of Christ**

1. A divine plan.
a. Jesus said He would build His church on the great Truth of Peter's confession. (Matthew 16:18)
b. The church founded on Christ. (Ephesian 2:18-22)
"Human power and human might did not establish the church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, 'and the gates of hell shall not prevail against it.'" (PK 595, 596)
c. Jesus showed that He recognized the authority of the church. (Matthew 18:17)
d. The Lord leads us to become members of the church. (Acts 2:47)

2. Instruction and discipline.
a. God has placed gifts of leadership in the church. (Ephesian 4:11)
b. The leaders of the church are admonished to care for the flock. (Acts 20:28)
c. Members of the church should submit to the chosen leaders. (Hebrew 13:17.)
d. God has given gifts to help the church—apostles, prophets, teachers, miracles. (1 Corinthian 12:28)
e. God is the author of order. (1 Corinthian 14:33, 40)
f. The church sometimes has to take extreme measures of discipline. (1 Corinthian5:13; Matthew 18:5-17)
"No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God." (7T 262, 263)
g. The church members have special blessings if persecuted. (Matthew 5:11, 12)
3. Proclaiming the gospel.
a. What work has been committed to the church? (Mark 16:15, 16; Matthew 10:1, 7)
b. What special message will the remnant church bear? (Revelation 14:6-12)
"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world….The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to the 'principalities and powers in heavenly places,' the final and full display of the love of God." (AA 9)
Notes:

Lesson 35 **Baptism**
1. Baptism a Christian ordinance.
Baptism is the sacred ordinance at the entrance to the church of God.
Matt. 28:19, 20 Baptism is inseparably connected with the gospel commission.
Mark 16:15, 16 Baptism is a positive requirement of the gospel.
Matt. 3:13-17 Jesus was baptized, not as a confession of sins, but for an example to His followers.
2. The manner of baptism.
The only method of baptism revealed in the Bible is baptism by immersion.
Matthew 3:5, 6, 13, 16 John the Baptist is the first Bible character known to baptize.
John 3:23 It requires much water to baptize.
Note: The New Testament writers always used the word baptize when referring to baptism, and this word means "to plunge," "to dip," "to immerse." Two entirely different words are used for sprinkling and pouring: rantizo ("to sprinkle") and ekcheo ("to pour").
Acts 8:29-39 Philip baptized by immersion.
Ephesians 4:5 There is only one baptism in the Christian faith.
3. What baptism signifies.
Baptism signifies a complete change of character, a death to the old nature, and the acceptance of a new life.
Roman 6:3, 4 Baptism signifies the death and burial of the past life of sin and a resurrection to newness of life in Christ.
Roman 6:6 The old nature must die.

Roman 6:8-11 In baptism the believer signifies that through union with Christ he dies to sin to live a new life.
4. The prerequisites for baptism.
Acts 16:30, 31, 33 Faith in Christ as a personal Saviour.
Acts 2:38 Repentance is obtained from Christ.
Matthew 3:7, 8 Obedience to God's requirements.
Acts 16:31; 8:35-37;
Matthew 28:20 Definite instruction concerning the Christian life should precede baptism.
5. The gift of the Spirit.
The gift of the Holy Spirit is promised to those who enter into the full significance of this 65
sacred rite.
Acts 2:38 The promise to those who are baptized.
Mark 1:9-11 Christ received a special baptism of the Spirit at His baptism in the Jordan River.
Mark 1:8 John baptized only with water; Christ is to baptize with the Spirit.
Acts 10:44-48 Although the Spirit is given before baptism, baptism should not be omitted.
Acts 19:1-5 An example of rebaptism by immersion into further light.
Through the gift of the Spirit the believer is enabled to live the Christian life.
Ephesian3:16, 17 The Spirit strengthens us.
Galatian 3:27 The believer has "put on" Christ.
Roman 8:14-16 As the children of God, believers are led by God's Spirit.
Colosian3:1-3 The baptized Christian lives for heavenly things.
Notes:

Lesson 36 **Commemorative Ordinances**
Two important ordinances within the church are the ordinance of humility and the Lord's Supper.
1. The ordinance of humility.
John 13:1-5 Christ's example of humility and service.
This ordinance commemorates His incarnation. Compare the symbolism of His acts in instituting the ordinance (consciousness of His true identity; removal of His outer robe; girding Himself as a servant and serving) with the actual incarnation (in form of God and equal; empties Himself—"makes of no reputation;" takes the form of a servant; dies to provide moral cleansing of sin). John 13; Philippian 2:5-8)
John 13:6-11 Peter's objection. Note the importance which Jesus attached to the washing (verse 8). He used the service of washing Peter's feet to emphasize the washing from sin, which is essential for fellowship with Himself and with one another.
Titus 3:5; John 15:3 The washing of feet was a symbol of a higher cleansing.
John 13:12-17 The Savior's example of humility and service to His followers should be emulated in their attitude toward one another.
"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood.

Therefore it was that Jesus appointed the memorial of His humiliation to be first observed." (DA 650.)
2. The Lord's Supper.
1 Corinthian 15:2-4 Importance of a knowledge of two fundamental historic facts concerning Christ.
1 Corinthian 5:7 In the old dispensation the feast of the Passover kept Christ's death in mind.
1 Corinthian 11:23, 24 The Lord's Supper is to remind us of Christ's death.
1 Corinthian 11:25 The wine is a symbol of the blood of Christ which ratified the new covenant. The blood represents a life sacrificed for us.
1 Corinthian 11:26 Both the bread and the wine commemorate Christ's death.
1 Corinthian 11:27, 29 It is a solemn thing to participate in the ordinances.
1 Corinthian 11:28 There is need for self-examination.
1 Corinthian 10:16 The partaking of the Lord's Supper signifies entering into the experience of the gospel.
1 Corinthian 11:26 The ordinances instituted by Christ are to continue in the church until the second advent.
Matthew 26:26-29 We may regard the Lord's Supper as a reminder of the great supper to come in God's kingdom.
Notes:

Lesson 37 **Tithes and Offerings**
1. God is the rightful owner of this world and of everything in it.
Psalm 24:1 God owns the earth and all its possessions.
Psalm 50:10-12 Every living thing is the Lord's.
Haggai 2:8 The wealth of the world is God's.
2. Seeing that man really owns nothing, but is entrusted with God's goods, his is a position of stewardship.
1 Timothy 6:7 All that we have has been entrusted to us from God.
Matthew 25:14 God has delivered to us His goods.
Deut. 8:18 God gives man power to get wealth.
3. God has given us clear instructions as to how we may discharge our responsibility as stewards faithfully.
Ephesian 5:5 The covetous person has no inheritance.
Luke 12:15 Beware of covetousness.
Deuteronomy 14:22 Israel was to tithe "increase of [their] seed."
Proverbs 3:9 We are to honor God with our substance.
4. God claimed a tithe of all the income of the children of Israel for the support of His work.
Leviticus 27:30-33 All the tithe "is the Lord's."
Matt. 23:23 Christ, in speaking to the Jews, commended the tithing principle as a divine obligation.
5. The tithing principle existed before the establishment of the nation of Israel and is therefore not simply a Jewish institution.
Genesis 14:17-24; Abraham paid tithes to Melchizedek.
Hebrew7:1, 2
Genesis 28:20-22 Jacob promised to be faithful in tithing. "I will give a tenth."
1 Corintian 9:11-14 The gospel ministry of the church calls for our financial support

just as the Leviticus priesthood called for the tithe for its support.
Num. 18:20, 21, Israel's tithe was used to support the priests and Levites as they
26-28 gave full time to the sanctuary service.
Tithing is God's plan for the systematic support of the work of the gospel.
6. God also expects freewill offerings.
Psalm 96:8 Offerings are a part of acceptable worship.
2 Corinthian 9:7 The true spirit of giving is the thing that counts with God.
Deuteronomy 16:16, 17 How to measure our gifts.
Acts 20:35 The blessedness of giving.
7. Rich blessings are promised to the faithful stewards of God's goods, but God cannot so bless the unfaithful.
Malachi 3:8-10 When God's professed people withheld what was due to Him in
material things; they were robbing God and came under His
displeasure.
Matthew 6:19-21 Investment in the bank of heaven is a secure investment.
Notes:

Lesson 38 **The Prophetic Gift**
1. God communicated His message to the people in Old Testament times by means of the gift of prophecy.
Hosea 12:10; God spoke to men by the prophets in ancient times.
Hebrew 1:1
Amos 3:7 God promises to reveal His secrets by the prophets.
2 Peter 1:21 The prophets were moved by the Holy Spirit.
2 Chronicle 20:20 The prosperity of Israel was dependent upon the attitude of the
people to God's prophets.
Note: Though it is true that all we have in the Bible came through the ministry of the prophets, it is also true that there were many prominent prophets who made no additions to the Bible. Elijah, Elisha, and others have left us no books. Also, some of the prophets wrote books, but the books they wrote do not form a part of the Scriptures.
2 Chron. 36:14-21 Israel was sent into captivity for refusing to heed the prophets.
2. God did not dispense with the gift of prophecy in New Testament times. After Christ returned to heaven He still used the prophets as His medium of communication.
Luke 2:25, 26, 36; Christ was announced by three prophets at His advent.
Matthew 11:9
Acts. 11:27, 28; There were prophets in the church after Christ's ascension to
21:8-11; 13:1 heaven.
Revelation1:1 The last book of the New Testament (along with other books of the
New Testament) was written by a prophet.
3. After the close of the apostolic era, the gift of prophecy practically disappeared from the professed church of Christ, for the same reason, doubtless, that it was removed from Israel in earlier times.
Ezekiel 7:26 God removed the gift of prophecy when the people departed from
His law.
Provebs 29:18 Obedience to the law and clearness of vision go together ("no
vision, the people perish").
Daniel 7:25 After the apostles' day an apostate power (the papacy) led the

people away from God's law.
4. The Bible reveals that the church of the last days will be a commandment-keeping church, and will also possess the gift of prophecy.
Revelation 12:17 Two outstanding characteristics of the remnant church—the commandments of God and the testimony of Jesus.
Revelation 19:10 "The testimony of Jesus is the spirit of prophecy."
Joel 2:28-32 Joel's prophecy of the gift of prophecy in the last days.
Notes:

Lesson 39 **Tests of a True Prophet**
There is need to test the claims of one professing to exercise the gift of prophecy, because Satan counterfeits the work of God.
1. False methods of communication.
a. Deuteronomy 18:9-12 The occult (fortune-telling, spiritualism, etc.)
Leviticus 20:6, 27
Isaiah 47:12-14
b. 1 John 4:1 False prophets. We are to try the spirits. Why?
Matt. 24:24 False prophets will appear, especially in the last days.
2. Challenge to distinguish the true from the false. (1 Thessalonians 5:19-21)
3. Primary Bible tests of a prophet.
a. Isaiah 8:19, 20;
Matthew4:4 Harmony with the revealed will of God (Scripture).
b. Matt. 7:15-20 Fruits (results) of the personal life and teachings. (What are the effects on the cause of God and the lives of those who accept?)
c. 1 John 4:1-3 Loyal to all aspects of the Bible's teaching about Christ.
d. Deuteronomy18:21, 22;
Jer. 28:9 Fulfilled predictions.
Note: This test is not conclusive for the following reasons: (1) Satan, through a false prophet or a medium, may predict something that will happen. (Deuteronomy 13:1-3; 1 Samuel 28:7, 19) (2) There may be conditional aspects to a prediction made by a true prophet which may cancel its fulfillment. (Jonah 3:4, 10) Apart from these considerations, a true prophet's prediction will come to pass. (Jeremiah 28:16, 17)
4. Secondary Bible tests of a prophet.
a. Timeliness of a prophet's message. (True prophets come at a time of need with a timely message; consider Noah, John the Baptist, the major and minor prophets.)
b. Practical (meets genuine needs; not fanciful.)
c. High spiritual plane (Does not deal with secular matters as modern psychics do, but with sin and righteousness.)
d. Physical phenomena (Daniel 10:8, 17, 18; Numbers 24:2-4, 15, 16) Some persons under the inspiration of the Spirit have manifested various physical phenomena. Apparently the Spirit did this to arrest attention. But there is no evidence that this was the experience of every prophet.

This feature is not a conclusive test, as physical phenomena could

be counterfeited by satanic agencies.
e. Evidence the prophet is not being influenced (see charge made against Jeremiah on this point. Jeremiah 43:2, 3)
5. The Hol believe that they constitute the remnant church of Revelation 12:17 because they keep the commandments of God. This claim cannot be justified, however, unless they also "have the testimony of Jesus Christ" (Revelation 12:17), which is declared to be the "spirit of prophecy" (Revelation 19:10). These scriptures clearly indicate that there will be a prophet in the remnant church.
The Holy Seed Church believe that from the time when the Sabbath truth was discovered (1844), the Lord has restored the gift of prophecy in His church, and that this gift was manifested through Mrs. Ellen Gould White, formerly Miss Ellen Harmon. It is certain that her life and work stand every test that can be brought to bear upon them.
Notes:

Section 10 Health

Lesson 40 **The Body Temple**

1. Our bodies are the temples of God because of creation and redemption.
1 Corinthian 6:19, 20 Our bodies are not our own, but God's.
2. Seeing that our bodies belong to God, we are under obligation to keep them jealously for His occupancy.
Roman 12:1 The body is to be yielded to God.
3. The body temple may be defiled in the following ways:
Daniel 1:8 By what we eat and drink.
Jude 8 By impure thoughts.
Leviticus 10:8-10 By strong drink.
1 Corinthian 6:9, 10 Impure persons and drunkards will not enter heaven.
Judges 13:4 God forbids the use of food or drink detrimental to health.
"Abstinence from all hurtful food and drink is the fruit of true religion." (GW 348)
4. The Christian eats, drinks, and acts so as to honor God. (1 Corinthian 10:31)
5. The Lord expects us to be sanctified in body for His return.
1 Thessalonian 5:23 To be sanctified wholly.
2 Corinthian 7:1 We are to put away all filthiness of the flesh and spirit.
1 Corinthian 9:25-27 Temperance and self-control are necessary in the Christian life.
1 Corinthian 9:25 Everyone who strives for mastery is temperate in all things.
Notes:

Lesson 41 **Healthful Living**

1. God is interested in the physical well-being of His people and is not the author of sickness.
3 John 2 It is the Lord's wish that His followers should be in health.
2. In harmony with God's purpose that His people should be healthy, He has made definite provision as regards the food which is best suited for man, and has warned him against that which will deprive him of health.
Genesis 1:29 Man's original diet.
Genesis9:3 After the Flood, man was given permission to add flesh to his diet.
The permission granted in this verse indicates clearly that flesh was not in the original diet of man.
Exodus 16:35 When God provided Israel with food He did not give them a flesh diet.

Daniel 1:8-20 Daniel was blessed and honored of God for refusing the highly seasoned flesh foods of the king.
3. Though the Lord permitted man to eat flesh, He has shown clearly that it is not the best food, and has definitely forbidden the use of certain flesh foods.
Ecclesiasts 10:17 A guiding principle in the selection of food—eat for strength, not merely to satisfy appetite.
Deut. 14:1-21 A divine evaluation of flesh foods. (Leviticus 11:1-31)
Deuturonomy14:8 The swine especially forbidden.
4. The Lord is also particular as to what we drink. All injurious drink is strictly forbidden.
Proverbs 20:1 Wine and strong drink are deceivers.
Isaiah 28:7 Alcohol takes away a man's judgment.
1 Corinthian 6:9, 10 No drunkard will enter heaven.
Hebrew 2:15 Christians should not give injurious drinks to others.
5. Since God regards the physical bodies of His children as temples of His Spirit (1 Corinthian 6:19,
20), we honor God by rejecting the common use of alcohol, tobacco, and narcotics for physical thrills, or any other substance that would weaken our physical and mental wellbeing.
Notes:

Section 11 The State of the Dead

Lesson 42 **The Nature of Man**

God created humankind as His crowning act of creation. Adam and Eve and their descendants were intended to be the centerpiece of a beautiful planet teeming with animals and plant life of all kinds.
1. Man's position
Genesis 1:26, 27 Humankind especially reflect the "image of God" in their mental capacities to reason, to exercise choice, to love and to fellowship with their maker. (Colossian 3:10)
Psalm 8:5 As one order of intelligent beings, man was made a little lower than the angels.
Genesis 1:28; God entrusted the earth and its resources to the care and rulership
Psalm 115:16 of the human family.
2. Man's nature
Genesis 2:7 God created the first person by uniting the "breath of life" (the life principle) with a body of "dust." The union of these two produced a "living soul," that is, a "living person" or a "living being" (as different translators interpret the original). Observe that no independent entity such as an immortal soul or spirit was placed within the first created person.
1 Timothy 6:15, 16 Only Deity has natural or inherent immortality. Since God "only" has inherent immortality, neither Adam nor any of his descendants possess immortality naturally.
It is the life-principle from God—sometimes described as "the breath of life" (Genesis 2:7) or the "spirit of God… in my nostrils" (Job 27:3)—that makes possible the whole human person with his mental, spiritual, and physical natures or functions. None of these aspects of the human being are naturally immortal, nor can any of them exist independently apart from the others.

Ecclesiasts 12:7; Death is a reversal of the creation process which produced the first human life. Just as the life-principle (breath/spirit) from God united with the dust to create life, so the return of the life-principle (breath/spirit) to God results in death, the cessation of life.
Genesis 2:17; 3:22 God intended for the human family to live endlessly. Such an endless life was dependent, however, upon their obedience to God's commands and their eating from the "tree of life." In this sense they had what is called "conditional immortality"—an endless life so long as they met the conditions God specified.
3. Man's condition in the sin situation
Romans 5:12; 3:23 Through the fall of Adam, humankind's representative head, the whole human family have become a sinful race. Severed from the life of God, man is subject to death.
Job 4:17 All humankind, throughout both Old and New Testaments, are viewed as "mortal"— subject to death.
4. Man's only hope of life is in Christ
Roman 2:7 Since man does not have natural immortality, it must be sought for.
2 Timothy 1:10 God has made the gift of immortality possible to be obtained through the gospel of Jesus Christ.
John 3:16; Whoever will accept Jesus Christ as his personal Savior and Lord
Revelation 22:17 is promised eternal life.
1 John 5: 11-13 Every believer in union with Christ has the assurance of eternal life now in this present time.
John 6:40 Even though a believer may die, Jesus promises to resurrect him "at the last day."
1 Corinthian 15:20-23 Christ's own resurrection is the believer's assurance that Christ will awaken him to life in the resurrection at the Lord's return.
1 Corinthian 15:51-55; The redeemed (whether asleep in the graves or alive) will receive
Philippian 3:20, 21 the gift of immortality at the second coming of Christ and will be given glorified bodies like His. They will never die again.

Note: The common belief of "eternal torment"—and endless hell—is a man-made teaching built on the foundational idea that man possesses by nature an "immortal soul." If a lost person has an immortal soul, it follows that God could not destroy him, but could only punish him endlessly. Such a belief is both contrary to Scripture and dishonoring to God. Since the lost sinner is mortal by nature, and since he has not accepted God's provisions to receive eternal life, in the execution of the judgment he will perish. This will be the "second death." (Revelation 20:14, 15; 21:8) Except that generation who will be alive at Christ's return, all members of humankind die what may be termed "the first death." But all—both righteous and unrighteous—will be resurrected from the "first death." (John 5:28, 29) On the other hand, the "second death" is the ultimate end of the impenitent. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Roman 6:23)
Notes:

Lesson 43 **Condition of Man in Death**
1. In the Bible death is compared to sleep
John 11:11-14 Christ referred to death as a sleep.
Daniel 12:2 The dead sleep in the dust of the earth.

2. The sleep of the dead, both of the righteous and of the wicked, is in absolute unconsciousness.
Ecclesiasts 9:5 The dead know nothing.
Psalm 115:17 The departed are not in heaven praising God.
Job 7:9, 10 The dead do not return to their homes.
Psalm 146:3, 4 The thoughts of the departed are no more.
Psalm 6:5 God is not known by the dead.
3. All who are sleeping the sleep of death will be awakened to life at the appointed time of resurrection.
Job 14:14 The dead must await their appointed time until their change comes.
Job 17:13 The place of waiting is in the grave.
John 5:28, 29 All will be made alive, irrespective of character.
1 Thessalonian 4:16 This resurrection at the second advent is the resurrection of the just.
1 Corinthian 15:42-44 Paul describes the change that will take place at the second resurrection.
1 Corrinthian15:53, 54 At the resurrection of the just the righteous are immortalized.
Revelation 20:6 The second death will have no power on those who are raised in the first resurrection.
Revelation 20:9 There will be a resurrection of the wicked.
Revelation. 20:4, 5 The unrighteous will be raised at the close of the millennium.
Notes:

Section 12 Devotion

Lesson 44 **Living the New Life**

1. The fellowship of the new birth.
a. What is Christian experience? (1 John 1:3; Isaiah57:15)
b. How closely does Christ identify Himself with us? (John 17:23)
c. How does He dwell in us? (Ephesians 3:17; John 14:17)
d. What comes to the person who cultivates this fellowship? (1 John 1:4; John 15:11)
e. What promise is made to the Christian? (Matthew 28:20; John 14:16, 17)
"That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." (SC 57)
2. Growing in fellowship.
a. How is Christian experience to be regarded? (Mark 4:26-28; Ephesian 4:15)
b. To what extent are we to love our neighbor? (Matthew 22:39)
3. The Word and growth.
a. How is the Word to be esteemed? (Job 23:12; 1 Peter 2:2)
b. How does the Word affect the life? (Psalm 119:9; 19:7)
c. What gives stability to character? (Psalm 37:31; Job 1:8)
"The works of holiness, which appeared wearisome, are now his delight. The word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal." (2T 294, 295)
4. Prayer and growth.
a. What is the place of prayer in Christian experience? (Luke 18:1; 21:36)
b. What is prayer and what does it do for us? (Jeremiah 29:12, 13, 14 (first part); John 14:13, 14; 1 John 5:14; James 1:5, 6)
"Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not

bring God down to us, but brings us up to Him." (SC 93)
c. How are the fruits of Christian character developed? (John 15:5)
5. Service and growth.
a. To what are Christians called? (Isaiah 61:1, 2; 2 Corinthians 5:20)
b. What impels us to service? (2 Corinthian 5:14)
c. In whose power do we serve? (Philippian 4:13)
d. What promise is made to those in service? (Psalm 126:6; Proverb 11:30; Daniel 12:3)
"Everyone who accepts Christ as his personal Saviour will long for the privilege of serving God. Contemplating what Heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to signalize his gratitude by devoting his abilities to God's service. He longs to show his love for Christ and for his purchased possession. He covets toil, hardship, sacrifice." (GW 294)
Notes:

Lesson 45 **The New Life of Victory**
1. The Spirit-filled life.
What is a Spirit-filled, sanctified life? (Romans 8:5, 9) "The sanctification set forth in the Scriptures embraces the entire being—spirit, soul, and body… Christians are bidden to present their bodies 'a living sacrifice, holy, acceptable unto God.' In order to do this, all their powers must be preserved in the best possible condition." (GC 473)
2. The struggles of a new life.
a. What must the Christian put on to combat the struggles of this life? (Ephesians 6:11)
b. What are some of the reasons for trials? (1 Peter 4:12, 13)
"The trials of life are God's workmen to remove the impurities and roughness from our character." (MB 10)
"Trials and obstacles are His chosen methods of discipline, and His appointed conditions of success." (AA 524)
c. How should we deal with temptation? (James 4:7, 8)
d. What power comes because of an indwelling Christ? (1 Corinthian 15:57; 1 John 5:4, 5)
e. What provision has God made in case of betrayal into sin? (1 John 2:1, 2; Psalm 37:24; Colossian 2:6)
f. What was Paul's principle of conduct? (Acts 24:16)
g. What principle will give us a life of power? (Matthew 7:12)
"The whole circle of our obligation to one another is covered by that word of Christ's, 'Whatsoever ye would that men should do to you, do ye even so to them.' Matthew 7:12." (Ed 136)
3. Victory through the practice of prayer.
a. What is the importance of prayer in Christian experience? (1 Thessalonian 5:17; Luke 11:1.)
"Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character." (AA 564)
"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of the religious experience." (GW 254, 255)
b. When should we pray? (Psalm 55:17; 5:3; Luke 18:1.)
c. Are there limitations on where we can pray? (1 Timothy 2:8; Matthew 6:6.)
d. About what may we pray? (Philippian4:6.)

THE HOLYSEED CHURCH
COMMUNITY SERVICES
INTERNATIONAL

The Holy Seed Church Community Services had been part of the General Conference Personal Ministries Department for a long time, but had been inactive because of staff and budgetary constraints. In 2005, The Holy Seed Church Community Services International (THSCCS International) was reactivated in time to support and partner with the "Tell the World" (TTW) initiative of The Holy Seed Church. ACS International is under the Sabbath School and Personal Ministries (SSPM) Department of the General Conference [or World Headquarters] of The Holy Seed Church. ACS International is endeavoring to establish a working relationship with The Holy Seed Church Community Services (THSCCS) counterparts worldwide in the 13 administrative regions (known as "divisions") of the General Conference of The Holy Seed Church.

Mission Statement

The mission of ACS International is to motivate, equip, and mobilize The Holy Seed Church members worldwide to meet unconditionally the expressed needs of people around them, thus fostering a trust relationship between The Holy Seed church and their surrounding communities, and nurturing people toward a restored, abundant life in Jesus (MH 17:1; John 10:10).

Vision Statement

The vision of ACS International is that every The Holy Seed Church be a transforming agent in its community, following the method of Jesus to bring help and hope through ministries of compassion in His name (see Luke 4:16-21; MH 143)

Late in 2016, General Conference Sabbath School and Personal Ministries Department (SSPM) President, May-William Simiyu, was appointed to lead The Holy Seed Church Community Services (THSCCS) part of SSPM. Since ACS at the General Conference level is an international administrative entity, it has been re-named The holy Seed Church Community Services International (ACS-International). At all other levels of church structure, ACS remains ACS.

Through the years, in some parts of the world, ACS has remained active at the division, union, conference, and church level. Its focus has been church-based social ministry for the churches surrounding community. In addition, The Holy Seed Church Development and Relief Agency (THSCDRA) has carried forward the humanitarian work of The Holy Seed Church worldwide. The Holy Seed Church needs both ADRA and ACS.

Historically, at the General Conference level, Dorcas (later ACS) has been under the Home Missionary, Lay Activities, and Personal Ministries Departments. This ministry of unselfish service started in 1879.

““Dorcas”” is named after the Dorcas in Acts 9, “who was always doing good and helping the poor”” (vs. 36). Traditionally, Dorcas societies have focused on providing food and clothes to needy people, and remain a part of The Holy Seed Church Community Services, as does Disaster Response. ACS has expanded its sphere to include many other different types of services and ministries, such as tutoring and mentoring, crisis care, community development/urban ministry/inner city ministries, job finding and training, community health, elder care, family life, counseling, AIDS programs, etc.

In 1985 the Sabbath School and Lay Activities Departments of the General Conference became part of the Church Ministries Department. By 1995 the Sabbath School and Lay Activities departments were re-established and became one department with the name Sabbath School and Personal Ministries Department (SSPM). ACS was included under SSPM.

Since 1990, ACS at the General Conference level had been inactive because of staff, time, and budgetary issues. The last official Adventist Community Services leader for the world church was Maurice Bascom, who served from 1985-1990.

Now that ACS is again international, with world-wide leadership from the General Conference, ACS International Director, May-Windlay Kwamboka, is responding to calls from all over the world. He and an international team of division, union, and conference-level ACS Directors are motivating and equipping The Holy Seed Church members to unconditionally meet the expressed needs of people around them in Jesus’’ name.

All-Star Team Inventory

In Community Service Ministries!

God created you uniquely you! He can use you best, when you know what you are best at!

To get the most out of your strengths, you must put your God-given abilities to work, not “hide them under a bushel.” You have to be smart about how you apply yourself. Your talents are perfectly matched for many situations but not effective for others. Pick tasks and project that best match your skills, then get assistance in areas that don’t match your strengths.

Star Strength Search

How to target your strengths

On the tables below, mark the box by the adjective or phrase that best describes you. Mark only on box per pair. For example, the first pair asks you to choose between 'evenly paced' OR 'fast paced'. You only pick one option.

Part 1

Are you....		
Evenly Paced	OR	Fast Paced
A Good Listener	OR	Verbal
A Frequent Listener	OR	Apt to Interrupt
Introverted	OR	Extroverted
Quiet	OR	Talkative
Total Squares _____		Total Circles _____

Part 2

Are you...		
Straight Faced	OR	Animated
Outwardly Unemotional	OR	Openly Emotional
Reserved	OR	Fluid
Calm	OR	Excitable
In control of body movements	OR	Lots of use of body language
Total Triangles _____		Total Stars _____

How to interpret your score

By combining the symbols that most describe you in Parts 1 & 2, you can draw some broad conclusions. Each symbol combination (there are up to 4) tends to exhibit a unique combination of strengths and weaknesses.

Square-Triangle

Strengths: You tend to be detailed-oriented and organized. You're a good planner and typically a good money manager. You tend to double-check on arrangements and make sure everyone gets notified. You work best off an agenda and like to know in advance how things should turn out. You're super dependable and remember names and dates.

Weaknesses: Sometimes you miss the big picture because you're mired in detail. You tend to drag out decisions until you have more facts – even if a decision needs to be made right away. You can also dim others' enthusiasm with questions and doubts. Your emphasis on safety can also diminish risk-taking initiative.

Square-Triangles do best in structured situations where a premium is placed on attention to detail. They delight in complex undertakings that proceed through many phases.

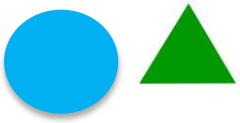
Square-Star

Strengths: You tend to be people-oriented with an emphasis on relationships and harmony. You're a good friendship developer and very intuitive about how the team is doing. You can sense mood swings, and you ask timely questions. You're usually well connected in the community and are able to find support and favors for your team. You know everybody – usually on a first name basis.

Weaknesses: Sometimes you get so caught up in the "people business" that the team fails to accomplish its goals. You also have a hard time saying no to the team and tend to agree when pressed – even when it might not be in the best interest of the team.

Square-Stars do best in people-centered activities where they can be of maximum service to others. On-on-one sessions are especially suitable to Square-Stars.

Circle-Triangle

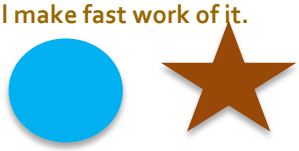


Strengths: You tend to be task oriented and focus on results. You're face paced, hard driving, and a go-getter. You often tend to avoid small talk and like to get right to the business at hand. You're accomplished at tying the team's goals to the big picture, and you're a good delegator.

Weaknesses: You sometimes get so caught up in the team's goals that you forget about your team members' needs. You also tend to get impatient and hence, discourage team members from opening up about problems they're experiencing.

Circle-Triangles excel whenever there is specific project to be accomplished, especially if it needs fast action. If a situation needs to be sorted out, a Circle-Triangle will make fast work of it.

Circle-Star



Strengths: Enthusiastic, colorful, and creative, you make a personal impact just by being present. You're inspirational and act as life's cheerleader to your team members.

Weaknesses: You over react sometimes. You can also put things off until the last minute. And you like to avoid dealing with details if at all possible.

Circle-Stars shine when they can make a personal impact on whatever is occurring. They typically do well in front of people and are excellent presenters and trainers.

How to minimize your weaknesses

An easy way to identify your weaknesses is to study your alter ego.

For example;

Square-Triangles emphasize details, facts, figure, and correctness. They most contrast with Circle Stars, who value excitement, personal impact, and spontaneity.

Square-Stars apply their energy to relationship, harmony, and personal service. They are most unlike Circle-Triangles, who focus on task accomplishments.

3 Ways to minimize your weaknesses:

ASK God for help.

"Ask and it will be given to you, seek and you will find, knock and the door will be opened to you" (Matthew 7:7).

Enlist help from people whose style contrasts MOST with your own. Identify someone who fits that style and is willing to help you. Then turn over appropriate tasks to that person. Don't be afraid to explain your strategy – we all have different gifts.

"Now there are varieties of gifts, but the same Spirit, and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills" (1 Corinthians 12:4-11).

Spend brief spurts of time on the things that run most contrary to your style. One way to encourage yourself to do these activities is to reward yourself when you complete them.

Church Outreach

Developing Bridges

In this final section I am including several charts and checklists that might be helpful to you as you are endeavoring to develop bridges to people from other cultures:

1. **Ways to Develop Intercultural Relationships**
   Ways to develop attitudes, aptitudes, and affinities and initiate actions towards greater intercultural cooperation.

2. **A Checklist for Intercultural Church Relationships**
   Churches are wonderful institutions to build new relationships with people from other cultures. Here is a great checklist for those of you who want to venture further.

3. **Ranking Cultural Values**
   A fascinating comparison of how different cultures rank different values.

4. **Questions to Get to Know Different Cultures**

5. **Phone Calls (Slide 71)**

Ways to Develop Intercultural Relationships

Attitude	Aptitudes	Affinities	Actions
Be a learner.	Understand the cultural lenses.	Look for common interests.	Take initiative. Don't be too direct.
Show humility.	Know your own culture.	Find others who want to pursue cross-cultural relationships.	Show interests. Trust God. Enjoy a meal together.
See God in the relationship.	Learn the cultural specifics of each culture you interact with.	Develop cooperative projects with other culture groups.	Share your own culture. Ask questions.
Focus on the	Develop observational	Develop an emotional	Be flexible. Pray.

relationship.	skills.	connection.	
Don't think your culture is best or try to prove it.	Learn appropriate ways to deal with cross-cultural conflict.	Connect with the whole family.	Observe behaviors within the other person's cultural setting.

Checklist for Intercultural Ministry Relationships

Goal	Method
Understand your cultural beliefs and values.	1. Answer questionnaire (see chapter two). 2. Look as the values expressed in idioms. 3. Discuss "Observations from Foreign Visitors"*
Understand the other culture's beliefs and values.	1. Read a book about the other culture written by someone of the culture. 2. Have someone from the culture come and speak on the culture. 3. Attend a cultural awareness conference or training session.
Develop consensus on what you expect from each other.	1. Pray about your expectations. 2. Write/outline your expectations. 3. Discuss the expectations together. 4. Determine if these can be met by the others. 5. Agree to meet these for a set time period and then evaluate.
Develop consensus on what you will work together to do.	1. Discuss what you both want to accomplish. 2. Recognize and value the cultural values represented in each culture. 3. Agree to assist each other in the accomplishment of goals.
Fellowship together often.	1. Pray together. 2. Share a meal together (pot luck, in homes, in restaurants). 3. Work on joint projects.
Identify a course of action if a concern arises among one or both groups or individuals.	1. Explain how each group deals with conflict and why. 2. Agree on the steps each will take if a problem arises. 3. Notify those involved what the processes will be.
Alternate or share leadership roles.	1. Create situations for leadership to be shared or alternated. 2. Show Christlike humility as a leader.

Ranking of Cultural Values

Japanese	American	Malaysian	Russian	Swedish	French
Relationship	Equality	Family security	Family security	Freedom	Self-reliance
Group harmony	Freedom	Group harmony	Freedom	Relationship	Freedom
Family security	Openness	Cooperation	Self-reliance	Cooperation	Openness
Freedom	Self-reliance	Relationship	Openness	Family security	Relationship
Cooperation	Cooperation	Spirituality	Material possessions	Openness	Time
Group conscious	Family security	Freedom	Cooperation	Competition	Spirituality
Group Achievement	Relationship	Openness	Spirituality	Self-reliance	Material Possessions
Privacy	Privacy	Self-reliance	Equality	Privacy	Equality
Equality	Group harmony	Time	Time	Equality	Competition
Formality	Reputation	Reputation	Relationship	Reputation	Group consensus
Spirituality	Time	Group achievement	Reputation	Time	Risk-taking
Competition	Competition	Equality	Authority	Group achievement	Authority
Seniority	Group achievement	Authority	Formality	Material Possessions	Group Harmony
Material Possessions	Spirituality	Material Possessions	Group Harmony	Spirituality	Cooperation
Self-reliance	Risk-taking	Competition	Group Achievement	Risk-taking	Group harmony
Authority	Authority	Group Consensus	Risk-taking	Group Harmony	Privacy
Time	Material Possessions	Seniority	Seniority	Authority	Family security
Openness	Formality	Privacy	Competition	Seniority	Seniority
Risk-taking	Group consensus	Formality	Privacy	Group Consensus	Formality

Reputation	Seniority	Risk-taking	Group Consensus	Formality	Reputation

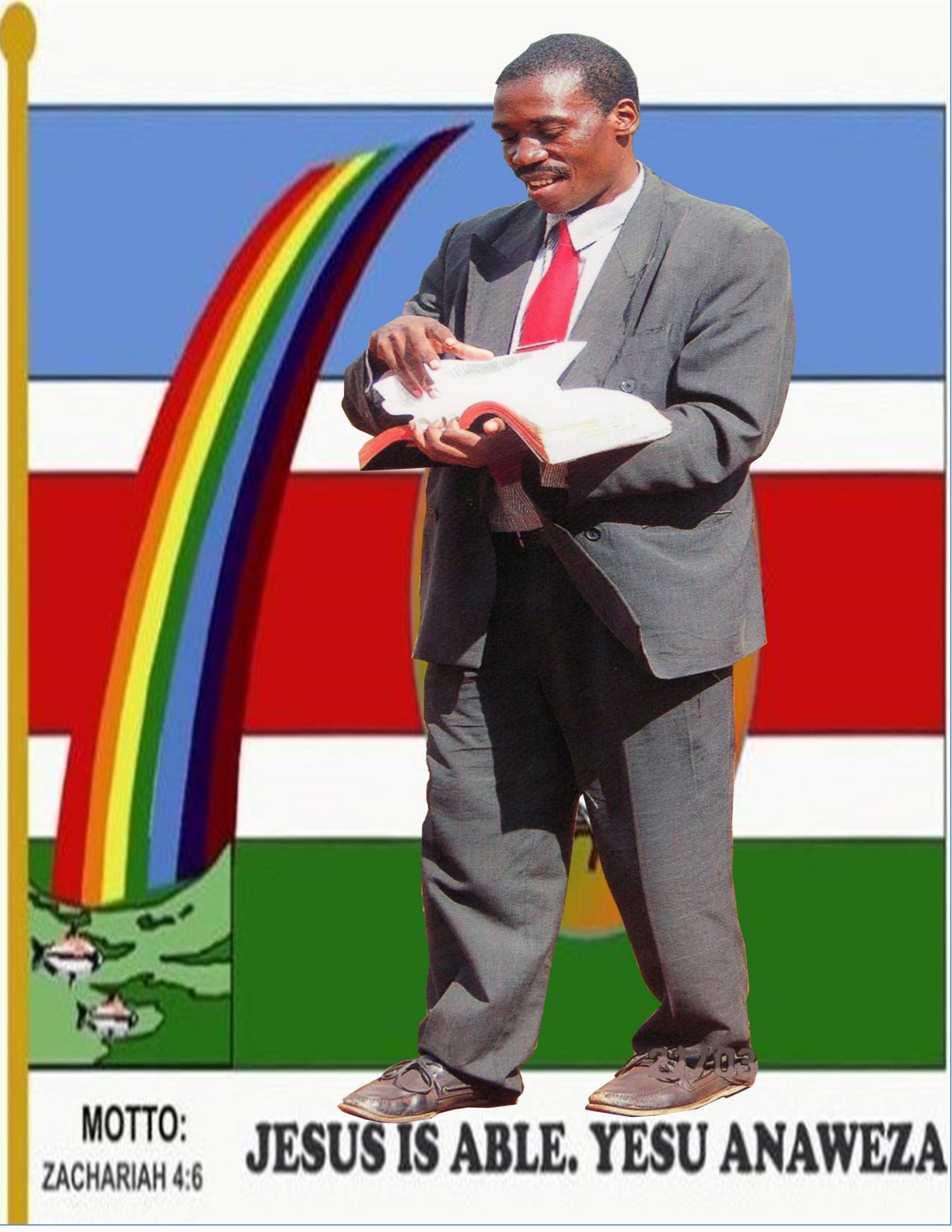
Questions to Get to Know a New Culture

1. What kind of government does your host country have? Can you name people prominent in the country's affairs (politics, athletics, religion, the arts, etc.)?
2. Who are the countries national heroes and heroines? Can you recognize the national anthem?
3. What is your host country's attitude toward trash? The environment? Conservation of resources?
4. Are other languages spoken besides the dominant language? What are the social and political implications of language usage?
5. What is the predominant religion? Is it a state religion? Are they tolerant of other religions? Have you read any of its sacred writings?
6. What are the most important religious observances and ceremonies? How regularly to people participate in them?
7. How are animals treated? Are they household pets? Which animals are household pets?
8. What are the most common forms of marriage ceremonies and celebrations?
9. What is the attitude toward divorce? Extramarital relations? Plural marriage?
10. What is the attitude toward gambling? Toward drinking? Toward drugs?
11. Do women work outside the home? In professional jobs?
12. Is the price asked for merchandise fixed or are customers expected to bargain? How is the bargaining conducted?
13. If, as a customer, you touch or handle merchandise for sale, will the shopkeeper think you are knowledgeable? Inconsiderate? Within your rights? Completely outside your rights? Other?
14. How do people organize their daily activities? What is the normal meal schedule? Is there a daytime rest period? What is the customary time for visiting friends?
15. What foods are most popular and how are the prepared? Who sits down together for meals? Who is served first?
16. What things are taboo in this society?
17. What is the usual dress for women? For men? Are slacks and/or shorts worn? If so, on what occasions? Do teenagers wear jeans?
18. Are there special privileges of age and/or sex? What kinds of group social activities are there? Are they divided by sex?
19. If you are invited to dinner, should you arrive early? On time? Late? If late, how late? Is being on time and important consideration in keeping doctor's appointments? Business appointments?
20. On what occasions would you present (or accept) gifts from people in the country? What kinds of gifts would you exchange?
21. Do some flowers have a particular significance?
22. How do people greet one another? Shake hands? Embrace or kiss? How do they take leave from one another? What does any variation for the usual greeting or leave-taking signify?
23. Can women vote? Travel alone? Drive a car?
24. What are the important holidays? How is each observed?

25. What are the favorite leisure and recreational activities of adults? Children? Teenagers? Are the sexes separated in these activities? Where are these activities held?
26. What is the attitude toward adoption? Beggars? The homeless?
27. What kinds of television programs are shown? What social purposes do they serve?
28. What is the normal work schedule? Is it important to be on time?
29. How will your financial position and living conditions compare with those of the majority of people living in this country?

30. How are children disciplined at home? At school? Are they catered to?
31. Are children usually present at social occasions? At ceremonial occasions? If they are not present, how are they cared for in the absence of their parents?
32. How does this culture observe children's "coming of age"? Are boys preferred over girls?
33. What kind of local public transportation is available? Do all classes of people use it?
34. Who has the right of way in traffic? Vehicles? Animals? Pedestrians?
35. Is military training compulsory?
36. Are the largest newspapers generally friendly in their attitude toward the United States?
37. What is the history of the relationship between this country and the United States?
38. How many people have emigrated from this country to the United States? Other countries? Are many doing so at present?

39. Are there many American expatriates living in this country? Where do they live?
40. What kinds of health services are available? Where are they located?
41. What are the common home remedies for minor ailments? Where can medicines be purchased?
42. Is education free? Compulsory? Are girls encouraged to attend high school? College?
43. In schools, are children segregated by race? By cast? By class? By sex?
44. What kinds of schools are considered best? Public? Private? Parochial?
45. In schools, how important is learning by rote?
46. Is there a strong belief in fate?
47. Where are the important universities of the country? If university education is sought abroad, to what countries and universities do students go?


MOTTO:
ZACHARIAH 4:6
JESUS IS ABLE. YESU ANAWEZA

Visitation

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one nation dear fellow believers i call upon each of you to join us hand in the spirit of unity as we hasten to build up ourselves and the church as we uplift up our country Kenya.

OUR VISION: this church is union of people regardless of tribe, race or nation. Its main objective is rapid and sustainable development. we proclaims the basic principles that provided the framework within, of the church operates towards the achievement of that objective. People who want to be part of god's plan must be of the church organization. god has designed some apostle's and some prophets and some evangelists and some pastors and some teachers and some church choir members etc. doe the perfecting of the saints to uplift up the work of the ministries. Habakkuk 2:1-20

OUR MISSION is to reach unreached for Jesus Christ as we fulfill our mission every day The Holy Seed Church Neema Evangelism Centre Global Healing Ministries is a global family making a positive difference in the life's of people .the main vision is to build people spiritual, mental and physical fit, through god's power and our own eagerness .as we focus for our future, to get eternal life. each one for the deifying the body of Christ till we all come in the unity of faith and acknowledge the son of god, unto a perfect man unto the measure of the stature of the fullness of Christ. therefor each one joining the church must realize that he or she has a vital role to play in the further development of the church knowing that development does not just happen, rather it is as a result of personal will and individual hard work. (Ephesians 4:8-12, Haggai 1:1-15)

OUR CO-VALUES our spiritual value guide us long range vision message we deliver as effective for our daily life as we believe. people are informed in everything we do or say .and we give equal opportunities for all worshipers. The Holy Seed Church Neema Evangelism Center Global Healing Ministries, what do you see in all societies? have used rain, water, moon, stars and sun (of nature) and steers our church, to the whole universe according to the prophets we proclaim. The faithful believe in theocracy and democracy. That during election it is a duty for every member to exercise his or her a right to vote, to ensure that those elected to hold official duties are men and women of integrity who will be motivated by the sense of service instead of agreed and personal gain. The church is lead by the holy spirit not by men's sense. Zachariah 4:6

OUR PURPOSE our purpose drives us, we are people of The Holy Church Neema Evangelist Center Global Healing Ministries of self-improvement, we empower people with training bible study, special prayers, counseling, visitation etc. and support them to understand the bible in short period. we have proven material that allow you to succeed. we people that are self -determined to serve even if we difficulty but rewarding task of implementing our development plan. as we fight against sickness, illiteracy and poverty. as we wait for lord to come, yes, he is coming soon, let him or her who read, hear and hold say come. revelation 1:7, Isaiah 25:9

NOTE: THEOCRACY AND DEMOCRACY

a) theocracy means people who are chosen by god to serve according to their talent given talent. in our church we recognize them as they join us so we give them opportunity to serve as long as they stay with us in the church. Jeremiah 1:1-10

b) democracy means people who are elected by church members to serve in different duties. they are chosen by means of secret ballot or lifting up their hands depending on their favorite candidate.exodus:18:1-27

c) democracy means in our church we stand neutral in the side of the government since our church is not among the political parties. we pray for the people who are standing for elections, even though we allow our church members to stand for election. we don't vote for him or her because he or she is our church member but we vote because of his or her merits. because election means gods has already chosen them according to the word of god, as they stand as personal interest as they are going to serve their community. 1samuel.10:17-27.

d) our church does not involve in funding candidates for elections, whoever the candidate when he comes in the church, whatever he or she gives us we county as special offering that he or has given before his god. We don't regard the token he has given to use as a campaign: Ecclesiastes 5:1-7
thank you in advance for your kind understanding and i welcome you to join us as we obtain the main objective. May god bless you all! Amen.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done . And now, Lord, behold their threatening: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed , the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they space the word of God with boldness. And the multitude of

them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold , And laid them down at the apostles' feet: and distribution was made unto every man according as he had need . And Moses, who by the apostles was surnamed Barnabas, (which is , being interpreted , The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:27-37

Church Service Times

Day	Time	Activity
Monday	FROM 9AM-4 PM	BIBLE STUDY DAY
Tuesday	FROM 9AM-4 PM	APPOINTMENTS / VISITATION DAY
Wednesday	FROM 9AM-4 PM	SPECIAL PRAYER DAY
Thursday	FROM 9AM-4 PM	APPOINTMENTS / VISITATION DAY
Friday	FROM 9AM-4 PM	COUNSELING DAY
Saturday	FROM 2PM-5 PM	CHOIR PRACTICING DAY
Sunday	FROM 6AM TO 10AM	FIRST SERVICE
	FROM 10.30 AM TO 4PM	SECOND SERVICE
	FROM 4.30PM TO 6PM	THIRD SERVICE
Fridays (Second Week and Last Week of the Month)	FROM 6PM TO 6 AM	EVENING PRAYER

Church Calendar

The Holy Seed Church

PENTECOST

Fresco of the Pentecostal dove (representing Holy Spirit) at the Karlskirche in Vienna, Austria

Also called	Whitsunday
Observed by	Roman Catholics, Eastern Catholics, Old Catholics, Protestants, Eastern Orthodox, Oriental Orthodox, Anglicans and other Christians
Type	Christian
Significance	Celebrates the descent of the Holy Spirit upon the Apostles and other followers of Jesus; birth of the Church
Celebrations	Religious (church) services, festive meals, processions, baptism, confirmation, ordination, folk customs, dancing, spring &

	woodland rites, festive clothing
Observances	Prayer, vigils, fasting (pre-festival), novenas, retreats, Holy Communion, litany
Date	Easter + 49 days
2018 date	May 20 (Western) May 27 (Eastern)
2019 date	June 9[1] (Western) June 16 (Eastern)
2020 date	May 31 (Western) June 7 (Eastern)
Related to	Shavuot

The Christian holy day of Pentecost, which is celebrated fifty days after Easter Sunday,[2] commemorates the descent of the Spirit upon the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the Feast of Weeks, as described in the Acts of the Apostles (Acts 2:1–31).

The holy day is also called "White Sunday" or "Whitsunday" or "Whitsun", especially in the United Kingdom, where traditionally the next day, Whit Monday, was also a public holiday (since 1971 fixed by statute on the last Monday in May). In Germany Pentecost is called "Pfingsten" and often coincides with scholastic holidays and the beginning of many outdoor and springtime activities, such as festivals and organized outdoor activities by youth organizations. The Monday after Pentecost is a legal holiday in many European nations.

In Eastern Christianity, Pentecost can also refer to the entire fifty days of Easter through Pentecost inclusive; hence the book containing the liturgical texts is called the "*Pentecostarion*". Since its date depends on the date of Easter, Pentecost is a "moveable feast".

Pentecost is one of the Great Feasts of the Eastern Orthodox Church, a Solemnity in the Roman Rite of the Catholic Church, a Festival in the Lutheran Churches, and a Principal Feast in the Anglican Communion. Many Christian denominations provide a special liturgy for this holy celebration.

Etymology

The term Pentecost comes from the Greek Πεντηκοστή (*Pentecost*) meaning "fiftieth". It refers to the festival celebrated on the fiftieth day after Passover, also known as the "Feast of Weeks"[i] and the "Feast of 50 days" in rabbinic tradition.[5]

The Septuagint uses the term *Pentēkostē* to refer to the "Feast of Pentecost" only twice, in the deuterocanonical Book of Tobit and 2 Maccabees.[6][7][8] The Septuagint writers also used the word in two other senses: to signify the year of Jubilee (Leviticus 25:10),[6] an event which occurs every 50th year, and in several passages of chronology as an ordinal number.[ii] The

term has also been used in the literature of Hellenistic Judaism by Philo of Alexandria and Josephus.[5]

Background

Main article: Shavuot

In Judaism the Festival of Weeks (Hebrew: שבועות *Shavuot*) is a harvest festival that is celebrated seven weeks and one day after the first Sabbath of the Feast of Unleavened Bread in Deuteronomy 16:9 or seven weeks and one day after the Sabbath referred to in Leviticus 23:16.[10] The Festival of Weeks is also called the *feast of Harvest* in Exodus 23:16 and the *day of first fruits* in Numbers 28:26.[11] In Exodus 34:22 it is called the "first fruits of the wheat harvest."[12]The date for the "Feast of Weeks" originally came the day after seven full weeks following the first harvest of grain.[13][14] In Jewish tradition the fiftieth day was known as the *Festival of Weeks*.[11][12] The actual mention of fifty days comes from Leviticus 23:16.[15][3]

During the Hellenistic period, the ancient harvest festival also became a day of renewing the Noahic covenant, described in Genesis 9:8-17, which is established between God and "all flesh that is upon the earth".[16] By this time, some Jews were already living in Diaspora. According to Acts 2:5-11 there were Jews from "every nation under heaven" in Jerusalem, possibly visiting the city as pilgrims during Pentecost. In particular the *hoi epidemountes* (οἱ ἐπιδημοῦντες) are identified as "visitors" to Jerusalem from Rome. This group of visitors includes both Jews and "proselytes" (προσήλυτος, *prosēlytos*); sometimes translated as "converts to Judaism", proselyte was a term used to describe non-Jews who adhered fully to the Mosaic laws, including circumcision.[17] The list of nations represented in the biblical text includes Parthians, Medes, Elamites, Mesopotamia, Judaea,[iii] Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene, and those who were visiting from Rome.[18] Scholars have speculated about a possible earlier literary source for the list of nations including an astrological list by Paul of Alexandria and various references to the Jewish diaspora by writers of the Second Temple era (particularly Philo of Alexandria).[19]

After the destruction of the temple in 70 AD offerings could no longer be brought to the Temple and the focus of the festival shifted from agriculture to the giving of the law on Sinai.[10] It became customary to gather at synagogue and read the Book of Ruth and Exodus Chapters 19 and 20. The term Pentecost appears in the Septuagint as one of names for the Festival of Weeks.[16]

In New Testament

The Cenacle in Jerusalem is claimed to be the location of the Last Supper and Pentecost.[20]

The biblical narrative of the Pentecost includes numerous references to earlier biblical narratives like the Tower of Babel, and the flood and creation narratives from the Book of

Genesis. It also includes references to certain theophanies, with certain emphasis on God's incarnate appearance on Sinai when the Ten Commandments were presented to Moses.[16] Theologian Stephen Wilson has described the narrative as "exceptionally obscure" and various points of disagreement persist among bible scholars.[19]

Some biblical commentators have sought to establish that the οἶκος (house) given as the location of the events of in Acts 2:2 was one of the thirty halls of the Temple (called οἴκοι), but the text itself is lacking in specific details. Richard C. H. Lenski and other scholars contend that the author of Acts could have chosen the word ἱερόν (sanctuary or temple) if this meaning were intended, rather than "house".[21][17] Some semantic details suggest that the "house" could be the "upper room" (ὑπερῷον) mentioned in Acts 1:12-26, but there is no literary evidence to confirm the location with certainty and it remains a subject of dispute amongst scholars.[16][17]

Acts

The events of Acts Chapter 2 are set against the backdrop of the celebration of Pentecost in Jerusalem. There are several major features to the Pentecost narrative presented in the second chapter of the Acts of the Apostles. The author begins the narrative by noting that the disciples of Jesus "were all together in one place" on the "day of Pentecost" (ημέρα της Πεντηκοστής).[22]The verb used in Acts 2:1 to indicate the arrival of the day of Pentecost carries a connotation of fulfillment.[21][23][24]

There is a "mighty rushing wind" (wind is a common symbol for the Holy Spirit)[25][24] and "tongues as of fire" appear.[26] The gathered disciples were "filled with the Holy Spirit, and began to speak in other tongues as the Spirit gave them utterance".[27] Some scholars have interpreted the passage as a reference to the multitude of languages spoken by the gathered disciples,[28] while others have taken the reference to "tongues" (γλώσσαι) to signify ecstatic speech.[29][19] In Christian tradition, this event represents fulfillment of the promise that Christ will baptize his followers with the Holy Spirit.[21][30] (Out of the four New Testament gospels, the distinction between baptism by water and the baptism by Christ with "Holy Spirit and fire" is only found in Matthew and Luke.)[31][32]

The narrative in Acts evokes the symbolism of Jesus' baptism in the Jordan River, and the start of his ministry, by explicitly connecting the earlier prophecy of John the Baptist to the baptism of the disciples with the Holy Spirit on the day of Pentecost.[33][17] The timing of the narrative during the law giving festival of Pentecost symbolizes both continuity with the giving of the law, but also the central role of the Holy Spirit (understood as an aspect of Jesus Christ) for the early Church. The central role of Christ in Christian faith signified a fundamental theological separation from the traditional Jewish faith, which was grounded in the Torah and Mosaic Law.[17]

Peter's sermon in Acts 2:14–36 stresses the resurrection and exaltation.[7] In his sermon, Peter quotes Joel 2:28–32and Psalm 16 to indicate that first Pentecost marks the start of the Messianic Age. About one hundred and twenty followers of Christ (Acts 1:15) were present, including the Twelve Apostles (Matthias was Judas' replacement) (Acts 1:13, 26),

Jesus' mother Mary, other female disciples and his brothers (Acts 1:14).[34] While those on whom the Spirit had descended were speaking in many languages, the Apostle Peter stood up with the eleven and proclaimed to the crowd that this event was the fulfillment of the prophecy.[35] In Acts 2:17, it reads: "'And in the last days,' God says, 'I will pour out my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams." He also mentions (2:15) that it was the third hour of the day (about 9:00 am). Acts 2:41 then reports: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."[36] Critical scholars believe some features of the narrative are theological constructions. Scholars believe that even if the Pentecost narrative is not literally true, it does signify an important event in the history of the early Church which enabled the rapid spread of Christianity. Within a few decades important congregations had been established in all major cities of the Roman Empire.[7]

Biblical commentator Lenski has noted that the use of the term "Pentecost" in Acts is a reference to the Jewish festival. He writes that a well-defined, distinct Christian celebration did not exist until later years, when Christians kept the name of "Pentecost" but began to calculate the date of the feast based on Easter rather than Passover.[21]

Peter stated that this event was the beginning of a continual outpouring that would be available to all believers from that point on, Jews and Gentiles alike.[37]

Leo's sermons

Scholars believe that Pope Leo I's *Sermons 75–77* were given on Pentecost Sunday. In these sermons, dating to the 5th century, Leo discusses Macedonianism, which the Catholic Church denounced as heresy because it considered the Holy Spirit inferior to the Father and Son, thereby undermining the Trinity. He also denounces Manichean doctrine on the Holy Spirit, which taught that the Holy Spirit was present in Mani. Leo discusses other Catholic doctrine pertaining to the Holy Spirit, especially emphasizing the Spirit's relationship to the Father and Son of the Trinity and the Catholic Church. He draws an analogy between Jewish practices and the Christian feast day: "As once to the Hebrew people, freed from Egypt, the law was given on Mt. Sinai on the fiftieth day after the sacrifice of the lamb, so after the Passion of the Christ when the true Lamb of God was killed, on the fiftieth day from his Resurrection, the Holy Spirit came down on the apostles and the community of believers."[38] Leo calls this the Second Covenant and says that it is "established by the same Spirit who has set up the first". He describes the descent of the Holy Spirit upon the disciples on Pentecost as the fulfillment of a "long-awaited promise".[38]

Apocryphal/Deuterocanonical books

In Tobit 2:1 *Pentēkostē* is used as an alternate name for the Jewish holiday of *Shavuot*.[39] The NABRE translation of this passage reads: "on our festival of Pentecost, the holy feast of Weeks".[40]

Liturgical celebration

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LITURGICAL YEAR

Western

- Advent
- Christmastide
- Epiphanytide
- Ordinary Time (1 & 2)
- Pre-Lent / Shrovetide
- Lent
- Holy Week
- Paschal Triduum
- Eastertide
- Pentecost

Eastern

- Weeks after Pentecost
- Nativity Fast
- Christmastide
- Weeks after Pentecost
- Pre-Great Lent
- Great Lent
- Eastertide
- Pentecost
- Apostles' Fast
- Weeks after Pentecost
- Dormition Fast
- Weeks after Pentecost

East Syriac Rite

- Weeks of Annunciation
- Weeks of Epiphany
- Weeks of Great Fast
- Weeks of Resurrection
- Weeks of Apostles
- Qaita or Weeks of Summer
- Eliya-Sliba-Muse or Weeks of Eliyah, Cross and Muse
- Qudas Edta or Weeks of Dedication of Church

Eastern churches

In the Eastern Orthodox Church, Pentecost is one of the Orthodox Great Feasts and is considered to be the highest ranking Great Feast of the Lord, second in rank only to Easter. The service is celebrated with an All-night Vigil on the eve of the feast day, and the Divine Liturgy on the day of the feast itself. Orthodox churches are often decorated with greenery and flowers on this feast day, and the celebration is intentionally similar to the Jewish holiday of Shavuot, which celebrates the giving of the Mosaic Law.

The feast itself lasts three days. The first day is known as "Trinity Sunday"; the second day is known as "Spirit Monday" (or "Monday of the Holy Spirit"); and the third day, Tuesday, is called the "Third Day of the Trinity."[41] The Afterfeast of Pentecost lasts for one week, during which fasting is not permitted, even on Wednesday and Friday. In the Orthodox Tradition, the liturgical color used at Pentecost is green, and the clergy and faithful carry flowers and green branches in their hands during the services.

A popular tradition arose in both west and east of decorating the church with roses on Pentecost, leading to a popular designation of Pentecost as Latin: *Festa Rosalia* or "Rose Feast"; in Greek this became ρουσάλια(*rousália*).[42] This led to *Rusalii* becoming the Romanian language term for the feast, as well as the Neapolitan popular designation *Pasca rusata*("rosey Easter").[citation needed] In modern times, the term in Greek refers to the eve of Pentecost, not Pentecost itself; or, in the case of Megara in Attica, to the Monday and Tuesday after *Pascha*,[43] as roses are often used during the whole liturgical season of the Pentecostarion, not just Pentecost. John Chrysostom warned his flock not to allow this custom to replace spiritually adorning themselves with virtue in reception of the Fruits of the Holy Spirit.[42]

An extraordinary service called the "Kneeling Prayer" is observed on the night of Pentecost. This is a Vespers service to which are added three sets of long poetical prayers, the composition of Saint Basil the Great, during which everyone makes a full prostration, touching their foreheads to the floor (prostrations in church having been forbidden from the day of Pascha (Easter) up to this point). Uniquely, these prayers include a petition for all of those in hell, that they may be granted relief and even ultimate release from their confinement, if God deems this possible.[44]

All of the remaining days of the ecclesiastical year, until the preparation for the next Great Lent, are named for the day after Pentecost on which they occur (for example, the 13th Tuesday After Pentecost).

The Second Monday after Pentecost is the beginning of the Apostles' Fast (which continues until the Feast of Saints Peter and Paul on June 29). Theologically, Orthodox do not consider Pentecost to be the "birthday" of the Church; they see the Church as having existed before the creation of the world (cf. *The Shepherd of Hermas*)[45]

The Orthodox icon of the feast depicts the Twelve Apostles seated in a semicircle (sometimes the Theotokos (Virgin Mary) is shown sitting in the center of them). At the top of the icon, the Holy Spirit, in the form of tongues of fire, is descending upon them. At the bottom is an allegorical figure, called *Kosmos*, which symbolizes the world. Although Kosmos is crowned with earthly glory he sits in the darkness caused by the ignorance of God. He is holding a towel on which have been placed 12 scrolls, representing the teaching of the Twelve Apostles.

In the ancient Coptic Orthodox Church of Alexandria, Pentecost is one of the seven Major "Lord's Feasts". It is celebrated at the time of ninth hour (3:00 pm) on the Sunday of Pentecost by a special three-segment prayer known as the "Office of Genuflection (Kneeling Prayer)". This feast is followed with the "Apostles Fast" which has a fixed end date on the fifth of the Coptic month of Epip [which currently falls on July 12, which is equivalent to June 29, due to the current 13-day Julian-Gregorian calendar offset]. The fifth of Epip is the commemoration of the Martyrdom of St. Peter and Paul.

Western churches

A Protestant church altar, decorated for Pentecost with red burning candles and red banners and altar cloth depicting the movement of the Holy Spirit

The liturgical celebrations of Pentecost in Western churches are as rich and varied as those in the East. The main sign of Pentecost in the West is the color red. It symbolizes joy and the fire of the Holy Spirit.

Priests or ministers, and choirs wear red vestments, and in modern times, the custom has extended to the lay people of the congregation wearing red clothing in celebration as well. Red banners are often hung from walls or ceilings to symbolize the blowing of the "mighty wind"[46] and the free movement of the Spirit.[47]

The celebrations may depict symbols of the Holy Spirit, such as the dove or flames, symbols of the church such as Noah's Ark and the Pomegranate, or especially within Protestant churches of Reformed and Evangelical traditions, words rather than images naming for example, the gifts and Fruits of the Spirit. Red flowers at the altar/preaching area, and red flowering plants such as geraniums around the church are also typical decorations for Pentecost masses/services. These symbolize the renewal of life, the coming of the warmth of summer, and the growth of the church at and from the first Pentecost.[48] In the southern hemisphere, for example, in southern Australia, Pentecost comes in the mellow autumntide,

after the often great heat of summer, and the red leaves of the poinsettia have often been used to decorate churches then.

A Protestant church altar and font, decorated for Pentecost with red flowering plants and green birch branches

These flowers often play an important role in the ancestral rites, and other rites, of the particular congregation. For example, in both Protestant and Catholic churches, the plants brought in to decorate for the holiday may be each "sponsored" by individuals in memory of a particular loved one, or in honor of a living person on a significant occasion, such as their Confirmation day.[48]

In German speaking and other Central European countries, and also in overseas congregations originating from these countries through migration, green branches are also traditionally used to decorate churches for Pentecost. Birch is the tree most typically associated with this practice in Europe, but other species are employed in different climates.[citation needed]

The singing of Pentecost hymns is also central to the celebration in the Western tradition. Hymns such as Martin Luther's "Komm, Heiliger Geist, Herre Gott" (Come, Holy Spirit, God and Lord),[49][50] Charles Wesley's "Spirit of Faith Come Down"[51][52] and "Come Holy Ghost Our Hearts Inspire"[53] or Hildegard von Bingen's "O Holy Spirit Root of Life"[54][55] are popular. Some traditional hymns of Pentecost make reference not only to themes relating to the Holy Spirit or the church, but to folk customs connected to the holiday as well, such as the decorating with green branches.[56] Other hymns include "Oh that I had a Thousand Voices" ("*O daß ich tausend Zungen hätte*")[57][58] by German, Johann Mentzer Verse 2: "*Ye forest leaves so green and tender, that dance for joy in summer air*" or "O Day Full of Grace" ("*Den signede Dag*")[59] by Dane, N. F. S. Grundtvig verse 3: "*Yea were every tree endowed with speech and every leaflet singing*".

As Pentecost closes the Easter Season in the Roman Catholic Church, the dismissal with the double alleluia is sung at the end of Mass.[60] The Paschal Candle is removed from the sanctuary at the end of the day. In the Roman Catholic Church, Veni Sancte Spiritus is the sequence hymn for the Day of Pentecost. This has been translated into many languages and is sung in many denominations today. As an invocation of the Holy Spirit, Veni Creator Spiritus is sung during liturgical celebrations on the feast of Pentecost.[61][62]

Trumpeters or brass ensembles are often specially contracted to accompany singing and provide special music at Pentecost services, recalling the Sound of the mighty wind.[46] While

this practice is common among a wide spectrum of Western denominations (Eastern Churches do not employ instrumental accompaniment in their worship) it is particularly typical, and distinctive to the heritage of the Moravian Church.[63]

Holy Ghost hole, Saints Peter and Paul Church in Söll

Another custom is reading the appointed Scripture lessons in multiple foreign languages recounting the speaking in tongues recorded in Acts 2:4–12.[64]

In the Middle Ages, cathedrals and great churches throughout Western Europe were fitted with a peculiar architectural feature known as a Holy Ghost hole: a small circular opening in the roof that symbolized the entrance of the Holy Spirit into the midst of the congregation. At Pentecost, these Holy Ghost holes would be decorated with flowers, and sometimes a dove figure lowered through into the church while the narrative of Pentecost was read. Holy Ghost holes can still be seen today in European churches such as Canterbury Cathedral.[citation needed]

Similarly, a large two dimensional dove figure would be, and in some places still is, cut from wood, painted, and decorated with flowers, to be lowered over the congregation, particularly during the singing of the sequence hymn, or *Veni Creator Spiritus*. In other places, particularly Sicily and the Italian peninsula, rose petals were and are thrown from the galleries over the congregation, recalling the tongues of fire. In modern times, this practice has been revived, and adapted as well, to include the strewing of origami doves from above or suspending them, sometimes by the hundreds, from the ceiling.[65]

In some cases, red fans, or red handkerchiefs, are distributed to the congregation to be waved during the procession, etc. Other congregations have incorporated the use of red balloons, signifying the "Birthday of the Church". These may be borne by the congregants, decorate the sanctuary, or released all at once.

Fasting, baptisms, and confirmations

For some Protestants, the nine days between Ascension Day, and Pentecost are set aside as a time of fasting and universal prayer in honor of the disciples' time of prayer and unity awaiting the Holy Spirit. Similarly among Roman Catholics, special Pentecost novenas are prayed. The Pentecost Novena is considered the first novena, all other novenas prayed in preparation of various feasts deriving their practice from those original nine days of prayer observed by the disciples of Christ.

While the Eve of Pentecost was traditionally a day of fasting for Catholics, contemporary canon law no longer requires it. Both Catholics and Protestants may hold

spiritual retreats, prayer vigils, and litanies in the days leading up to Pentecost. In some cases vigils on the Eve of Pentecost may last all night. Pentecost is also one of the occasions specially appointed for the Lutheran Litany to be sung.[66]

From the early days of Western Christianity, Pentecost became one of the days set aside to celebrate Baptism. In Northern Europe Pentecost was preferred even over Easter for this rite, as the temperatures in late spring might be supposed to be more conducive to outdoor immersion as was then the practice. It is proposed that the term Whit Sunday derives from the custom of the newly baptized wearing white clothing, and from the white vestments worn by the clergy in English liturgical uses. The holiday was also one of the three days each year (along with Christmas and Easter) Roman Catholics were required to confess and receive Holy Communion in order to remain in good ecclesiastical standing.[67]

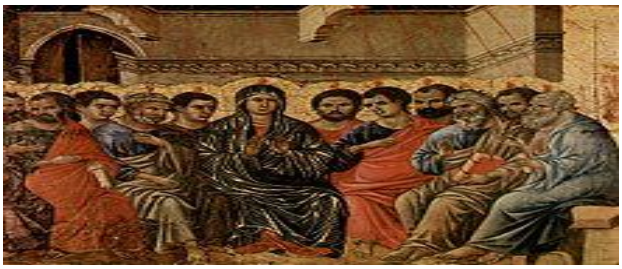
Holy Communion is likewise often a feature of the Protestant observance of Pentecost as well. It is one of the relatively few Sundays some Reformed denominations may offer the communion meal, and is one of the days of the year specially appointed among Moravians for the celebration of their Love Feasts. Ordinations are celebrated across a wide array of Western denominations at Pentecost, or near to it. In some denominations, for example the Lutheran Church, even if an ordination or consecration of a deaconess is not celebrated on Pentecost, the liturgical color will invariably be red, and the theme of the service will be the Holy Spirit.

Above all, Pentecost is a day for the Confirmation celebrations of youths. Flowers, the wearing of white robes, or white dresses recalling Baptism, rites such as the laying on of hands, and vibrant singing play prominent roles on these joyous occasions, the blossoming of Spring forming an equal analogy with the blossoming of youth.

The typical image of Pentecost in the West is that of the Virgin Mary seated centrally and prominently among the disciples with flames resting on the crowns of their heads. Occasionally, parting clouds suggesting the action of the "mighty wind",[46] rays of light and the Dove are also depicted. Of course, the Western iconographic style is less static and stylized than that of the East, and other very different representations have been produced, and, in some cases, have achieved great fame such as the Pentecost's by Titian, Giotto, and el Greco.

St. Paul already in the 1st century notes the importance of this festival to the early Christian communities. (See: Acts 20:16 & 1 Corinthians 16:8) Since the lifetime of some who may have been eyewitnesses, annual celebrations of the descent of the Holy Spirit have been observed. Before the Second Vatican Council Pentecost Monday as well was a Holy Day of Obligation during which the Catholic Church addressed the newly baptized and confirmed. After the Council, Pentecost Monday is no longer solemnized.

Nevertheless, Pentecost Monday remains an official festival in many Protestant churches, such as the (Lutheran) Church of Sweden, the Evangelical Lutheran Church of Finland, and others. In the Byzantine Catholic Rite Pentecost Monday is no longer a Holy Day of Obligation, but rather a simple holiday. In the Extraordinary Form of the liturgy of the Roman Catholic Church, as at Easter, the liturgical rank of Monday and Tuesday of Pentecost week is a Double of the First Class[68] and across many Western denominations, Pentecost is celebrated with an octave culminating on Trinity Sunday. However, in the modern Roman Rite (Ordinary Form), Pentecost ends after Evening Prayer on the feast day itself, with Ordinary Time resuming the next day.



A typical Western image of the Pentecost.

Duccio di Buoninsegna(1308) The Pentecost depicted in a 14th-century Missal

Marking the festival's importance, in several denominations, such as the Lutheran, Episcopal, and United Methodist churches, and formerly in the Roman Catholic Church, all the Sundays from the holiday itself until Advent in late November or December are designated the 2nd, 3rd, Nth, Sunday after Pentecost, etc. Throughout the year, in Roman Catholic piety, Pentecost is the third of the Glorious Mysteries of the Holy Rosary, as well as being one of the Stations of the Resurrection or Via Lucis.

In some Evangelical and Pentecostal churches, where there is less emphasis on the liturgical year, Pentecost may still be one of the greatest celebrations in the year, such as in Germany or Romania. In other cases, Pentecost may be ignored as a holy day in these churches. In many evangelical churches in the United States, the secular holiday, Mother's Day, may be more celebrated than the ancient and biblical feast of Pentecost.[69] Some evangelicals and Pentecostals are observing the liturgical calendar and observe Pentecost as a day to teach the Gifts of the Holy Spirit.[clarification needed]

Across denominational lines Pentecost has been an opportunity for Christians to honor the role of the Holy Spirit in their lives, and celebrate the birth of the Church in an ecumenical context.[70][71]

Classical compositions for Pentecost

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The Lutheran church of the Baroque observed three days of Pentecost. Some composers wrote sacred cantatas to be performed in the church services of these days. Johann Sebastian Bach composed several cantatas for Pentecost, including *Erschallet, ihr Lieder, erklinget, ihr Saiten!* BWV 172, in 1714 and *Also hat Gott die Welt geliebt*, BWV 68, in 1725. Gottfried Heinrich Stölzel wrote cantatas such as *Werdet voll Geistes* (Get full of spirit) in 1737.[72] Mozart composed an antiphon *Veni Sancte Spiritus* in 1768.

Olivier Messiaen composed an organ mass *Messe de la Pentecôte* in 1949/50. In 1964 Fritz Werner wrote an oratoriofor Pentecost *Veni, sancte spiritus* (Come, Holy Spirit) on the

sequence *Veni Sancte Spiritus*, and Jani Christou wrote *Tongues of Fire*, a Pentecost oratorio. Richard Hillert wrote a *Motet for the Day of Pentecost* for choir, vibraphone, and prepared electronic tape in 1969. Violeta Dinescu composed *Pfingstoratorium*, an oratorio for Pentecost for five soloists, mixed chorus and small orchestra in 1993. Daniel Elder's 21st century piece, "Factus est Repente", for a cappella choir, was premiered in 2013.

Customs and traditions

In Italy it was customary to scatter rose petals from the ceiling of the churches to recall the miracle of the fiery tongues; hence in Sicily and elsewhere in Italy Whitsunday is called *Pasqua rosatum*. The Italian name *Pasqua rossa* comes from the red colours of the vestments used on Whitsunday.[73]

In France it was customary to blow trumpets during Divine service, to recall the sound of the mighty wind which accompanied the Descent of the Holy Spirit.[73]

In the north west of England, church and chapel parades called Whit Walks take place at Whitsun (sometimes on Whit Friday, the Friday after Whitsun).[74] Typically, the parades contain brass bands and choirs; girls attending are dressed in white. Traditionally, Whit Fairs (sometimes called Whitsun Ales)[75] took place. Other customs such as morris dancing[76] and cheese rolling[77] are also associated with Whitsun. "Whitsunday" has been the name of the day in the Church of England. (The Book of Common Prayer only once uses the word "Pentecost" for the festival. Though some[who?] think that name derives from white clothes worn by newly baptised in Eastertide, it may well be seen as derived from "wit", hence "wisdom", the reference being to Holy Wisdom (Sancta Sophia, Hagia Sophia), referred to in Proverbs and the Book of Wisdom, with which the Holy Spirit has often been identified.

In Finland there is a saying known virtually by everyone which translates as "if one has no sweetheart until Pentecost, he/she will not have it during the whole summer."[78]

In Port Vila, the capital of Vanuatu, people originating from Pentecost Island usually celebrate their island's name-day with a special church service followed by cultural events such as dancing.[citation needed]

In Ukraine the springtime feast day of *Zeleni Sviata* became associated with the Pentecost. (The exact origin of the relationship is not known). The customs for the festival were performed in the following order: first, home and hearthwould be cleaned; second, foods were prepared for the festival; finally, homes and churches were decorated with wildflowers and various types of green herbs and plants. A seven course meal may have been served as the Pentecost feast which may have included traditional dishes such as cereal with honey (*kolyvo*), rice or millet grains with milk, sauerkraut soup (*kapusniak*), chicken broth with handmade noodles (*iushka z zaterkoiu*), cheese turnovers (*pyrizhky syrom*), roast pork, buckwheat cakes served with eggs and cheese (*blyntsi*), and baked kasha.[79]

Date and public holiday

The earliest possible date is May 10 (as in 1818 and 2285). The latest possible date is June 13 (as in 1943 and 2038). The day of Pentecost is seven weeks after Easter Sunday: that is to say, the fiftieth day after Easter inclusive of Easter Sunday.[80] Pentecost may also refer to the 50 days from Easter to Pentecost Sunday inclusive of both.[81] Because Easter itself has no fixed date, this makes Pentecost a moveable feast.[82]

While Eastern Christianity treats Pentecost as the last day of Easter in its liturgies, in the Roman liturgy it is usually a separate feast.[83] The fifty days from Easter Sunday to Pentecost Sunday may also be called Eastertide.[83]

Since Pentecost itself is on a Sunday, it is automatically considered to be a public holiday in countries with large Christian denominations.

Pentecost Monday is a public holiday in many countries including Andorra, Austria, Belgium, Benin, Cyprus, Denmark, France, Germany, Greece, Hungary, Iceland, Liechtenstein, Luxembourg, the Netherlands, Norway, Romania (since 2008), Senegal, (most parts of) Switzerland, Togo and Ukraine.

In Sweden it was also a public holiday, but Pentecost Monday (Annandag Pingst) was replaced by Swedish National Day on June 6, by a government decision on December 15, 2004. In Italy and Malta, it is no longer a public holiday. It was a public holiday in Ireland until 1973, when it was replaced by Early Summer Holiday on the first Monday in June. In the United Kingdom the day is known as Whit Monday, and was a bank holiday until 1967 when it was replaced by the Spring Bank Holiday on the last Monday in May. In France, following reactions to the implementation of the *Journée de solidarité envers les personnes âgées*, Pentecost Monday has been reestablished as a regular (not as a *working*) holiday on May 3, 2005.[84]

Literary allusions

According to legend, King Arthur always gathered all his knights at the round table for a feast and a quest on Pentecost:

So ever the king had a custom that at the feast of Pentecost in especial, afore other feasts in the year, he would not go that day to meat until he had heard or seen of a great marvel. [85]

German poet Johann Wolfgang von Goethe declared Pentecost "das liebliche Fest" – the lovely Feast, in a selection by the same name in his *Reineke Fuchs*.

Pfingsten, das liebliche Fest, war gekommen; es grünten und blühten Feld und Wald; auf Hügeln und Höhn, in Büschen und Hecken Übten ein fröhliches Lied die neuermunterten Vögel; Jede Wiese sprosste von Blumen in duftenden Gründen, Festlich heiter glänzte der Himmel und farbig die Erde.[86]

"Pfingsten, das liebliche Fest", speaks of Pentecost as a time of greening and blooming in fields, woods, hills, mountains, bushes and hedges, of birds singing new songs, meadows sprouting fragrant flowers, and of festive sunshine gleaming from the skies and coloring the earth – iconic lines idealizing the Pentecost holidays in the German-speaking lands.

Further, Goethe records an old peasant proverb relating to Pentecost in his "Sankt-Rochus-Fest zu Bingen"[87] – *Ripe strawberries at Pentecost mean a good wine crop.*

Alexandre Dumas, père mentions of Pentecost in *Twenty Years After* (French: Vingt ans après), the sequel to *The Three Musketeers*. A meal is planned for the holiday, to which La Ramée, second in command of the prison, is invited, and by which contrivance, the Duke is able to escape. He speaks sarcastically of the festival to his jailor, foreshadowing his escape : *"Now, what has Pentecost to do with me? Do you fear, say, that the Holy Ghost may come down in the form of fiery tongues and open the gates of my prison?"*[88]

William Shakespeare mentions Pentecost in a line from *Romeo and Juliet* Act 1, Scene V. At the ball at his home, Capulet speaks in refuting an overestimate of the time elapsed since he last danced: *"What, man? 'Tis not so much, 'tis not so much! 'Tis since the nuptial of Lucentio, Come Pentecost as quickly as it will, Some five-and-twenty years, and then we mask'd."*[89] Note here the allusion to the tradition of mumming, Morris dancing and wedding celebrations at Pentecost.

Images

A Western depiction of the Pentecost, painted by Jean II Restout, 1732.

Medieval western illustration of the Pentecost from the Hortus deliciarum of Herrad of Landsberg (12th century)

An Eastern Orthodox icon of the Pentecost

See also

- Christianity portal
- Acts 2
- Pentecontad calendar

Notes

1. ^ The Greek term used for Shavuot in the Septuagint translation of Deuteronomy 16:10 and Exodus 34:22 is ἑορτὴν ἑβδομάδων (*heortēn hebdomdádōn*), often translated into English as "Festival of Weeks."[3][4]
2. ^ As part of the phrase ἐπ᾽ αὐτὴν ἔτους πεντηκοστοῦ καὶ ἑκατοστοῦ [9](*ep au ten etous pentēkastou kai hekatostou*, "in the hundred and fiftieth year", or some variation of the phrase in combination with other numbers to define a precise number of years, and sometimes months. See: "in the hundred and fiftieth year"1 Maccabees 6:20, "In the hundred and one and fiftieth yea."1 Maccabees 7:1, " Also the first month of the hundred fifty and second year" 1 Maccabees 9:3, with other examples at 1 Maccabees 9:54, and 2 Maccabees 14:4.[6]
3. ^ There is significant disagreement amongst modern scholars about the interpretation of "Judea" in Acts 2:9. Tertullian and Augustine have rendered the "Judea" of Acts 2:9 as *Armeniam* (Armenia), while Jerome has called it Syria, and John Chrysostom has associated it with India. Additional possibilities including Cilicia, Ionia and Lydia have been suggested by modern scholars.

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Hide vte Pentecost

Church	Whitsun

calendar	Whit Monday Whit Tuesday Trinity Sunday Corpus Christi Ordinary Time, Time after Pentecost, Time after Trinity	
	Eastern Orthodoxy	Mid-Pentecost Apostles' Fast Pentecostarion
Traditions	Pinkster Whit Friday Wakes week Whit ale Morris dance Ducasse de Mons Rosalia Baby jumping Mavka spirits	
Music	Noted works	Messe de la Pentecôte Orgelbüchlein § Pentecost BWV 631–634 Church cantata § Pentecost
	Hymns	Breathe on Me, Breath of God Der Geist des Herrn erfüllt das All (The Spirit of the Lord fills the Universe) Komm, Gott Schöpfer, Heiliger Geist (Come, God Creator, Holy Ghost) Komm, Heiliger Geist, Herre Gott (Come, Holy Ghost, God and Lord) Nun bitten wir den Heiligen Geist (We now implore God the Holy Ghost) Nunc sancte nobis spiritus (Come, Holy Ghost, Who Ever One) Veni Creator Spiritus(Come Creator Spirit) Veni Sancte Spiritus (Come, Holy Spirit)

Category

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Liturgical year of the Roman Catholic Church

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Acts of the Apostles

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Twelve Apostles of Jesus

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Public holidays in Ukraine

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Categories:

- Pentecost
- 1st century in Jerusalem
- 1st-century Christianity
- Acts of the Apostles
- Christian Sunday observances
- Christian terminology
- Glorious Mysteries

- Great Feasts of the Orthodox Church
- Holidays based on the date of Easter
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- New Testament Greek words and phrases
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Easter

“Come, see.” These words recorded in John 4:29 were spoken by a Samaritan woman with a sense of wonderment and awe. She had just met a Man at the village well who said He was the Messiah. Something about this Man convinced her that He knew all about her although not many words were spoken. She felt His love and compassion even though she was living in sin. With a sense of urgency she hurried back to her village, her water pot forgotten. “Come,” she said, “come see and hear for yourselves.”

Jesus came to earth with a message of hope. His love and compassion reached out to everyone, even the outcasts of society. He healed the sick, comforted the distressed, and preached salvation. Many received His teachings and followed Him. The religious leaders felt threatened by His message of love and humility, and plotted to kill Him. He was betrayed, arrested, and sentenced to die. As the angry mob followed, Roman soldiers took Jesus up the hill of Golgotha and nailed Him to a wooden cross between two thieves.

Jesus was crucified at nine o’clock in the morning. At noon the sky darkened for three hours. Afterward, Jesus cried with a loud voice, “It is finished,” and gave up His life. There was a mighty earthquake that rent the rocks and opened many graves.

Jesus' disciples took His body down from the cross. They lovingly placed it in a new tomb and closed the entrance with a large stone. Early in the morning of the third day there was a great earthquake. An angel came down from heaven and rolled the stone away from the tomb. Some women who loved Him came to anoint His body, and they were surprised to find the tomb empty. They were met by angels who told them, "He is not here, but is risen: remember how he spoke unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words" (Luke 24:6-8).

Following His resurrection Jesus met His disciples in an upper room. He showed them the wounds in His hands and His side and blessed them with the peace of God. He spent forty days teaching and speaking of the things pertaining to the kingdom of God. With His death and resurrection, the plan of salvation was completed.

One day while speaking with His disciples, Jesus told them to wait at Jerusalem until they received the power of the Holy Spirit. This would enable them to witness for Him wherever they went. When He finished speaking, He lifted up His hands, blessed them, and ascended into heaven. As the disciples watched Him ascend, two men in white clothing appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? 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).

So when the people of Samaria heard Jesus' message, they believed on Him. They told the woman, "Now we believe, not because of what you said, but because we have heard Him ourselves and know that He really is the Christ." The gospel of Jesus Christ, which is His teachings, death, and resurrection, is the power of God unto salvation. To experience salvation, come to Jesus, repent and forsake sin. Believe on the Lord Jesus Christ as your personal Savior and commit your life to Him. Then through the power of the Holy Spirit, you can love and forgive all people, even your enemies. As Christians continue in faithful obedience, Jesus gives power to live victoriously over sin.

Jesus is now in heaven interceding for mankind and preparing a place for the faithful. (John 14:2-3). Someday soon He will return to judge the world. The Apostle John wrote about that day. "And I saw a great white throne, and him that sat on it . . . And I saw the dead, small and great, stand before God; and the books were opened . . . and the dead were judged out of those things which were written in the books" (Revelations 20:11-12). God will separate the faithful followers of Jesus Christ from those who lived in selfish unbelief. He will receive all the faithful into the heavenly mansions He has prepared.

Do you know the One who knows everything about you? Are you experiencing the power of the resurrection today? If not, then come. Come and see the risen Lord!

What Do People Do?

Many churches hold special services on Easter Sunday, which celebrate the Jesus Christ's resurrection after his crucifixion. Many people also decorate eggs. These can be hard boiled eggs that can be eaten later, but may also be model eggs made of plastic, chocolate, candy or other materials. It is also common to organize Easter egg hunts. Eggs of some form are hidden, supposedly by a rabbit or hare. People, especially children, then search for them. In some areas, Easter egg hunts are a popular way for local businesses to promote themselves or may even be organized by churches.

Public Life

Easter Sunday is not a federal holiday but a number of stores are closed in many parts of the US and if they are open, they may have limited trading hours. In some cities, public transit systems usually run their regular Sunday schedule, but it is best to check with the local transport authorities if any changes will be implemented during Easter Sunday.

Background

In Pagan times, many groups of people organized spring festivals. Many of these celebrated the re-birth of nature, the return the land to fertility and the birth of many young animals. These are the origins of the Easter eggs that we still hunt for and eat.

In Christian times, the spring began to be associated with Jesus Christ's crucifixion and resurrection. The crucifixion is remembered on Good Friday and the resurrection is remembered on Easter Sunday. The idea of the resurrection joined with the ideas of re-birth in Pagan beliefs.

Symbols

For people with strong Christian beliefs, the cross that Jesus was crucified on and his resurrection are important symbols of the period around Easter. Other symbols of Easter include real eggs or eggs manufactured from a range of materials, nests, lambs and rabbits or hares. Sometimes these symbols are combined, for example, in candy models of rabbits with nests full of eggs. Eggs, rabbits, hares and young animals are thought to represent the re-birth and return to fertility of nature in the spring.

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing Years 1777 - 1789 **Dates and Months**

1800 - 1849	2050-2099	2350-2399	2650-2699	2950-2999	3250-3299	3550-3599
1850 -1899	2100-2149	2400-2449	2700-2749	3000-3049	3300-3349	3600-3649
1900-1949	2150-2199	2450-2499	2750-2799	3050-3099	3350-3399	**3650-3699**
1950-1999	2200-2249	2500-2549	2800-2849	3100-3149	3400-3449	3700-3749
2000-2049	2250-2299	2550-2599	2850-2899	3150-3199	3450 -3499	3750-3799
2015-2025	2300-2349	3500-3549	3800-3849	3850-3899	3900-3949	3950-3999

You might also 2600-2649 2900-2949 3200-3249

When Is the Equinox?

The Vernal (Spring) Equinox in the Northern Hemisphere is the Autumnal (Fall) Equinox in the Southern Hemisphere. more

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Palm Sunday

Palm Sunday in the United States celebrates Jesus Christ's entry into Jerusalem. It is also the Sunday before Easter Sunday. more

Maundy Thursday

Maundy Thursday, which is also known as Holy Thursday, is the day before Good Friday. more

OUR RESOURCES EASTER

About Easter Sunday Observances in other countries

Read more about Easter Sunday

Showing: 1777–1799

Year	Weekday	Date	Name	Holiday Type
1777	Sun	30 Mar	Easter Sunday	Observance, Christian
1778	Sun	19 Apr	Easter Sunday	Observance, Christian
1779	Sun	4 Apr	Easter Sunday	Observance, Christian
1780	Sun	26 Mar	Easter Sunday	Observance, Christian
1781	Sun	15 Apr	Easter Sunday	Observance, Christian
1782	Sun	31 Mar	Easter Sunday	Observance, Christian
1783	Sun	20 Apr	Easter Sunday	Observance, Christian
1784	Sun	11 Apr	Easter Sunday	Observance, Christian
1785	Sun	27 Mar	Easter Sunday	Observance, Christian
1786	Sun	16 Apr	Easter Sunday	Observance, Christian
1787	Sun	8 Apr	Easter Sunday	Observance, Christian
1788	Sun	23 Mar	Easter Sunday	Observance, Christian
1789	Sun	12 Apr	Easter Sunday	Observance, Christian
1790	Sun	4 Apr	Easter Sunday	Observance, Christian
1791	Sun	24 Apr	Easter Sunday	Observance, Christian
1792	Sun	8 Apr	Easter Sunday	Observance, Christian
1793	Sun	31 Mar	Easter Sunday	Observance, Christian
1794	Sun	20 Apr	Easter Sunday	Observance, Christian
1795	Sun	5 Apr	Easter Sunday	Observance, Christian
1796	Sun	27 Mar	Easter Sunday	Observance, Christian
1797	Sun	16 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1798	Sun	8 Apr	Easter Sunday	Observance, Christian
1799	Sun	24 Mar	Easter Sunday	Observance, Christian

About Easter Sunday Observances in other countries

Read more about Easter Sunday.

Showing: 1800–1849

Year	Weekday	Date	Name	Holiday Type
1800	Sun	13 Apr	Easter Sunday	Observance, Christian
1801	Sun	5 Apr	Easter Sunday	Observance, Christian
1802	Sun	18 Apr	Easter Sunday	Observance, Christian
1803	Sun	10 Apr	Easter Sunday	Observance, Christian
1804	Sun	1 Apr	Easter Sunday	Observance, Christian
1805	Sun	14 Apr	Easter Sunday	Observance, Christian
1806	Sun	6 Apr	Easter Sunday	Observance, Christian
1807	Sun	29 Mar	Easter Sunday	Observance, Christian
1808	Sun	17 Apr	Easter Sunday	Observance, Christian
1809	Sun	2 Apr	Easter Sunday	Observance, Christian
1810	Sun	22 Apr	Easter Sunday	Observance, Christian
1811	Sun	14 Apr	Easter Sunday	Observance, Christian
1812	Sun	29 Mar	Easter Sunday	Observance, Christian
1813	Sun	18 Apr	Easter Sunday	Observance, Christian
1814	Sun	10 Apr	Easter Sunday	Observance, Christian
1815	Sun	26 Mar	Easter Sunday	Observance, Christian
1816	Sun	14 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1817	Sun	6 Apr	Easter Sunday	Observance, Christian
1818	Sun	22 Mar	Easter Sunday	Observance, Christian
1819	Sun	11 Apr	Easter Sunday	Observance, Christian
1820	Sun	2 Apr	Easter Sunday	Observance, Christian
1821	Sun	22 Apr	Easter Sunday	Observance, Christian
1822	Sun	7 Apr	Easter Sunday	Observance, Christian
1823	Sun	30 Mar	Easter Sunday	Observance, Christian
1824	Sun	18 Apr	Easter Sunday	Observance, Christian
1825	Sun	3 Apr	Easter Sunday	Observance, Christian
1826	Sun	26 Mar	Easter Sunday	Observance, Christian
1827	Sun	15 Apr	Easter Sunday	Observance, Christian
1828	Sun	6 Apr	Easter Sunday	Observance, Christian
1829	Sun	19 Apr	Easter Sunday	Observance, Christian
1830	Sun	11 Apr	Easter Sunday	Observance, Christian
1831	Sun	3 Apr	Easter Sunday	Observance, Christian
1832	Sun	22 Apr	Easter Sunday	Observance, Christian
1833	Sun	7 Apr	Easter Sunday	Observance, Christian
1834	Sun	30 Mar	Easter Sunday	Observance, Christian
1835	Sun	19 Apr	Easter Sunday	Observance, Christian
1836	Sun	3 Apr	Easter Sunday	Observance, Christian
1837	Sun	26 Mar	Easter Sunday	Observance, Christian
1838	Sun	15 Apr	Easter Sunday	Observance, Christian
1839	Sun	31 Mar	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1840	Sun	19 Apr	Easter Sunday	Observance, Christian
1841	Sun	11 Apr	Easter Sunday	Observance, Christian
1842	Sun	27 Mar	Easter Sunday	Observance, Christian
1843	Sun	16 Apr	Easter Sunday	Observance, Christian
1844	Sun	7 Apr	Easter Sunday	Observance, Christian
1845	Sun	23 Mar	Easter Sunday	Observance, Christian
1846	Sun	12 Apr	Easter Sunday	Observance, Christian
1847	Sun	4 Apr	Easter Sunday	Observance, Christian
1848	Sun	23 Apr	Easter Sunday	Observance, Christian
1849	Sun	8 Apr	Easter Sunday	Observance, Christian

About Easter Sunday Observances in other countries

Read more about Easter Sunday.

Showing: 1800–1849

Year	Weekday	Date	Name	Holiday Type
1800	Sun	13 Apr	Easter Sunday	Observance, Christian
1801	Sun	5 Apr	Easter Sunday	Observance, Christian
1802	Sun	18 Apr	Easter Sunday	Observance, Christian
1803	Sun	10 Apr	Easter Sunday	Observance, Christian
1804	Sun	1 Apr	Easter Sunday	Observance, Christian
1805	Sun	14 Apr	Easter Sunday	Observance, Christian
1806	Sun	6 Apr	Easter Sunday	Observance, Christian
1807	Sun	29 Mar	Easter Sunday	Observance, Christian
1808	Sun	17 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1809	Sun	2 Apr	Easter Sunday	Observance, Christian
1810	Sun	22 Apr	Easter Sunday	Observance, Christian
1811	Sun	14 Apr	Easter Sunday	Observance, Christian
1812	Sun	29 Mar	Easter Sunday	Observance, Christian
1813	Sun	18 Apr	Easter Sunday	Observance, Christian
1814	Sun	10 Apr	Easter Sunday	Observance, Christian
1815	Sun	26 Mar	Easter Sunday	Observance, Christian
1816	Sun	14 Apr	Easter Sunday	Observance, Christian
1817	Sun	6 Apr	Easter Sunday	Observance, Christian
1818	Sun	22 Mar	Easter Sunday	Observance, Christian
1819	Sun	11 Apr	Easter Sunday	Observance, Christian
1820	Sun	2 Apr	Easter Sunday	Observance, Christian
1821	Sun	22 Apr	Easter Sunday	Observance, Christian
1822	Sun	7 Apr	Easter Sunday	Observance, Christian
1823	Sun	30 Mar	Easter Sunday	Observance, Christian
1824	Sun	18 Apr	Easter Sunday	Observance, Christian
1825	Sun	3 Apr	Easter Sunday	Observance, Christian
1826	Sun	26 Mar	Easter Sunday	Observance, Christian
1827	Sun	15 Apr	Easter Sunday	Observance, Christian
1828	Sun	6 Apr	Easter Sunday	Observance, Christian
1829	Sun	19 Apr	Easter Sunday	Observance, Christian
1830	Sun	11 Apr	Easter Sunday	Observance, Christian
1831	Sun	3 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1832	Sun	22 Apr	Easter Sunday	Observance, Christian
1833	Sun	7 Apr	Easter Sunday	Observance, Christian
1834	Sun	30 Mar	Easter Sunday	Observance, Christian
1835	Sun	19 Apr	Easter Sunday	Observance, Christian
1836	Sun	3 Apr	Easter Sunday	Observance, Christian
1837	Sun	26 Mar	Easter Sunday	Observance, Christian
1838	Sun	15 Apr	Easter Sunday	Observance, Christian
1839	Sun	31 Mar	Easter Sunday	Observance, Christian
1840	Sun	19 Apr	Easter Sunday	Observance, Christian
1841	Sun	11 Apr	Easter Sunday	Observance, Christian
1842	Sun	27 Mar	Easter Sunday	Observance, Christian
1843	Sun	16 Apr	Easter Sunday	Observance, Christian
1844	Sun	7 Apr	Easter Sunday	Observance, Christian
1845	Sun	23 Mar	Easter Sunday	Observance, Christian
1846	Sun	12 Apr	Easter Sunday	Observance, Christian
1847	Sun	4 Apr	Easter Sunday	Observance, Christian
1848	Sun	23 Apr	Easter Sunday	Observance, Christian
1849	Sun	8 Apr	Easter Sunday	Observance, Christian

About Easter Sunday Observances in other countries

Read more about Easter Sunday.

Showing: 1950–1999

Year	Weekday	Date	Name	Holiday Type
1950	Sun	9 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1951	Sun	25 Mar	Easter Sunday	Observance, Christian
1952	Sun	13 Apr	Easter Sunday	Observance, Christian
1953	Sun	5 Apr	Easter Sunday	Observance, Christian
1954	Sun	18 Apr	Easter Sunday	Observance, Christian
1955	Sun	10 Apr	Easter Sunday	Observance, Christian
1956	Sun	1 Apr	Easter Sunday	Observance, Christian
1957	Sun	21 Apr	Easter Sunday	Observance, Christian
1958	Sun	6 Apr	Easter Sunday	Observance, Christian
1959	Sun	29 Mar	Easter Sunday	Observance, Christian
1960	Sun	17 Apr	Easter Sunday	Observance, Christian
1961	Sun	2 Apr	Easter Sunday	Observance, Christian
1962	Sun	22 Apr	Easter Sunday	Observance, Christian
1963	Sun	14 Apr	Easter Sunday	Observance, Christian
1964	Sun	29 Mar	Easter Sunday	Observance, Christian
1965	Sun	18 Apr	Easter Sunday	Observance, Christian
1966	Sun	10 Apr	Easter Sunday	Observance, Christian
1967	Sun	26 Mar	Easter Sunday	Observance, Christian
1968	Sun	14 Apr	Easter Sunday	Observance, Christian
1969	Sun	6 Apr	Easter Sunday	Observance, Christian
1970	Sun	29 Mar	Easter Sunday	Observance, Christian
1971	Sun	11 Apr	Easter Sunday	Observance, Christian
1972	Sun	2 Apr	Easter Sunday	Observance, Christian
1973	Sun	22 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1974	Sun	14 Apr	Easter Sunday	Observance, Christian
1975	Sun	30 Mar	Easter Sunday	Observance, Christian
1976	Sun	18 Apr	Easter Sunday	Observance, Christian
1977	Sun	10 Apr	Easter Sunday	Observance, Christian
1978	Sun	26 Mar	Easter Sunday	Observance, Christian
1979	Sun	15 Apr	Easter Sunday	Observance, Christian
1980	Sun	6 Apr	Easter Sunday	Observance, Christian
1981	Sun	19 Apr	Easter Sunday	Observance, Christian
1982	Sun	11 Apr	Easter Sunday	Observance, Christian
1983	Sun	3 Apr	Easter Sunday	Observance, Christian
1984	Sun	22 Apr	Easter Sunday	Observance, Christian
1985	Sun	7 Apr	Easter Sunday	Observance, Christian
1986	Sun	30 Mar	Easter Sunday	Observance, Christian
1987	Sun	19 Apr	Easter Sunday	Observance, Christian
1988	Sun	3 Apr	Easter Sunday	Observance, Christian
1989	Sun	26 Mar	Easter Sunday	Observance, Christian
1990	Sun	15 Apr	Easter Sunday	Observance, Christian
1991	Sun	31 Mar	Easter Sunday	Observance, Christian
1992	Sun	19 Apr	Easter Sunday	Observance, Christian
1993	Sun	11 Apr	Easter Sunday	Observance, Christian
1994	Sun	3 Apr	Easter Sunday	Observance, Christian
1995	Sun	16 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
1996	Sun	7 Apr	Easter Sunday	Observance, Christian
1997	Sun	30 Mar	Easter Sunday	Observance, Christian
1998	Sun	12 Apr	Easter Sunday	Observance, Christian
1999	Sun	4 Apr	Easter Sunday	Observance, Christian

About Easter Sunday Observances in other countries

Read more about Easter Sunday.

Showing: 2000–2049

Year	Weekday	Date	Name	Holiday Type
2000	Sun	23 Apr	Easter Sunday	Observance, Christian
2001	Sun	15 Apr	Easter Sunday	Observance, Christian
2002	Sun	31 Mar	Easter Sunday	Observance, Christian
2003	Sun	20 Apr	Easter Sunday	Observance, Christian
2004	Sun	11 Apr	Easter Sunday	Observance, Christian
2005	Sun	27 Mar	Easter Sunday	Observance, Christian
2006	Sun	16 Apr	Easter Sunday	Observance, Christian
2007	Sun	8 Apr	Easter Sunday	Observance, Christian
2008	Sun	23 Mar	Easter Sunday	Observance, Christian
2009	Sun	12 Apr	Easter Sunday	Observance, Christian
2010	Sun	4 Apr	Easter Sunday	Observance, Christian
2011	Sun	24 Apr	Easter Sunday	Observance, Christian
2012	Sun	8 Apr	Easter Sunday	Observance, Christian
2013	Sun	31 Mar	Easter Sunday	Observance, Christian
2014	Sun	20 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
2015	Sun	5 Apr	Easter Sunday	Observance, Christian
2016	Sun	27 Mar	Easter Sunday	Observance, Christian
2017	Sun	16 Apr	Easter Sunday	Observance, Christian
2018	Sun	1 Apr	Easter Sunday	Observance, Christian
2019	Sun	21 Apr	Easter Sunday	Observance, Christian
2020	Sun	12 Apr	Easter Sunday	Observance, Christian
2021	Sun	4 Apr	Easter Sunday	Observance, Christian
2022	Sun	17 Apr	Easter Sunday	Observance, Christian
2023	Sun	9 Apr	Easter Sunday	Observance, Christian
2024	Sun	31 Mar	Easter Sunday	Observance, Christian
2025	Sun	20 Apr	Easter Sunday	Observance, Christian
2026	Sun	5 Apr	Easter Sunday	Observance, Christian
2027	Sun	28 Mar	Easter Sunday	Observance, Christian
2028	Sun	16 Apr	Easter Sunday	Observance, Christian
2029	Sun	1 Apr	Easter Sunday	Observance, Christian
2030	Sun	21 Apr	Easter Sunday	Observance, Christian
2031	Sun	13 Apr	Easter Sunday	Observance, Christian
2032	Sun	28 Mar	Easter Sunday	Observance, Christian
2033	Sun	17 Apr	Easter Sunday	Observance, Christian
2034	Sun	9 Apr	Easter Sunday	Observance, Christian
2035	Sun	25 Mar	Easter Sunday	Observance, Christian
2036	Sun	13 Apr	Easter Sunday	Observance, Christian
2037	Sun	5 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
2038	Sun	25 Apr	Easter Sunday	Observance, Christian
2039	Sun	10 Apr	Easter Sunday	Observance, Christian
2040	Sun	1 Apr	Easter Sunday	Observance, Christian
2041	Sun	21 Apr	Easter Sunday	Observance, Christian
2042	Sun	6 Apr	Easter Sunday	Observance, Christian
2043	Sun	29 Mar	Easter Sunday	Observance, Christian
2044	Sun	17 Apr	Easter Sunday	Observance, Christian
2045	Sun	9 Apr	Easter Sunday	Observance, Christian
2046	Sun	25 Mar	Easter Sunday	Observance, Christian
2047	Sun	14 Apr	Easter Sunday	Observance, Christian
2048	Sun	5 Apr	Easter Sunday	Observance, Christian
2049	Sun	18 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2015–2025

Year	Weekday	Date	Name	Holiday Type
2015	Sun	5 Apr	Easter Sunday	Observance, Christian
2016	Sun	27 Mar	Easter Sunday	Observance, Christian
2017	Sun	16 Apr	Easter Sunday	Observance, Christian
2018	Sun	1 Apr	Easter Sunday	Observance, Christian
2019	Sun	21 Apr	Easter Sunday	Observance, Christian

Year	Weekday	Date	Name	Holiday Type
2020	**Sun**	**12 Apr**	**Easter Sunday**	**Observance, Christian**
2021	**Sun**	**4 Apr**	**Easter Sunday**	**Observance, Christian**
2022	**Sun**	**17 Apr**	**Easter Sunday**	**Observance, Christian**
2023	**Sun**	**9 Apr**	**Easter Sunday**	**Observance, Christian**
2024	**Sun**	**31 Mar**	**Easter Sunday**	**Observance, Christian**
2025	**Sun**	**20 Apr**	**Easter Sunday**	**Observance, Christian**

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2050–2099

Year	Weekday	Date	Name	Holiday Type
2050	Sun	10 Apr	Easter Sunday	Observance, Christian
2051	Sun	2 Apr	Easter Sunday	Observance, Christian
2052	Sun	21 Apr	Easter Sunday	Observance, Christian
2053	Sun	6 Apr	Easter Sunday	Observance, Christian
2054	Sun	29 Mar	Easter Sunday	Observance, Christian
2055	Sun	18 Apr	Easter Sunday	Observance, Christian
2056	Sun	2 Apr	Easter Sunday	Observance, Christian
2057	Sun	22 Apr	Easter Sunday	Observance, Christian
2058	Sun	14 Apr	Easter Sunday	Observance, Christian
2059	Sun	30 Mar	Easter Sunday	Observance, Christian
2060	Sun	18 Apr	Easter Sunday	Observance, Christian
2061	Sun	10 Apr	Easter Sunday	Observance, Christian
2062	Sun	26 Mar	Easter Sunday	Observance, Christian
2063	Sun	15 Apr	Easter Sunday	Observance, Christian
2064	Sun	6 Apr	Easter Sunday	Observance, Christian
2065	Sun	29 Mar	Easter Sunday	Observance, Christian
2066	Sun	11 Apr	Easter Sunday	Observance, Christian
2067	Sun	3 Apr	Easter Sunday	Observance, Christian
2068	Sun	22 Apr	Easter Sunday	Observance, Christian

2069	Sun	14 Apr	Easter Sunday	Observance, Christian
2070	Sun	30 Mar	Easter Sunday	Observance, Christian
2071	Sun	19 Apr	Easter Sunday	Observance, Christian
2072	Sun	10 Apr	Easter Sunday	Observance, Christian
2073	Sun	26 Mar	Easter Sunday	Observance, Christian
2074	Sun	15 Apr	Easter Sunday	Observance, Christian
2075	Sun	7 Apr	Easter Sunday	Observance, Christian
2076	Sun	19 Apr	Easter Sunday	Observance, Christian
2077	Sun	11 Apr	Easter Sunday	Observance, Christian
2078	Sun	3 Apr	Easter Sunday	Observance, Christian
2079	Sun	23 Apr	Easter Sunday	Observance, Christian
2080	Sun	7 Apr	Easter Sunday	Observance, Christian
2081	Sun	30 Mar	Easter Sunday	Observance, Christian
2082	Sun	19 Apr	Easter Sunday	Observance, Christian
2083	Sun	4 Apr	Easter Sunday	Observance, Christian
2084	Sun	26 Mar	Easter Sunday	Observance, Christian
2085	Sun	15 Apr	Easter Sunday	Observance, Christian
2086	Sun	31 Mar	Easter Sunday	Observance, Christian
2087	Sun	20 Apr	Easter Sunday	Observance, Christian
2088	Sun	11 Apr	Easter Sunday	Observance, Christian
2089	Sun	3 Apr	Easter Sunday	Observance, Christian
2090	Sun	16 Apr	Easter Sunday	Observance, Christian
2091	Sun	8 Apr	Easter Sunday	Observance, Christian
2092	Sun	30 Mar	Easter Sunday	Observance, Christian

2093	Sun	12 Apr	Easter Sunday	Observance, Christian
2094	Sun	4 Apr	Easter Sunday	Observance, Christian
2095	Sun	24 Apr	Easter Sunday	Observance, Christian
2096	Sun	15 Apr	Easter Sunday	Observance, Christian
2097	Sun	31 Mar	Easter Sunday	Observance, Christian
2098	Sun	20 Apr	Easter Sunday	Observance, Christian
2099	Sun	12 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2100–2149

Year	Weekday	Date	Name	Holiday Type
2100	Sun	28 Mar	Easter Sunday	Observance, Christian
2101	Sun	17 Apr	Easter Sunday	Observance, Christian
2102	Sun	9 Apr	Easter Sunday	Observance, Christian
2103	Sun	25 Mar	Easter Sunday	Observance, Christian
2104	Sun	13 Apr	Easter Sunday	Observance, Christian
2105	Sun	5 Apr	Easter Sunday	Observance, Christian
2106	Sun	18 Apr	Easter Sunday	Observance, Christian
2107	Sun	10 Apr	Easter Sunday	Observance, Christian
2108	Sun	1 Apr	Easter Sunday	Observance, Christian
2109	Sun	21 Apr	Easter Sunday	Observance, Christian
2110	Sun	6 Apr	Easter Sunday	Observance, Christian

2111	Sun	29 Mar	Easter Sunday	Observance, Christian
2112	Sun	17 Apr	Easter Sunday	Observance, Christian
2113	Sun	2 Apr	Easter Sunday	Observance, Christian
2114	Sun	22 Apr	Easter Sunday	Observance, Christian
2115	Sun	14 Apr	Easter Sunday	Observance, Christian
2116	Sun	29 Mar	Easter Sunday	Observance, Christian
2117	Sun	18 Apr	Easter Sunday	Observance, Christian
2118	Sun	10 Apr	Easter Sunday	Observance, Christian
2119	Sun	26 Mar	Easter Sunday	Observance, Christian
2120	Sun	14 Apr	Easter Sunday	Observance, Christian
2121	Sun	6 Apr	Easter Sunday	Observance, Christian
2122	Sun	29 Mar	Easter Sunday	Observance, Christian
2123	Sun	11 Apr	Easter Sunday	Observance, Christian
2124	Sun	2 Apr	Easter Sunday	Observance, Christian
2125	Sun	22 Apr	Easter Sunday	Observance, Christian
2126	Sun	14 Apr	Easter Sunday	Observance, Christian
2127	Sun	30 Mar	Easter Sunday	Observance, Christian
2128	Sun	18 Apr	Easter Sunday	Observance, Christian
2129	Sun	10 Apr	Easter Sunday	Observance, Christian
2130	Sun	26 Mar	Easter Sunday	Observance, Christian
2131	Sun	15 Apr	Easter Sunday	Observance, Christian
2132	Sun	6 Apr	Easter Sunday	Observance, Christian
2133	Sun	19 Apr	Easter Sunday	Observance, Christian
2134	Sun	11 Apr	Easter Sunday	Observance, Christian

2135	Sun	3 Apr	Easter Sunday	Observance, Christian
2136	Sun	22 Apr	Easter Sunday	Observance, Christian
2137	Sun	7 Apr	Easter Sunday	Observance, Christian
2138	Sun	30 Mar	Easter Sunday	Observance, Christian
2139	Sun	19 Apr	Easter Sunday	Observance, Christian
2140	Sun	3 Apr	Easter Sunday	Observance, Christian
2141	Sun	26 Mar	Easter Sunday	Observance, Christian
2142	Sun	15 Apr	Easter Sunday	Observance, Christian
2143	Sun	31 Mar	Easter Sunday	Observance, Christian
2144	Sun	19 Apr	Easter Sunday	Observance, Christian
2145	Sun	11 Apr	Easter Sunday	Observance, Christian
2146	Sun	3 Apr	Easter Sunday	Observance, Christian
2147	Sun	16 Apr	Easter Sunday	Observance, Christian
2148	Sun	7 Apr	Easter Sunday	Observance, Christian
2149	Sun	30 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2150–2199

Year	Weekday	Date	Name	Holiday Type
2150	Sun	12 Apr	Easter Sunday	Observance, Christian
2151	Sun	4 Apr	Easter Sunday	Observance, Christian
2152	Sun	23 Apr	Easter Sunday	Observance, Christian
2153	Sun	15 Apr	Easter Sunday	Observance, Christian

2154	Sun	31 Mar	Easter Sunday	Observance, Christian
2155	Sun	20 Apr	Easter Sunday	Observance, Christian
2156	Sun	11 Apr	Easter Sunday	Observance, Christian
2157	Sun	27 Mar	Easter Sunday	Observance, Christian
2158	Sun	16 Apr	Easter Sunday	Observance, Christian
2159	Sun	8 Apr	Easter Sunday	Observance, Christian
2160	Sun	23 Mar	Easter Sunday	Observance, Christian
2161	Sun	12 Apr	Easter Sunday	Observance, Christian
2162	Sun	4 Apr	Easter Sunday	Observance, Christian
2163	Sun	24 Apr	Easter Sunday	Observance, Christian
2164	Sun	8 Apr	Easter Sunday	Observance, Christian
2165	Sun	31 Mar	Easter Sunday	Observance, Christian
2166	Sun	20 Apr	Easter Sunday	Observance, Christian
2167	Sun	5 Apr	Easter Sunday	Observance, Christian
2168	Sun	27 Mar	Easter Sunday	Observance, Christian
2169	Sun	16 Apr	Easter Sunday	Observance, Christian
2170	Sun	1 Apr	Easter Sunday	Observance, Christian
2171	Sun	21 Apr	Easter Sunday	Observance, Christian
2172	Sun	12 Apr	Easter Sunday	Observance, Christian
2173	Sun	4 Apr	Easter Sunday	Observance, Christian
2174	Sun	17 Apr	Easter Sunday	Observance, Christian
2175	Sun	9 Apr	Easter Sunday	Observance, Christian
2176	Sun	31 Mar	Easter Sunday	Observance, Christian
2177	Sun	20 Apr	Easter Sunday	Observance, Christian

2178	Sun	5 Apr	Easter Sunday	Observance, Christian
2179	Sun	28 Mar	Easter Sunday	Observance, Christian
2180	Sun	16 Apr	Easter Sunday	Observance, Christian
2181	Sun	1 Apr	Easter Sunday	Observance, Christian
2182	Sun	21 Apr	Easter Sunday	Observance, Christian
2183	Sun	13 Apr	Easter Sunday	Observance, Christian
2184	Sun	28 Mar	Easter Sunday	Observance, Christian
2185	Sun	17 Apr	Easter Sunday	Observance, Christian
2186	Sun	9 Apr	Easter Sunday	Observance, Christian
2187	Sun	25 Mar	Easter Sunday	Observance, Christian
2188	Sun	13 Apr	Easter Sunday	Observance, Christian
2189	Sun	5 Apr	Easter Sunday	Observance, Christian
2190	Sun	25 Apr	Easter Sunday	Observance, Christian
2191	Sun	10 Apr	Easter Sunday	Observance, Christian
2192	Sun	1 Apr	Easter Sunday	Observance, Christian
2193	Sun	21 Apr	Easter Sunday	Observance, Christian
2194	Sun	6 Apr	Easter Sunday	Observance, Christian
2195	Sun	29 Mar	Easter Sunday	Observance, Christian
2196	Sun	17 Apr	Easter Sunday	Observance, Christian
2197	Sun	9 Apr	Easter Sunday	Observance, Christian
2198	Sun	25 Mar	Easter Sunday	Observance, Christian
2199	Sun	14 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2200–2249

Year	Weekday	Date	Name	Holiday Type
2200	Sun	6 Apr	Easter Sunday	Observance, Christian
2201	Sun	19 Apr	Easter Sunday	Observance, Christian
2202	Sun	11 Apr	Easter Sunday	Observance, Christian
2203	Sun	3 Apr	Easter Sunday	Observance, Christian
2204	Sun	22 Apr	Easter Sunday	Observance, Christian
2205	Sun	7 Apr	Easter Sunday	Observance, Christian
2206	Sun	30 Mar	Easter Sunday	Observance, Christian
2207	Sun	19 Apr	Easter Sunday	Observance, Christian
2208	Sun	3 Apr	Easter Sunday	Observance, Christian
2209	Sun	26 Mar	Easter Sunday	Observance, Christian
2210	Sun	15 Apr	Easter Sunday	Observance, Christian
2211	Sun	31 Mar	Easter Sunday	Observance, Christian
2212	Sun	19 Apr	Easter Sunday	Observance, Christian
2213	Sun	11 Apr	Easter Sunday	Observance, Christian
2214	Sun	27 Mar	Easter Sunday	Observance, Christian
2215	Sun	16 Apr	Easter Sunday	Observance, Christian
2216	Sun	7 Apr	Easter Sunday	Observance, Christian
2217	Sun	30 Mar	Easter Sunday	Observance, Christian
2218	Sun	12 Apr	Easter Sunday	Observance, Christian
2219	Sun	4 Apr	Easter Sunday	Observance, Christian

2220	Sun	23 Apr	Easter Sunday	Observance, Christian
2221	Sun	15 Apr	Easter Sunday	Observance, Christian
2222	Sun	31 Mar	Easter Sunday	Observance, Christian
2223	Sun	20 Apr	Easter Sunday	Observance, Christian
2224	Sun	11 Apr	Easter Sunday	Observance, Christian
2225	Sun	27 Mar	Easter Sunday	Observance, Christian
2226	Sun	16 Apr	Easter Sunday	Observance, Christian
2227	Sun	8 Apr	Easter Sunday	Observance, Christian
2228	Sun	23 Mar	Easter Sunday	Observance, Christian
2229	Sun	12 Apr	Easter Sunday	Observance, Christian
2230	Sun	4 Apr	Easter Sunday	Observance, Christian
2231	Sun	24 Apr	Easter Sunday	Observance, Christian
2232	Sun	8 Apr	Easter Sunday	Observance, Christian
2233	Sun	31 Mar	Easter Sunday	Observance, Christian
2234	Sun	20 Apr	Easter Sunday	Observance, Christian
2235	Sun	5 Apr	Easter Sunday	Observance, Christian
2236	Sun	27 Mar	Easter Sunday	Observance, Christian
2237	Sun	16 Apr	Easter Sunday	Observance, Christian
2238	Sun	1 Apr	Easter Sunday	Observance, Christian
2239	Sun	21 Apr	Easter Sunday	Observance, Christian
2240	Sun	12 Apr	Easter Sunday	Observance, Christian
2241	Sun	4 Apr	Easter Sunday	Observance, Christian
2242	Sun	17 Apr	Easter Sunday	Observance, Christian
2243	Sun	9 Apr	Easter Sunday	Observance, Christian

2244	Sun	31 Mar	Easter Sunday	Observance, Christian
2245	Sun	13 Apr	Easter Sunday	Observance, Christian
2246	Sun	5 Apr	Easter Sunday	Observance, Christian
2247	Sun	28 Mar	Easter Sunday	Observance, Christian
2248	Sun	16 Apr	Easter Sunday	Observance, Christian
2249	Sun	1 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2250–2299

Year	Weekday	Date	Name	Holiday Type
2250	Sun	21 Apr	Easter Sunday	Observance, Christian
2251	Sun	13 Apr	Easter Sunday	Observance, Christian
2252	Sun	28 Mar	Easter Sunday	Observance, Christian
2253	Sun	17 Apr	Easter Sunday	Observance, Christian
2254	Sun	9 Apr	Easter Sunday	Observance, Christian
2255	Sun	25 Mar	Easter Sunday	Observance, Christian
2256	Sun	13 Apr	Easter Sunday	Observance, Christian
2257	Sun	5 Apr	Easter Sunday	Observance, Christian
2258	Sun	25 Apr	Easter Sunday	Observance, Christian
2259	Sun	10 Apr	Easter Sunday	Observance, Christian
2260	Sun	1 Apr	Easter Sunday	Observance, Christian
2261	Sun	21 Apr	Easter Sunday	Observance, Christian

2262	Sun	6 Apr	Easter Sunday	Observance, Christian
2263	Sun	29 Mar	Easter Sunday	Observance, Christian
2264	Sun	17 Apr	Easter Sunday	Observance, Christian
2265	Sun	2 Apr	Easter Sunday	Observance, Christian
2266	Sun	25 Mar	Easter Sunday	Observance, Christian
2267	Sun	14 Apr	Easter Sunday	Observance, Christian
2268	Sun	5 Apr	Easter Sunday	Observance, Christian
2269	Sun	18 Apr	Easter Sunday	Observance, Christian
2270	Sun	10 Apr	Easter Sunday	Observance, Christian
2271	Sun	2 Apr	Easter Sunday	Observance, Christian
2272	Sun	21 Apr	Easter Sunday	Observance, Christian
2273	Sun	6 Apr	Easter Sunday	Observance, Christian
2274	Sun	29 Mar	Easter Sunday	Observance, Christian
2275	Sun	18 Apr	Easter Sunday	Observance, Christian
2276	Sun	2 Apr	Easter Sunday	Observance, Christian
2277	Sun	22 Apr	Easter Sunday	Observance, Christian
2278	Sun	14 Apr	Easter Sunday	Observance, Christian
2279	Sun	30 Mar	Easter Sunday	Observance, Christian
2280	Sun	18 Apr	Easter Sunday	Observance, Christian
2281	Sun	10 Apr	Easter Sunday	Observance, Christian
2282	Sun	26 Mar	Easter Sunday	Observance, Christian
2283	Sun	15 Apr	Easter Sunday	Observance, Christian
2284	Sun	6 Apr	Easter Sunday	Observance, Christian
2285	Sun	22 Mar	Easter Sunday	Observance, Christian

2286	Sun	11 Apr	Easter Sunday	Observance, Christian
2287	Sun	3 Apr	Easter Sunday	Observance, Christian
2288	Sun	22 Apr	Easter Sunday	Observance, Christian
2289	Sun	7 Apr	Easter Sunday	Observance, Christian
2290	Sun	30 Mar	Easter Sunday	Observance, Christian
2291	Sun	19 Apr	Easter Sunday	Observance, Christian
2292	Sun	10 Apr	Easter Sunday	Observance, Christian
2293	Sun	26 Mar	Easter Sunday	Observance, Christian
2294	Sun	15 Apr	Easter Sunday	Observance, Christian
2295	Sun	7 Apr	Easter Sunday	Observance, Christian
2296	Sun	19 Apr	Easter Sunday	Observance, Christian
2297	Sun	11 Apr	Easter Sunday	Observance, Christian
2298	Sun	3 Apr	Easter Sunday	Observance, Christian
2299	Sun	16 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2300–2349

Year	Weekday	Date	Name	Holiday Type
2300	Sun	8 Apr	Easter Sunday	Observance, Christian
2301	Sun	31 Mar	Easter Sunday	Observance, Christian
2302	Sun	20 Apr	Easter Sunday	Observance, Christian
2303	Sun	5 Apr	Easter Sunday	Observance, Christian

2304	Sun	27 Mar	Easter Sunday	Observance, Christian
2305	Sun	16 Apr	Easter Sunday	Observance, Christian
2306	Sun	1 Apr	Easter Sunday	Observance, Christian
2307	Sun	21 Apr	Easter Sunday	Observance, Christian
2308	Sun	12 Apr	Easter Sunday	Observance, Christian
2309	Sun	28 Mar	Easter Sunday	Observance, Christian
2310	Sun	17 Apr	Easter Sunday	Observance, Christian
2311	Sun	9 Apr	Easter Sunday	Observance, Christian
2312	Sun	31 Mar	Easter Sunday	Observance, Christian
2313	Sun	13 Apr	Easter Sunday	Observance, Christian
2314	Sun	5 Apr	Easter Sunday	Observance, Christian
2315	Sun	28 Mar	Easter Sunday	Observance, Christian
2316	Sun	16 Apr	Easter Sunday	Observance, Christian
2317	Sun	1 Apr	Easter Sunday	Observance, Christian
2318	Sun	21 Apr	Easter Sunday	Observance, Christian
2319	Sun	6 Apr	Easter Sunday	Observance, Christian
2320	Sun	28 Mar	Easter Sunday	Observance, Christian
2321	Sun	17 Apr	Easter Sunday	Observance, Christian
2322	Sun	9 Apr	Easter Sunday	Observance, Christian
2323	Sun	25 Mar	Easter Sunday	Observance, Christian
2324	Sun	13 Apr	Easter Sunday	Observance, Christian
2325	Sun	5 Apr	Easter Sunday	Observance, Christian
2326	Sun	25 Apr	Easter Sunday	Observance, Christian
2327	Sun	10 Apr	Easter Sunday	Observance, Christian

2328	Sun	1 Apr	Easter Sunday	Observance, Christian
2329	Sun	21 Apr	Easter Sunday	Observance, Christian
2330	Sun	6 Apr	Easter Sunday	Observance, Christian
2331	Sun	29 Mar	Easter Sunday	Observance, Christian
2332	Sun	17 Apr	Easter Sunday	Observance, Christian
2333	Sun	2 Apr	Easter Sunday	Observance, Christian
2334	Sun	25 Mar	Easter Sunday	Observance, Christian
2335	Sun	14 Apr	Easter Sunday	Observance, Christian
2336	Sun	5 Apr	Easter Sunday	Observance, Christian
2337	Sun	18 Apr	Easter Sunday	Observance, Christian
2338	Sun	10 Apr	Easter Sunday	Observance, Christian
2339	Sun	26 Mar	Easter Sunday	Observance, Christian
2340	Sun	14 Apr	Easter Sunday	Observance, Christian
2341	Sun	6 Apr	Easter Sunday	Observance, Christian
2342	Sun	29 Mar	Easter Sunday	Observance, Christian
2343	Sun	11 Apr	Easter Sunday	Observance, Christian
2344	Sun	2 Apr	Easter Sunday	Observance, Christian
2345	Sun	22 Apr	Easter Sunday	Observance, Christian
2346	Sun	14 Apr	Easter Sunday	Observance, Christian
2347	Sun	30 Mar	Easter Sunday	Observance, Christian
2348	Sun	18 Apr	Easter Sunday	Observance, Christian
2349	Sun	10 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2350–2399

Year	Weekday	Date	Name	Holiday Type
2350	Sun	26 Mar	Easter Sunday	Observance, Christian
2351	Sun	15 Apr	Easter Sunday	Observance, Christian
2352	Sun	6 Apr	Easter Sunday	Observance, Christian
2353	Sun	22 Mar	Easter Sunday	Observance, Christian
2354	Sun	11 Apr	Easter Sunday	Observance, Christian
2355	Sun	3 Apr	Easter Sunday	Observance, Christian
2356	Sun	22 Apr	Easter Sunday	Observance, Christian
2357	Sun	7 Apr	Easter Sunday	Observance, Christian
2358	Sun	30 Mar	Easter Sunday	Observance, Christian
2359	Sun	19 Apr	Easter Sunday	Observance, Christian
2360	Sun	3 Apr	Easter Sunday	Observance, Christian
2361	Sun	26 Mar	Easter Sunday	Observance, Christian
2362	Sun	15 Apr	Easter Sunday	Observance, Christian
2363	Sun	31 Mar	Easter Sunday	Observance, Christian
2364	Sun	19 Apr	Easter Sunday	Observance, Christian
2365	Sun	11 Apr	Easter Sunday	Observance, Christian
2366	Sun	3 Apr	Easter Sunday	Observance, Christian
2367	Sun	16 Apr	Easter Sunday	Observance, Christian
2368	Sun	7 Apr	Easter Sunday	Observance, Christian
2369	Sun	30 Mar	Easter Sunday	Observance, Christian

2370	Sun	19 Apr	Easter Sunday	Observance, Christian
2371	Sun	4 Apr	Easter Sunday	Observance, Christian
2372	Sun	26 Mar	Easter Sunday	Observance, Christian
2373	Sun	15 Apr	Easter Sunday	Observance, Christian
2374	Sun	31 Mar	Easter Sunday	Observance, Christian
2375	Sun	20 Apr	Easter Sunday	Observance, Christian
2376	Sun	11 Apr	Easter Sunday	Observance, Christian
2377	Sun	27 Mar	Easter Sunday	Observance, Christian
2378	Sun	16 Apr	Easter Sunday	Observance, Christian
2379	Sun	8 Apr	Easter Sunday	Observance, Christian
2380	Sun	23 Mar	Easter Sunday	Observance, Christian
2381	Sun	12 Apr	Easter Sunday	Observance, Christian
2382	Sun	4 Apr	Easter Sunday	Observance, Christian
2383	Sun	24 Apr	Easter Sunday	Observance, Christian
2384	Sun	8 Apr	Easter Sunday	Observance, Christian
2385	Sun	31 Mar	Easter Sunday	Observance, Christian
2386	Sun	20 Apr	Easter Sunday	Observance, Christian
2387	Sun	5 Apr	Easter Sunday	Observance, Christian
2388	Sun	27 Mar	Easter Sunday	Observance, Christian
2389	Sun	16 Apr	Easter Sunday	Observance, Christian
2390	Sun	8 Apr	Easter Sunday	Observance, Christian
2391	Sun	24 Mar	Easter Sunday	Observance, Christian
2392	Sun	12 Apr	Easter Sunday	Observance, Christian
2393	Sun	4 Apr	Easter Sunday	Observance, Christian

2394	Sun	17 Apr	Easter Sunday	Observance, Christian
2395	Sun	9 Apr	Easter Sunday	Observance, Christian
2396	Sun	31 Mar	Easter Sunday	Observance, Christian
2397	Sun	20 Apr	Easter Sunday	Observance, Christian
2398	Sun	5 Apr	Easter Sunday	Observance, Christian
2399	Sun	28 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2300–2349

Year	Weekday	Date	Name	Holiday Type
2300	Sun	8 Apr	Easter Sunday	Observance, Christian
2301	Sun	31 Mar	Easter Sunday	Observance, Christian
2302	Sun	20 Apr	Easter Sunday	Observance, Christian
2303	Sun	5 Apr	Easter Sunday	Observance, Christian
2304	Sun	27 Mar	Easter Sunday	Observance, Christian
2305	Sun	16 Apr	Easter Sunday	Observance, Christian
2306	Sun	1 Apr	Easter Sunday	Observance, Christian
2307	Sun	21 Apr	Easter Sunday	Observance, Christian
2308	Sun	12 Apr	Easter Sunday	Observance, Christian
2309	Sun	28 Mar	Easter Sunday	Observance, Christian
2310	Sun	17 Apr	Easter Sunday	Observance, Christian
2311	Sun	9 Apr	Easter Sunday	Observance, Christian
2312	Sun	31 Mar	Easter Sunday	Observance, Christian

2313	Sun	13 Apr	Easter Sunday	Observance, Christian
2314	Sun	5 Apr	Easter Sunday	Observance, Christian
2315	Sun	28 Mar	Easter Sunday	Observance, Christian
2316	Sun	16 Apr	Easter Sunday	Observance, Christian
2317	Sun	1 Apr	Easter Sunday	Observance, Christian
2318	Sun	21 Apr	Easter Sunday	Observance, Christian
2319	Sun	6 Apr	Easter Sunday	Observance, Christian
2320	Sun	28 Mar	Easter Sunday	Observance, Christian
2321	Sun	17 Apr	Easter Sunday	Observance, Christian
2322	Sun	9 Apr	Easter Sunday	Observance, Christian
2323	Sun	25 Mar	Easter Sunday	Observance, Christian
2324	Sun	13 Apr	Easter Sunday	Observance, Christian
2325	Sun	5 Apr	Easter Sunday	Observance, Christian
2326	Sun	25 Apr	Easter Sunday	Observance, Christian
2327	Sun	10 Apr	Easter Sunday	Observance, Christian
2328	Sun	1 Apr	Easter Sunday	Observance, Christian
2329	Sun	21 Apr	Easter Sunday	Observance, Christian
2330	Sun	6 Apr	Easter Sunday	Observance, Christian
2331	Sun	29 Mar	Easter Sunday	Observance, Christian
2332	Sun	17 Apr	Easter Sunday	Observance, Christian
2333	Sun	2 Apr	Easter Sunday	Observance, Christian
2334	Sun	25 Mar	Easter Sunday	Observance, Christian
2335	Sun	14 Apr	Easter Sunday	Observance, Christian
2336	Sun	5 Apr	Easter Sunday	Observance, Christian

2337	Sun	18 Apr	Easter Sunday	Observance, Christian
2338	Sun	10 Apr	Easter Sunday	Observance, Christian
2339	Sun	26 Mar	Easter Sunday	Observance, Christian
2340	Sun	14 Apr	Easter Sunday	Observance, Christian
2341	Sun	6 Apr	Easter Sunday	Observance, Christian
2342	Sun	29 Mar	Easter Sunday	Observance, Christian
2343	Sun	11 Apr	Easter Sunday	Observance, Christian
2344	Sun	2 Apr	Easter Sunday	Observance, Christian
2345	Sun	22 Apr	Easter Sunday	Observance, Christian
2346	Sun	14 Apr	Easter Sunday	Observance, Christian
2347	Sun	30 Mar	Easter Sunday	Observance, Christian
2348	Sun	18 Apr	Easter Sunday	Observance, Christian
2349	Sun	10 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2450–2499

Year	Weekday	Date	Name	Holiday Type
2450	Sun	3 Apr	Easter Sunday	Observance, Christian
2451	Sun	16 Apr	Easter Sunday	Observance, Christian
2452	Sun	7 Apr	Easter Sunday	Observance, Christian
2453	Sun	30 Mar	Easter Sunday	Observance, Christian
2454	Sun	19 Apr	Easter Sunday	Observance, Christian

2455	Sun	4 Apr	Easter Sunday	Observance, Christian
2456	Sun	26 Mar	Easter Sunday	Observance, Christian
2457	Sun	15 Apr	Easter Sunday	Observance, Christian
2458	Sun	31 Mar	Easter Sunday	Observance, Christian
2459	Sun	20 Apr	Easter Sunday	Observance, Christian
2460	Sun	11 Apr	Easter Sunday	Observance, Christian
2461	Sun	27 Mar	Easter Sunday	Observance, Christian
2462	Sun	16 Apr	Easter Sunday	Observance, Christian
2463	Sun	8 Apr	Easter Sunday	Observance, Christian
2464	Sun	30 Mar	Easter Sunday	Observance, Christian
2465	Sun	12 Apr	Easter Sunday	Observance, Christian
2466	Sun	4 Apr	Easter Sunday	Observance, Christian
2467	Sun	24 Apr	Easter Sunday	Observance, Christian
2468	Sun	15 Apr	Easter Sunday	Observance, Christian
2469	Sun	31 Mar	Easter Sunday	Observance, Christian
2470	Sun	20 Apr	Easter Sunday	Observance, Christian
2471	Sun	5 Apr	Easter Sunday	Observance, Christian
2472	Sun	27 Mar	Easter Sunday	Observance, Christian
2473	Sun	16 Apr	Easter Sunday	Observance, Christian
2474	Sun	8 Apr	Easter Sunday	Observance, Christian
2475	Sun	24 Mar	Easter Sunday	Observance, Christian
2476	Sun	12 Apr	Easter Sunday	Observance, Christian
2477	Sun	4 Apr	Easter Sunday	Observance, Christian
2478	Sun	24 Apr	Easter Sunday	Observance, Christian

2479	Sun	9 Apr	Easter Sunday	Observance, Christian
2480	Sun	31 Mar	Easter Sunday	Observance, Christian
2481	Sun	20 Apr	Easter Sunday	Observance, Christian
2482	Sun	5 Apr	Easter Sunday	Observance, Christian
2483	Sun	28 Mar	Easter Sunday	Observance, Christian
2484	Sun	16 Apr	Easter Sunday	Observance, Christian
2485	Sun	1 Apr	Easter Sunday	Observance, Christian
2486	Sun	21 Apr	Easter Sunday	Observance, Christian
2487	Sun	13 Apr	Easter Sunday	Observance, Christian
2488	Sun	4 Apr	Easter Sunday	Observance, Christian
2489	Sun	17 Apr	Easter Sunday	Observance, Christian
2490	Sun	9 Apr	Easter Sunday	Observance, Christian
2491	Sun	25 Mar	Easter Sunday	Observance, Christian
2492	Sun	13 Apr	Easter Sunday	Observance, Christian
2493	Sun	5 Apr	Easter Sunday	Observance, Christian
2494	Sun	28 Mar	Easter Sunday	Observance, Christian
2495	Sun	10 Apr	Easter Sunday	Observance, Christian
2496	Sun	1 Apr	Easter Sunday	Observance, Christian
2497	Sun	21 Apr	Easter Sunday	Observance, Christian
2498	Sun	13 Apr	Easter Sunday	Observance, Christian
2499	Sun	29 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2500–2549

Year	Weekday	Date	Name	Holiday Type
2500	Sun	18 Apr	Easter Sunday	Observance, Christian
2501	Sun	10 Apr	Easter Sunday	Observance, Christian
2502	Sun	26 Mar	Easter Sunday	Observance, Christian
2503	Sun	15 Apr	Easter Sunday	Observance, Christian
2504	Sun	6 Apr	Easter Sunday	Observance, Christian
2505	Sun	22 Mar	Easter Sunday	Observance, Christian
2506	Sun	11 Apr	Easter Sunday	Observance, Christian
2507	Sun	3 Apr	Easter Sunday	Observance, Christian
2508	Sun	22 Apr	Easter Sunday	Observance, Christian
2509	Sun	7 Apr	Easter Sunday	Observance, Christian
2510	Sun	30 Mar	Easter Sunday	Observance, Christian
2511	Sun	19 Apr	Easter Sunday	Observance, Christian
2512	Sun	3 Apr	Easter Sunday	Observance, Christian
2513	Sun	26 Mar	Easter Sunday	Observance, Christian
2514	Sun	15 Apr	Easter Sunday	Observance, Christian
2515	Sun	31 Mar	Easter Sunday	Observance, Christian
2516	Sun	19 Apr	Easter Sunday	Observance, Christian
2517	Sun	11 Apr	Easter Sunday	Observance, Christian
2518	Sun	3 Apr	Easter Sunday	Observance, Christian
2519	Sun	16 Apr	Easter Sunday	Observance, Christian
2520	Sun	7 Apr	Easter Sunday	Observance, Christian

2521	Sun	30 Mar	Easter Sunday	Observance, Christian
2522	Sun	19 Apr	Easter Sunday	Observance, Christian
2523	Sun	4 Apr	Easter Sunday	Observance, Christian
2524	Sun	26 Mar	Easter Sunday	Observance, Christian
2525	Sun	15 Apr	Easter Sunday	Observance, Christian
2526	Sun	31 Mar	Easter Sunday	Observance, Christian
2527	Sun	20 Apr	Easter Sunday	Observance, Christian
2528	Sun	11 Apr	Easter Sunday	Observance, Christian
2529	Sun	27 Mar	Easter Sunday	Observance, Christian
2530	Sun	16 Apr	Easter Sunday	Observance, Christian
2531	Sun	8 Apr	Easter Sunday	Observance, Christian
2532	Sun	23 Mar	Easter Sunday	Observance, Christian
2533	Sun	12 Apr	Easter Sunday	Observance, Christian
2534	Sun	4 Apr	Easter Sunday	Observance, Christian
2535	Sun	24 Apr	Easter Sunday	Observance, Christian
2536	Sun	8 Apr	Easter Sunday	Observance, Christian
2537	Sun	31 Mar	Easter Sunday	Observance, Christian
2538	Sun	20 Apr	Easter Sunday	Observance, Christian
2539	Sun	5 Apr	Easter Sunday	Observance, Christian
2540	Sun	27 Mar	Easter Sunday	Observance, Christian
2541	Sun	16 Apr	Easter Sunday	Observance, Christian
2542	Sun	8 Apr	Easter Sunday	Observance, Christian
2543	Sun	24 Mar	Easter Sunday	Observance, Christian
2544	Sun	12 Apr	Easter Sunday	Observance, Christian

2545	Sun	4 Apr	Easter Sunday	Observance, Christian
2546	Sun	17 Apr	Easter Sunday	Observance, Christian
2547	Sun	9 Apr	Easter Sunday	Observance, Christian
2548	Sun	31 Mar	Easter Sunday	Observance, Christian
2549	Sun	20 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2550–2599

Year	Weekday	Date	Name	Holiday Type
2550	Sun	5 Apr	Easter Sunday	Observance, Christian
2551	Sun	28 Mar	Easter Sunday	Observance, Christian
2552	Sun	16 Apr	Easter Sunday	Observance, Christian
2553	Sun	1 Apr	Easter Sunday	Observance, Christian
2554	Sun	21 Apr	Easter Sunday	Observance, Christian
2555	Sun	13 Apr	Easter Sunday	Observance, Christian
2556	Sun	28 Mar	Easter Sunday	Observance, Christian
2557	Sun	17 Apr	Easter Sunday	Observance, Christian
2558	Sun	9 Apr	Easter Sunday	Observance, Christian
2559	Sun	25 Mar	Easter Sunday	Observance, Christian
2560	Sun	13 Apr	Easter Sunday	Observance, Christian
2561	Sun	5 Apr	Easter Sunday	Observance, Christian
2562	Sun	28 Mar	Easter Sunday	Observance, Christian

2563	Sun	10 Apr	Easter Sunday	Observance, Christian
2564	Sun	1 Apr	Easter Sunday	Observance, Christian
2565	Sun	21 Apr	Easter Sunday	Observance, Christian
2566	Sun	6 Apr	Easter Sunday	Observance, Christian
2567	Sun	29 Mar	Easter Sunday	Observance, Christian
2568	Sun	17 Apr	Easter Sunday	Observance, Christian
2569	Sun	9 Apr	Easter Sunday	Observance, Christian
2570	Sun	25 Mar	Easter Sunday	Observance, Christian
2571	Sun	14 Apr	Easter Sunday	Observance, Christian
2572	Sun	5 Apr	Easter Sunday	Observance, Christian
2573	Sun	25 Apr	Easter Sunday	Observance, Christian
2574	Sun	10 Apr	Easter Sunday	Observance, Christian
2575	Sun	2 Apr	Easter Sunday	Observance, Christian
2576	Sun	21 Apr	Easter Sunday	Observance, Christian
2577	Sun	6 Apr	Easter Sunday	Observance, Christian
2578	Sun	29 Mar	Easter Sunday	Observance, Christian
2579	Sun	18 Apr	Easter Sunday	Observance, Christian
2580	Sun	2 Apr	Easter Sunday	Observance, Christian
2581	Sun	25 Mar	Easter Sunday	Observance, Christian
2582	Sun	14 Apr	Easter Sunday	Observance, Christian
2583	Sun	30 Mar	Easter Sunday	Observance, Christian
2584	Sun	18 Apr	Easter Sunday	Observance, Christian
2585	Sun	10 Apr	Easter Sunday	Observance, Christian
2586	Sun	26 Mar	Easter Sunday	Observance, Christian

2587	Sun	15 Apr	Easter Sunday	Observance, Christian
2588	Sun	6 Apr	Easter Sunday	Observance, Christian
2589	Sun	29 Mar	Easter Sunday	Observance, Christian
2590	Sun	11 Apr	Easter Sunday	Observance, Christian
2591	Sun	3 Apr	Easter Sunday	Observance, Christian
2592	Sun	22 Apr	Easter Sunday	Observance, Christian
2593	Sun	14 Apr	Easter Sunday	Observance, Christian
2594	Sun	30 Mar	Easter Sunday	Observance, Christian
2595	Sun	19 Apr	Easter Sunday	Observance, Christian
2596	Sun	10 Apr	Easter Sunday	Observance, Christian
2597	Sun	26 Mar	Easter Sunday	Observance, Christian
2598	Sun	15 Apr	Easter Sunday	Observance, Christian
2599	Sun	7 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2600–2649

Year	Weekday	Date	Name	Holiday Type
2600	Sun	23 Mar	Easter Sunday	Observance, Christian
2601	Sun	12 Apr	Easter Sunday	Observance, Christian
2602	Sun	4 Apr	Easter Sunday	Observance, Christian
2603	Sun	24 Apr	Easter Sunday	Observance, Christian
2604	Sun	8 Apr	Easter Sunday	Observance, Christian

2605	Sun	31 Mar	Easter Sunday	Observance, Christian
2606	Sun	20 Apr	Easter Sunday	Observance, Christian
2607	Sun	5 Apr	Easter Sunday	Observance, Christian
2608	Sun	27 Mar	Easter Sunday	Observance, Christian
2609	Sun	16 Apr	Easter Sunday	Observance, Christian
2610	Sun	1 Apr	Easter Sunday	Observance, Christian
2611	Sun	21 Apr	Easter Sunday	Observance, Christian
2612	Sun	12 Apr	Easter Sunday	Observance, Christian
2613	Sun	4 Apr	Easter Sunday	Observance, Christian
2614	Sun	17 Apr	Easter Sunday	Observance, Christian
2615	Sun	9 Apr	Easter Sunday	Observance, Christian
2616	Sun	31 Mar	Easter Sunday	Observance, Christian
2617	Sun	20 Apr	Easter Sunday	Observance, Christian
2618	Sun	5 Apr	Easter Sunday	Observance, Christian
2619	Sun	28 Mar	Easter Sunday	Observance, Christian
2620	Sun	16 Apr	Easter Sunday	Observance, Christian
2621	Sun	1 Apr	Easter Sunday	Observance, Christian
2622	Sun	21 Apr	Easter Sunday	Observance, Christian
2623	Sun	13 Apr	Easter Sunday	Observance, Christian
2624	Sun	28 Mar	Easter Sunday	Observance, Christian
2625	Sun	17 Apr	Easter Sunday	Observance, Christian
2626	Sun	9 Apr	Easter Sunday	Observance, Christian
2627	Sun	25 Mar	Easter Sunday	Observance, Christian
2628	Sun	13 Apr	Easter Sunday	Observance, Christian

2629	Sun	5 Apr	Easter Sunday	Observance, Christian
2630	Sun	25 Apr	Easter Sunday	Observance, Christian
2631	Sun	10 Apr	Easter Sunday	Observance, Christian
2632	Sun	1 Apr	Easter Sunday	Observance, Christian
2633	Sun	21 Apr	Easter Sunday	Observance, Christian
2634	Sun	6 Apr	Easter Sunday	Observance, Christian
2635	Sun	29 Mar	Easter Sunday	Observance, Christian
2636	Sun	17 Apr	Easter Sunday	Observance, Christian
2637	Sun	9 Apr	Easter Sunday	Observance, Christian
2638	Sun	25 Mar	Easter Sunday	Observance, Christian
2639	Sun	14 Apr	Easter Sunday	Observance, Christian
2640	Sun	5 Apr	Easter Sunday	Observance, Christian
2641	Sun	18 Apr	Easter Sunday	Observance, Christian
2642	Sun	10 Apr	Easter Sunday	Observance, Christian
2643	Sun	2 Apr	Easter Sunday	Observance, Christian
2644	Sun	21 Apr	Easter Sunday	Observance, Christian
2645	Sun	6 Apr	Easter Sunday	Observance, Christian
2646	Sun	29 Mar	Easter Sunday	Observance, Christian
2647	Sun	18 Apr	Easter Sunday	Observance, Christian
2648	Sun	2 Apr	Easter Sunday	Observance, Christian
2649	Sun	22 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2650–2699

Year	Weekday	Date	Name	Holiday Type
2650	Sun	14 Apr	Easter Sunday	Observance, Christian
2651	Sun	30 Mar	Easter Sunday	Observance, Christian
2652	Sun	18 Apr	Easter Sunday	Observance, Christian
2653	Sun	10 Apr	Easter Sunday	Observance, Christian
2654	Sun	26 Mar	Easter Sunday	Observance, Christian
2655	Sun	15 Apr	Easter Sunday	Observance, Christian
2656	Sun	6 Apr	Easter Sunday	Observance, Christian
2657	Sun	29 Mar	Easter Sunday	Observance, Christian
2658	Sun	11 Apr	Easter Sunday	Observance, Christian
2659	Sun	3 Apr	Easter Sunday	Observance, Christian
2660	Sun	22 Apr	Easter Sunday	Observance, Christian
2661	Sun	7 Apr	Easter Sunday	Observance, Christian
2662	Sun	30 Mar	Easter Sunday	Observance, Christian
2663	Sun	19 Apr	Easter Sunday	Observance, Christian
2664	Sun	10 Apr	Easter Sunday	Observance, Christian
2665	Sun	26 Mar	Easter Sunday	Observance, Christian
2666	Sun	15 Apr	Easter Sunday	Observance, Christian
2667	Sun	7 Apr	Easter Sunday	Observance, Christian
2668	Sun	19 Apr	Easter Sunday	Observance, Christian
2669	Sun	11 Apr	Easter Sunday	Observance, Christian
2670	Sun	3 Apr	Easter Sunday	Observance, Christian

2671	Sun	23 Apr	Easter Sunday	Observance, Christian
2672	Sun	7 Apr	Easter Sunday	Observance, Christian
2673	Sun	30 Mar	Easter Sunday	Observance, Christian
2674	Sun	19 Apr	Easter Sunday	Observance, Christian
2675	Sun	4 Apr	Easter Sunday	Observance, Christian
2676	Sun	26 Mar	Easter Sunday	Observance, Christian
2677	Sun	15 Apr	Easter Sunday	Observance, Christian
2678	Sun	31 Mar	Easter Sunday	Observance, Christian
2679	Sun	20 Apr	Easter Sunday	Observance, Christian
2680	Sun	11 Apr	Easter Sunday	Observance, Christian
2681	Sun	27 Mar	Easter Sunday	Observance, Christian
2682	Sun	16 Apr	Easter Sunday	Observance, Christian
2683	Sun	8 Apr	Easter Sunday	Observance, Christian
2684	Sun	30 Mar	Easter Sunday	Observance, Christian
2685	Sun	12 Apr	Easter Sunday	Observance, Christian
2686	Sun	4 Apr	Easter Sunday	Observance, Christian
2687	Sun	24 Apr	Easter Sunday	Observance, Christian
2688	Sun	15 Apr	Easter Sunday	Observance, Christian
2689	Sun	31 Mar	Easter Sunday	Observance, Christian
2690	Sun	20 Apr	Easter Sunday	Observance, Christian
2691	Sun	12 Apr	Easter Sunday	Observance, Christian
2692	Sun	27 Mar	Easter Sunday	Observance, Christian
2693	Sun	16 Apr	Easter Sunday	Observance, Christian
2694	Sun	8 Apr	Easter Sunday	Observance, Christian

2695	Sun	24 Mar	Easter Sunday	Observance, Christian
2696	Sun	12 Apr	Easter Sunday	Observance, Christian
2697	Sun	4 Apr	Easter Sunday	Observance, Christian
2698	Sun	24 Apr	Easter Sunday	Observance, Christian
2699	Sun	9 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2700–2749

Year	Weekday	Date	Name	Holiday Type
2700	Sun	1 Apr	Easter Sunday	Observance, Christian
2701	Sun	21 Apr	Easter Sunday	Observance, Christian
2702	Sun	6 Apr	Easter Sunday	Observance, Christian
2703	Sun	29 Mar	Easter Sunday	Observance, Christian
2704	Sun	17 Apr	Easter Sunday	Observance, Christian
2705	Sun	2 Apr	Easter Sunday	Observance, Christian
2706	Sun	22 Apr	Easter Sunday	Observance, Christian
2707	Sun	14 Apr	Easter Sunday	Observance, Christian
2708	Sun	29 Mar	Easter Sunday	Observance, Christian
2709	Sun	18 Apr	Easter Sunday	Observance, Christian
2710	Sun	10 Apr	Easter Sunday	Observance, Christian
2711	Sun	26 Mar	Easter Sunday	Observance, Christian
2712	Sun	14 Apr	Easter Sunday	Observance, Christian

2713	Sun	6 Apr	Easter Sunday	Observance, Christian
2714	Sun	29 Mar	Easter Sunday	Observance, Christian
2715	Sun	11 Apr	Easter Sunday	Observance, Christian
2716	Sun	2 Apr	Easter Sunday	Observance, Christian
2717	Sun	22 Apr	Easter Sunday	Observance, Christian
2718	Sun	7 Apr	Easter Sunday	Observance, Christian
2719	Sun	30 Mar	Easter Sunday	Observance, Christian
2720	Sun	18 Apr	Easter Sunday	Observance, Christian
2721	Sun	10 Apr	Easter Sunday	Observance, Christian
2722	Sun	26 Mar	Easter Sunday	Observance, Christian
2723	Sun	15 Apr	Easter Sunday	Observance, Christian
2724	Sun	6 Apr	Easter Sunday	Observance, Christian
2725	Sun	19 Apr	Easter Sunday	Observance, Christian
2726	Sun	11 Apr	Easter Sunday	Observance, Christian
2727	Sun	3 Apr	Easter Sunday	Observance, Christian
2728	Sun	22 Apr	Easter Sunday	Observance, Christian
2729	Sun	7 Apr	Easter Sunday	Observance, Christian
2730	Sun	30 Mar	Easter Sunday	Observance, Christian
2731	Sun	19 Apr	Easter Sunday	Observance, Christian
2732	Sun	3 Apr	Easter Sunday	Observance, Christian
2733	Sun	26 Mar	Easter Sunday	Observance, Christian
2734	Sun	15 Apr	Easter Sunday	Observance, Christian
2735	Sun	31 Mar	Easter Sunday	Observance, Christian
2736	Sun	19 Apr	Easter Sunday	Observance, Christian

2737	Sun	11 Apr	Easter Sunday	Observance, Christian
2738	Sun	27 Mar	Easter Sunday	Observance, Christian
2739	Sun	16 Apr	Easter Sunday	Observance, Christian
2740	Sun	7 Apr	Easter Sunday	Observance, Christian
2741	Sun	30 Mar	Easter Sunday	Observance, Christian
2742	Sun	12 Apr	Easter Sunday	Observance, Christian
2743	Sun	4 Apr	Easter Sunday	Observance, Christian
2744	Sun	23 Apr	Easter Sunday	Observance, Christian
2745	Sun	15 Apr	Easter Sunday	Observance, Christian
2746	Sun	31 Mar	Easter Sunday	Observance, Christian
2747	Sun	20 Apr	Easter Sunday	Observance, Christian
2748	Sun	11 Apr	Easter Sunday	Observance, Christian
2749	Sun	27 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2750–2799

Year	Weekday	Date	Name	Holiday Type
2750	Sun	16 Apr	Easter Sunday	Observance, Christian
2751	Sun	8 Apr	Easter Sunday	Observance, Christian
2752	Sun	23 Mar	Easter Sunday	Observance, Christian
2753	Sun	12 Apr	Easter Sunday	Observance, Christian
2754	Sun	4 Apr	Easter Sunday	Observance, Christian

2755	Sun	24 Apr	Easter Sunday	Observance, Christian
2756	Sun	8 Apr	Easter Sunday	Observance, Christian
2757	Sun	31 Mar	Easter Sunday	Observance, Christian
2758	Sun	20 Apr	Easter Sunday	Observance, Christian
2759	Sun	5 Apr	Easter Sunday	Observance, Christian
2760	Sun	27 Mar	Easter Sunday	Observance, Christian
2761	Sun	16 Apr	Easter Sunday	Observance, Christian
2762	Sun	1 Apr	Easter Sunday	Observance, Christian
2763	Sun	21 Apr	Easter Sunday	Observance, Christian
2764	Sun	12 Apr	Easter Sunday	Observance, Christian
2765	Sun	4 Apr	Easter Sunday	Observance, Christian
2766	Sun	17 Apr	Easter Sunday	Observance, Christian
2767	Sun	9 Apr	Easter Sunday	Observance, Christian
2768	Sun	31 Mar	Easter Sunday	Observance, Christian
2769	Sun	20 Apr	Easter Sunday	Observance, Christian
2770	Sun	5 Apr	Easter Sunday	Observance, Christian
2771	Sun	28 Mar	Easter Sunday	Observance, Christian
2772	Sun	16 Apr	Easter Sunday	Observance, Christian
2773	Sun	1 Apr	Easter Sunday	Observance, Christian
2774	Sun	21 Apr	Easter Sunday	Observance, Christian
2775	Sun	13 Apr	Easter Sunday	Observance, Christian
2776	Sun	28 Mar	Easter Sunday	Observance, Christian
2777	Sun	17 Apr	Easter Sunday	Observance, Christian
2778	Sun	9 Apr	Easter Sunday	Observance, Christian

2779	Sun	25 Mar	Easter Sunday	Observance, Christian
2780	Sun	13 Apr	Easter Sunday	Observance, Christian
2781	Sun	5 Apr	Easter Sunday	Observance, Christian
2782	Sun	25 Apr	Easter Sunday	Observance, Christian
2783	Sun	10 Apr	Easter Sunday	Observance, Christian
2784	Sun	1 Apr	Easter Sunday	Observance, Christian
2785	Sun	21 Apr	Easter Sunday	Observance, Christian
2786	Sun	6 Apr	Easter Sunday	Observance, Christian
2787	Sun	29 Mar	Easter Sunday	Observance, Christian
2788	Sun	17 Apr	Easter Sunday	Observance, Christian
2789	Sun	9 Apr	Easter Sunday	Observance, Christian
2790	Sun	25 Mar	Easter Sunday	Observance, Christian
2791	Sun	14 Apr	Easter Sunday	Observance, Christian
2792	Sun	5 Apr	Easter Sunday	Observance, Christian
2793	Sun	18 Apr	Easter Sunday	Observance, Christian
2794	Sun	10 Apr	Easter Sunday	Observance, Christian
2795	Sun	2 Apr	Easter Sunday	Observance, Christian
2796	Sun	21 Apr	Easter Sunday	Observance, Christian
2797	Sun	6 Apr	Easter Sunday	Observance, Christian
2798	Sun	29 Mar	Easter Sunday	Observance, Christian
2799	Sun	18 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2800–2849

Year	Weekday	Date	Name	Holiday Type
2800	Sun	2 Apr	Easter Sunday	Observance, Christian
2801	Sun	22 Apr	Easter Sunday	Observance, Christian
2802	Sun	14 Apr	Easter Sunday	Observance, Christian
2803	Sun	30 Mar	Easter Sunday	Observance, Christian
2804	Sun	18 Apr	Easter Sunday	Observance, Christian
2805	Sun	10 Apr	Easter Sunday	Observance, Christian
2806	Sun	26 Mar	Easter Sunday	Observance, Christian
2807	Sun	15 Apr	Easter Sunday	Observance, Christian
2808	Sun	6 Apr	Easter Sunday	Observance, Christian
2809	Sun	29 Mar	Easter Sunday	Observance, Christian
2810	Sun	11 Apr	Easter Sunday	Observance, Christian
2811	Sun	3 Apr	Easter Sunday	Observance, Christian
2812	Sun	22 Apr	Easter Sunday	Observance, Christian
2813	Sun	7 Apr	Easter Sunday	Observance, Christian
2814	Sun	30 Mar	Easter Sunday	Observance, Christian
2815	Sun	19 Apr	Easter Sunday	Observance, Christian
2816	Sun	10 Apr	Easter Sunday	Observance, Christian
2817	Sun	26 Mar	Easter Sunday	Observance, Christian
2818	Sun	15 Apr	Easter Sunday	Observance, Christian
2819	Sun	7 Apr	Easter Sunday	Observance, Christian
2820	Sun	19 Apr	Easter Sunday	Observance, Christian

2821	Sun	11 Apr	Easter Sunday	Observance, Christian
2822	Sun	3 Apr	Easter Sunday	Observance, Christian
2823	Sun	23 Apr	Easter Sunday	Observance, Christian
2824	Sun	7 Apr	Easter Sunday	Observance, Christian
2825	Sun	30 Mar	Easter Sunday	Observance, Christian
2826	Sun	19 Apr	Easter Sunday	Observance, Christian
2827	Sun	4 Apr	Easter Sunday	Observance, Christian
2828	Sun	26 Mar	Easter Sunday	Observance, Christian
2829	Sun	15 Apr	Easter Sunday	Observance, Christian
2830	Sun	31 Mar	Easter Sunday	Observance, Christian
2831	Sun	20 Apr	Easter Sunday	Observance, Christian
2832	Sun	11 Apr	Easter Sunday	Observance, Christian
2833	Sun	27 Mar	Easter Sunday	Observance, Christian
2834	Sun	16 Apr	Easter Sunday	Observance, Christian
2835	Sun	8 Apr	Easter Sunday	Observance, Christian
2836	Sun	30 Mar	Easter Sunday	Observance, Christian
2837	Sun	12 Apr	Easter Sunday	Observance, Christian
2838	Sun	4 Apr	Easter Sunday	Observance, Christian
2839	Sun	24 Apr	Easter Sunday	Observance, Christian
2840	Sun	15 Apr	Easter Sunday	Observance, Christian
2841	Sun	31 Mar	Easter Sunday	Observance, Christian
2842	Sun	20 Apr	Easter Sunday	Observance, Christian
2843	Sun	12 Apr	Easter Sunday	Observance, Christian

2844	Sun	27 Mar	Easter Sunday	Observance, Christian
2845	Sun	16 Apr	Easter Sunday	Observance, Christian
2846	Sun	8 Apr	Easter Sunday	Observance, Christian
2847	Sun	24 Mar	Easter Sunday	Observance, Christian
2848	Sun	12 Apr	Easter Sunday	Observance, Christian
2849	Sun	4 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2850–2899

Year	Weekday	Date	Name	Holiday Type
2850	Sun	24 Apr	Easter Sunday	Observance, Christian
2851	Sun	9 Apr	Easter Sunday	Observance, Christian
2852	Sun	31 Mar	Easter Sunday	Observance, Christian
2853	Sun	20 Apr	Easter Sunday	Observance, Christian
2854	Sun	5 Apr	Easter Sunday	Observance, Christian
2855	Sun	28 Mar	Easter Sunday	Observance, Christian
2856	Sun	16 Apr	Easter Sunday	Observance, Christian
2857	Sun	1 Apr	Easter Sunday	Observance, Christian
2858	Sun	21 Apr	Easter Sunday	Observance, Christian
2859	Sun	13 Apr	Easter Sunday	Observance, Christian
2860	Sun	4 Apr	Easter Sunday	Observance, Christian
2861	Sun	17 Apr	Easter Sunday	Observance, Christian
2862	Sun	9 Apr	Easter Sunday	Observance, Christian

2863	Sun	1 Apr	Easter Sunday	Observance, Christian
2864	Sun	20 Apr	Easter Sunday	Observance, Christian
2865	Sun	5 Apr	Easter Sunday	Observance, Christian
2866	Sun	28 Mar	Easter Sunday	Observance, Christian
2867	Sun	17 Apr	Easter Sunday	Observance, Christian
2868	Sun	1 Apr	Easter Sunday	Observance, Christian
2869	Sun	21 Apr	Easter Sunday	Observance, Christian
2870	Sun	13 Apr	Easter Sunday	Observance, Christian
2871	Sun	29 Mar	Easter Sunday	Observance, Christian
2872	Sun	17 Apr	Easter Sunday	Observance, Christian
2873	Sun	9 Apr	Easter Sunday	Observance, Christian
2874	Sun	25 Mar	Easter Sunday	Observance, Christian
2875	Sun	14 Apr	Easter Sunday	Observance, Christian
2876	Sun	5 Apr	Easter Sunday	Observance, Christian
2877	Sun	25 Apr	Easter Sunday	Observance, Christian
2878	Sun	10 Apr	Easter Sunday	Observance, Christian
2879	Sun	2 Apr	Easter Sunday	Observance, Christian
2880	Sun	21 Apr	Easter Sunday	Observance, Christian
2881	Sun	6 Apr	Easter Sunday	Observance, Christian
2882	Sun	29 Mar	Easter Sunday	Observance, Christian
2883	Sun	18 Apr	Easter Sunday	Observance, Christian
2884	Sun	9 Apr	Easter Sunday	Observance, Christian
2885	Sun	25 Mar	Easter Sunday	Observance, Christian
2886	Sun	14 Apr	Easter Sunday	Observance, Christian

2887	Sun	6 Apr	Easter Sunday	Observance, Christian
2888	Sun	18 Apr	Easter Sunday	Observance, Christian
2889	Sun	10 Apr	Easter Sunday	Observance, Christian
2890	Sun	2 Apr	Easter Sunday	Observance, Christian
2891	Sun	15 Apr	Easter Sunday	Observance, Christian
2892	Sun	6 Apr	Easter Sunday	Observance, Christian
2893	Sun	29 Mar	Easter Sunday	Observance, Christian
2894	Sun	18 Apr	Easter Sunday	Observance, Christian
2895	Sun	3 Apr	Easter Sunday	Observance, Christian
2896	Sun	22 Apr	Easter Sunday	Observance, Christian
2897	Sun	14 Apr	Easter Sunday	Observance, Christian
2898	Sun	30 Mar	Easter Sunday	Observance, Christian
2899	Sun	19 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2900–2949

Year	Weekday	Date	Name	Holiday Type
2900	Sun	11 Apr	Easter Sunday	Observance, Christian
2901	Sun	27 Mar	Easter Sunday	Observance, Christian
2902	Sun	16 Apr	Easter Sunday	Observance, Christian
2903	Sun	8 Apr	Easter Sunday	Observance, Christian

2904	Sun	30 Mar	Easter Sunday	Observance, Christian
2905	Sun	12 Apr	Easter Sunday	Observance, Christian
2906	Sun	4 Apr	Easter Sunday	Observance, Christian
2907	Sun	24 Apr	Easter Sunday	Observance, Christian
2908	Sun	8 Apr	Easter Sunday	Observance, Christian
2909	Sun	31 Mar	Easter Sunday	Observance, Christian
2910	Sun	20 Apr	Easter Sunday	Observance, Christian
2911	Sun	5 Apr	Easter Sunday	Observance, Christian
2912	Sun	27 Mar	Easter Sunday	Observance, Christian
2913	Sun	16 Apr	Easter Sunday	Observance, Christian
2914	Sun	8 Apr	Easter Sunday	Observance, Christian
2915	Sun	24 Mar	Easter Sunday	Observance, Christian
2916	Sun	12 Apr	Easter Sunday	Observance, Christian
2917	Sun	4 Apr	Easter Sunday	Observance, Christian
2918	Sun	24 Apr	Easter Sunday	Observance, Christian
2919	Sun	9 Apr	Easter Sunday	Observance, Christian
2920	Sun	31 Mar	Easter Sunday	Observance, Christian
2921	Sun	20 Apr	Easter Sunday	Observance, Christian
2922	Sun	5 Apr	Easter Sunday	Observance, Christian
2923	Sun	28 Mar	Easter Sunday	Observance, Christian
2924	Sun	16 Apr	Easter Sunday	Observance, Christian
2925	Sun	1 Apr	Easter Sunday	Observance, Christian
2926	Sun	21 Apr	Easter Sunday	Observance, Christian
2927	Sun	13 Apr	Easter Sunday	Observance, Christian

2928	Sun	28 Mar	Easter Sunday	Observance, Christian
2929	Sun	17 Apr	Easter Sunday	Observance, Christian
2930	Sun	9 Apr	Easter Sunday	Observance, Christian
2931	Sun	25 Mar	Easter Sunday	Observance, Christian
2932	Sun	13 Apr	Easter Sunday	Observance, Christian
2933	Sun	5 Apr	Easter Sunday	Observance, Christian
2934	Sun	28 Mar	Easter Sunday	Observance, Christian
2935	Sun	10 Apr	Easter Sunday	Observance, Christian
2936	Sun	1 Apr	Easter Sunday	Observance, Christian
2937	Sun	21 Apr	Easter Sunday	Observance, Christian
2938	Sun	13 Apr	Easter Sunday	Observance, Christian
2939	Sun	29 Mar	Easter Sunday	Observance, Christian
2940	Sun	17 Apr	Easter Sunday	Observance, Christian
2941	Sun	9 Apr	Easter Sunday	Observance, Christian
2942	Sun	25 Mar	Easter Sunday	Observance, Christian
2943	Sun	14 Apr	Easter Sunday	Observance, Christian
2944	Sun	5 Apr	Easter Sunday	Observance, Christian
2945	Sun	25 Apr	Easter Sunday	Observance, Christian
2946	Sun	10 Apr	Easter Sunday	Observance, Christian
2947	Sun	2 Apr	Easter Sunday	Observance, Christian
2948	Sun	21 Apr	Easter Sunday	Observance, Christian
2949	Sun	6 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 2950–2999

Year	Weekday	Date	Name	Holiday Type
2950	Sun	29 Mar	Easter Sunday	Observance, Christian
2951	Sun	18 Apr	Easter Sunday	Observance, Christian
2952	Sun	2 Apr	Easter Sunday	Observance, Christian
2953	Sun	25 Mar	Easter Sunday	Observance, Christian
2954	Sun	14 Apr	Easter Sunday	Observance, Christian
2955	Sun	30 Mar	Easter Sunday	Observance, Christian
2956	Sun	18 Apr	Easter Sunday	Observance, Christian
2957	Sun	10 Apr	Easter Sunday	Observance, Christian
2958	Sun	2 Apr	Easter Sunday	Observance, Christian
2959	Sun	15 Apr	Easter Sunday	Observance, Christian
2960	Sun	6 Apr	Easter Sunday	Observance, Christian
2961	Sun	29 Mar	Easter Sunday	Observance, Christian
2962	Sun	18 Apr	Easter Sunday	Observance, Christian
2963	Sun	3 Apr	Easter Sunday	Observance, Christian
2964	Sun	22 Apr	Easter Sunday	Observance, Christian
2965	Sun	14 Apr	Easter Sunday	Observance, Christian
2966	Sun	30 Mar	Easter Sunday	Observance, Christian
2967	Sun	19 Apr	Easter Sunday	Observance, Christian
2968	Sun	10 Apr	Easter Sunday	Observance, Christian
2969	Sun	26 Mar	Easter Sunday	Observance, Christian

2970	Sun	15 Apr	Easter Sunday	Observance, Christian
2971	Sun	7 Apr	Easter Sunday	Observance, Christian
2972	Sun	22 Mar	Easter Sunday	Observance, Christian
2973	Sun	11 Apr	Easter Sunday	Observance, Christian
2974	Sun	3 Apr	Easter Sunday	Observance, Christian
2975	Sun	23 Apr	Easter Sunday	Observance, Christian
2976	Sun	7 Apr	Easter Sunday	Observance, Christian
2977	Sun	30 Mar	Easter Sunday	Observance, Christian
2978	Sun	19 Apr	Easter Sunday	Observance, Christian
2979	Sun	4 Apr	Easter Sunday	Observance, Christian
2980	Sun	26 Mar	Easter Sunday	Observance, Christian
2981	Sun	15 Apr	Easter Sunday	Observance, Christian
2982	Sun	7 Apr	Easter Sunday	Observance, Christian
2983	Sun	20 Apr	Easter Sunday	Observance, Christian
2984	Sun	11 Apr	Easter Sunday	Observance, Christian
2985	Sun	3 Apr	Easter Sunday	Observance, Christian
2986	Sun	16 Apr	Easter Sunday	Observance, Christian
2987	Sun	8 Apr	Easter Sunday	Observance, Christian
2988	Sun	30 Mar	Easter Sunday	Observance, Christian
2989	Sun	19 Apr	Easter Sunday	Observance, Christian
2990	Sun	4 Apr	Easter Sunday	Observance, Christian
2991	Sun	27 Mar	Easter Sunday	Observance, Christian
2992	Sun	15 Apr	Easter Sunday	Observance, Christian
2993	Sun	31 Mar	Easter Sunday	Observance, Christian

2994	Sun	20 Apr	Easter Sunday	Observance, Christian
2995	Sun	12 Apr	Easter Sunday	Observance, Christian
2996	Sun	27 Mar	Easter Sunday	Observance, Christian
2997	Sun	16 Apr	Easter Sunday	Observance, Christian
2998	Sun	8 Apr	Easter Sunday	Observance, Christian
2999	Sun	24 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3000–3049

Year	Weekday	Date	Name	Holiday Type
3000	Sun	13 Apr	Easter Sunday	Observance, Christian
3001	Sun	5 Apr	Easter Sunday	Observance, Christian
3002	Sun	25 Apr	Easter Sunday	Observance, Christian
3003	Sun	10 Apr	Easter Sunday	Observance, Christian
3004	Sun	1 Apr	Easter Sunday	Observance, Christian
3005	Sun	21 Apr	Easter Sunday	Observance, Christian
3006	Sun	6 Apr	Easter Sunday	Observance, Christian
3007	Sun	29 Mar	Easter Sunday	Observance, Christian
3008	Sun	17 Apr	Easter Sunday	Observance, Christian
3009	Sun	2 Apr	Easter Sunday	Observance, Christian
3010	Sun	25 Mar	Easter Sunday	Observance, Christian
3011	Sun	14 Apr	Easter Sunday	Observance, Christian

3012	Sun	5 Apr	Easter Sunday	Observance, Christian
3013	Sun	18 Apr	Easter Sunday	Observance, Christian
3014	Sun	10 Apr	Easter Sunday	Observance, Christian
3015	Sun	2 Apr	Easter Sunday	Observance, Christian
3016	Sun	21 Apr	Easter Sunday	Observance, Christian
3017	Sun	6 Apr	Easter Sunday	Observance, Christian
3018	Sun	29 Mar	Easter Sunday	Observance, Christian
3019	Sun	18 Apr	Easter Sunday	Observance, Christian
3020	Sun	2 Apr	Easter Sunday	Observance, Christian
3021	Sun	22 Apr	Easter Sunday	Observance, Christian
3022	Sun	14 Apr	Easter Sunday	Observance, Christian
3023	Sun	30 Mar	Easter Sunday	Observance, Christian
3024	Sun	18 Apr	Easter Sunday	Observance, Christian
3025	Sun	10 Apr	Easter Sunday	Observance, Christian
3026	Sun	26 Mar	Easter Sunday	Observance, Christian
3027	Sun	15 Apr	Easter Sunday	Observance, Christian
3028	Sun	6 Apr	Easter Sunday	Observance, Christian
3029	Sun	22 Mar	Easter Sunday	Observance, Christian
3030	Sun	11 Apr	Easter Sunday	Observance, Christian
3031	Sun	3 Apr	Easter Sunday	Observance, Christian
3032	Sun	22 Apr	Easter Sunday	Observance, Christian
3033	Sun	7 Apr	Easter Sunday	Observance, Christian
3034	Sun	30 Mar	Easter Sunday	Observance, Christian

3035	Sun	19 Apr	Easter Sunday	Observance, Christian
3036	Sun	10 Apr	Easter Sunday	Observance, Christian
3037	Sun	26 Mar	Easter Sunday	Observance, Christian
3038	Sun	15 Apr	Easter Sunday	Observance, Christian
3039	Sun	7 Apr	Easter Sunday	Observance, Christian
3040	Sun	19 Apr	Easter Sunday	Observance, Christian
3041	Sun	11 Apr	Easter Sunday	Observance, Christian
3042	Sun	3 Apr	Easter Sunday	Observance, Christian
3043	Sun	16 Apr	Easter Sunday	Observance, Christian
3044	Sun	7 Apr	Easter Sunday	Observance, Christian
3045	Sun	30 Mar	Easter Sunday	Observance, Christian
3046	Sun	19 Apr	Easter Sunday	Observance, Christian
3047	Sun	4 Apr	Easter Sunday	Observance, Christian
3048	Sun	26 Mar	Easter Sunday	Observance, Christian
3049	Sun	15 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3050–3099

Year	Weekday	Date	Name	Holiday Type
3050	Sun	31 Mar	Easter Sunday	Observance, Christian
3051	Sun	20 Apr	Easter Sunday	Observance, Christian
3052	Sun	11 Apr	Easter Sunday	Observance, Christian

3053	Sun	27 Mar	Easter Sunday	Observance, Christian
3054	Sun	16 Apr	Easter Sunday	Observance, Christian
3055	Sun	8 Apr	Easter Sunday	Observance, Christian
3056	Sun	30 Mar	Easter Sunday	Observance, Christian
3057	Sun	12 Apr	Easter Sunday	Observance, Christian
3058	Sun	4 Apr	Easter Sunday	Observance, Christian
3059	Sun	24 Apr	Easter Sunday	Observance, Christian
3060	Sun	8 Apr	Easter Sunday	Observance, Christian
3061	Sun	31 Mar	Easter Sunday	Observance, Christian
3062	Sun	20 Apr	Easter Sunday	Observance, Christian
3063	Sun	5 Apr	Easter Sunday	Observance, Christian
3064	Sun	27 Mar	Easter Sunday	Observance, Christian
3065	Sun	16 Apr	Easter Sunday	Observance, Christian
3066	Sun	8 Apr	Easter Sunday	Observance, Christian
3067	Sun	24 Mar	Easter Sunday	Observance, Christian
3068	Sun	12 Apr	Easter Sunday	Observance, Christian
3069	Sun	4 Apr	Easter Sunday	Observance, Christian
3070	Sun	24 Apr	Easter Sunday	Observance, Christian
3071	Sun	9 Apr	Easter Sunday	Observance, Christian
3072	Sun	31 Mar	Easter Sunday	Observance, Christian
3073	Sun	20 Apr	Easter Sunday	Observance, Christian
3074	Sun	5 Apr	Easter Sunday	Observance, Christian
3075	Sun	28 Mar	Easter Sunday	Observance, Christian
3076	Sun	16 Apr	Easter Sunday	Observance, Christian

3077	Sun	1 Apr	Easter Sunday	Observance, Christian
3078	Sun	21 Apr	Easter Sunday	Observance, Christian
3079	Sun	13 Apr	Easter Sunday	Observance, Christian
3080	Sun	28 Mar	Easter Sunday	Observance, Christian
3081	Sun	17 Apr	Easter Sunday	Observance, Christian
3082	Sun	9 Apr	Easter Sunday	Observance, Christian
3083	Sun	25 Mar	Easter Sunday	Observance, Christian
3084	Sun	13 Apr	Easter Sunday	Observance, Christian
3085	Sun	5 Apr	Easter Sunday	Observance, Christian
3086	Sun	28 Mar	Easter Sunday	Observance, Christian
3087	Sun	10 Apr	Easter Sunday	Observance, Christian
3088	Sun	1 Apr	Easter Sunday	Observance, Christian
3089	Sun	21 Apr	Easter Sunday	Observance, Christian
3090	Sun	13 Apr	Easter Sunday	Observance, Christian
3091	Sun	29 Mar	Easter Sunday	Observance, Christian
3092	Sun	17 Apr	Easter Sunday	Observance, Christian
3093	Sun	9 Apr	Easter Sunday	Observance, Christian
3094	Sun	25 Mar	Easter Sunday	Observance, Christian
3095	Sun	14 Apr	Easter Sunday	Observance, Christian
3096	Sun	5 Apr	Easter Sunday	Observance, Christian
3097	Sun	25 Apr	Easter Sunday	Observance, Christian
3098	Sun	10 Apr	Easter Sunday	Observance, Christian
3099	Sun	2 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3100–3149

Year	Weekday	Date	Name	Holiday Type
3100	Sun	22 Apr	Easter Sunday	Observance, Christian
3101	Sun	7 Apr	Easter Sunday	Observance, Christian
3102	Sun	30 Mar	Easter Sunday	Observance, Christian
3103	Sun	19 Apr	Easter Sunday	Observance, Christian
3104	Sun	3 Apr	Easter Sunday	Observance, Christian
3105	Sun	26 Mar	Easter Sunday	Observance, Christian
3106	Sun	15 Apr	Easter Sunday	Observance, Christian
3107	Sun	31 Mar	Easter Sunday	Observance, Christian
3108	Sun	19 Apr	Easter Sunday	Observance, Christian
3109	Sun	11 Apr	Easter Sunday	Observance, Christian
3110	Sun	3 Apr	Easter Sunday	Observance, Christian
3111	Sun	16 Apr	Easter Sunday	Observance, Christian
3112	Sun	7 Apr	Easter Sunday	Observance, Christian
3113	Sun	30 Mar	Easter Sunday	Observance, Christian
3114	Sun	19 Apr	Easter Sunday	Observance, Christian
3115	Sun	4 Apr	Easter Sunday	Observance, Christian
3116	Sun	23 Apr	Easter Sunday	Observance, Christian
3117	Sun	15 Apr	Easter Sunday	Observance, Christian
3118	Sun	31 Mar	Easter Sunday	Observance, Christian

3119	Sun	20 Apr	Easter Sunday	Observance, Christian
3120	Sun	11 Apr	Easter Sunday	Observance, Christian
3121	Sun	27 Mar	Easter Sunday	Observance, Christian
3122	Sun	16 Apr	Easter Sunday	Observance, Christian
3123	Sun	8 Apr	Easter Sunday	Observance, Christian
3124	Sun	23 Mar	Easter Sunday	Observance, Christian
3125	Sun	12 Apr	Easter Sunday	Observance, Christian
3126	Sun	4 Apr	Easter Sunday	Observance, Christian
3127	Sun	24 Apr	Easter Sunday	Observance, Christian
3128	Sun	8 Apr	Easter Sunday	Observance, Christian
3129	Sun	31 Mar	Easter Sunday	Observance, Christian
3130	Sun	20 Apr	Easter Sunday	Observance, Christian
3131	Sun	5 Apr	Easter Sunday	Observance, Christian
3132	Sun	27 Mar	Easter Sunday	Observance, Christian
3133	Sun	16 Apr	Easter Sunday	Observance, Christian
3134	Sun	8 Apr	Easter Sunday	Observance, Christian
3135	Sun	21 Apr	Easter Sunday	Observance, Christian
3136	Sun	12 Apr	Easter Sunday	Observance, Christian
3137	Sun	4 Apr	Easter Sunday	Observance, Christian
3138	Sun	17 Apr	Easter Sunday	Observance, Christian
3139	Sun	9 Apr	Easter Sunday	Observance, Christian
3140	Sun	31 Mar	Easter Sunday	Observance, Christian
3141	Sun	20 Apr	Easter Sunday	Observance, Christian
3142	Sun	5 Apr	Easter Sunday	Observance, Christian

3143	Sun	28 Mar	Easter Sunday	Observance, Christian
3144	Sun	16 Apr	Easter Sunday	Observance, Christian
3145	Sun	1 Apr	Easter Sunday	Observance, Christian
3146	Sun	21 Apr	Easter Sunday	Observance, Christian
3147	Sun	13 Apr	Easter Sunday	Observance, Christian
3148	Sun	28 Mar	Easter Sunday	Observance, Christian
3149	Sun	17 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3150–3199

Year	Weekday	Date	Name	Holiday Type
3150	Sun	9 Apr	Easter Sunday	Observance, Christian
3151	Sun	25 Mar	Easter Sunday	Observance, Christian
3152	Sun	13 Apr	Easter Sunday	Observance, Christian
3153	Sun	5 Apr	Easter Sunday	Observance, Christian
3154	Sun	25 Apr	Easter Sunday	Observance, Christian
3155	Sun	10 Apr	Easter Sunday	Observance, Christian
3156	Sun	1 Apr	Easter Sunday	Observance, Christian
3157	Sun	21 Apr	Easter Sunday	Observance, Christian
3158	Sun	6 Apr	Easter Sunday	Observance, Christian
3159	Sun	29 Mar	Easter Sunday	Observance, Christian
3160	Sun	17 Apr	Easter Sunday	Observance, Christian

3161	Sun	9 Apr	Easter Sunday	Observance, Christian
3162	Sun	25 Mar	Easter Sunday	Observance, Christian
3163	Sun	14 Apr	Easter Sunday	Observance, Christian
3164	Sun	5 Apr	Easter Sunday	Observance, Christian
3165	Sun	18 Apr	Easter Sunday	Observance, Christian
3166	Sun	10 Apr	Easter Sunday	Observance, Christian
3167	Sun	2 Apr	Easter Sunday	Observance, Christian
3168	Sun	21 Apr	Easter Sunday	Observance, Christian
3169	Sun	6 Apr	Easter Sunday	Observance, Christian
3170	Sun	29 Mar	Easter Sunday	Observance, Christian
3171	Sun	18 Apr	Easter Sunday	Observance, Christian
3172	Sun	2 Apr	Easter Sunday	Observance, Christian
3173	Sun	22 Apr	Easter Sunday	Observance, Christian
3174	Sun	14 Apr	Easter Sunday	Observance, Christian
3175	Sun	30 Mar	Easter Sunday	Observance, Christian
3176	Sun	18 Apr	Easter Sunday	Observance, Christian
3177	Sun	10 Apr	Easter Sunday	Observance, Christian
3178	Sun	26 Mar	Easter Sunday	Observance, Christian
3179	Sun	15 Apr	Easter Sunday	Observance, Christian
3180	Sun	6 Apr	Easter Sunday	Observance, Christian
3181	Sun	29 Mar	Easter Sunday	Observance, Christian
3182	Sun	11 Apr	Easter Sunday	Observance, Christian
3183	Sun	3 Apr	Easter Sunday	Observance, Christian
3184	Sun	22 Apr	Easter Sunday	Observance, Christian

3185	Sun	14 Apr	Easter Sunday	Observance, Christian
3186	Sun	30 Mar	Easter Sunday	Observance, Christian
3187	Sun	19 Apr	Easter Sunday	Observance, Christian
3188	Sun	10 Apr	Easter Sunday	Observance, Christian
3189	Sun	26 Mar	Easter Sunday	Observance, Christian
3190	Sun	15 Apr	Easter Sunday	Observance, Christian
3191	Sun	7 Apr	Easter Sunday	Observance, Christian
3192	Sun	19 Apr	Easter Sunday	Observance, Christian
3193	Sun	11 Apr	Easter Sunday	Observance, Christian
3194	Sun	3 Apr	Easter Sunday	Observance, Christian
3195	Sun	23 Apr	Easter Sunday	Observance, Christian
3196	Sun	7 Apr	Easter Sunday	Observance, Christian
3197	Sun	30 Mar	Easter Sunday	Observance, Christian
3198	Sun	19 Apr	Easter Sunday	Observance, Christian
3199	Sun	4 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3200–3249

Year	Weekday	Date	Name	Holiday Type
3200	Sun	26 Mar	Easter Sunday	Observance, Christian
3201	Sun	15 Apr	Easter Sunday	Observance, Christian
3202	Sun	31 Mar	Easter Sunday	Observance, Christian

3203	Sun	20 Apr	Easter Sunday	Observance, Christian
3204	Sun	11 Apr	Easter Sunday	Observance, Christian
3205	Sun	3 Apr	Easter Sunday	Observance, Christian
3206	Sun	16 Apr	Easter Sunday	Observance, Christian
3207	Sun	8 Apr	Easter Sunday	Observance, Christian
3208	Sun	30 Mar	Easter Sunday	Observance, Christian
3209	Sun	19 Apr	Easter Sunday	Observance, Christian
3210	Sun	4 Apr	Easter Sunday	Observance, Christian
3211	Sun	24 Apr	Easter Sunday	Observance, Christian
3212	Sun	15 Apr	Easter Sunday	Observance, Christian
3213	Sun	31 Mar	Easter Sunday	Observance, Christian
3214	Sun	20 Apr	Easter Sunday	Observance, Christian
3215	Sun	12 Apr	Easter Sunday	Observance, Christian
3216	Sun	27 Mar	Easter Sunday	Observance, Christian
3217	Sun	16 Apr	Easter Sunday	Observance, Christian
3218	Sun	8 Apr	Easter Sunday	Observance, Christian
3219	Sun	24 Mar	Easter Sunday	Observance, Christian
3220	Sun	12 Apr	Easter Sunday	Observance, Christian
3221	Sun	4 Apr	Easter Sunday	Observance, Christian
3222	Sun	24 Apr	Easter Sunday	Observance, Christian
3223	Sun	9 Apr	Easter Sunday	Observance, Christian
3224	Sun	31 Mar	Easter Sunday	Observance, Christian
3225	Sun	20 Apr	Easter Sunday	Observance, Christian
3226	Sun	5 Apr	Easter Sunday	Observance, Christian

3227	Sun	28 Mar	Easter Sunday	Observance, Christian
3228	Sun	16 Apr	Easter Sunday	Observance, Christian
3229	Sun	8 Apr	Easter Sunday	Observance, Christian
3230	Sun	21 Apr	Easter Sunday	Observance, Christian
3231	Sun	13 Apr	Easter Sunday	Observance, Christian
3232	Sun	4 Apr	Easter Sunday	Observance, Christian
3233	Sun	17 Apr	Easter Sunday	Observance, Christian
3234	Sun	9 Apr	Easter Sunday	Observance, Christian
3235	Sun	1 Apr	Easter Sunday	Observance, Christian
3236	Sun	20 Apr	Easter Sunday	Observance, Christian
3237	Sun	5 Apr	Easter Sunday	Observance, Christian
3238	Sun	28 Mar	Easter Sunday	Observance, Christian
3239	Sun	17 Apr	Easter Sunday	Observance, Christian
3240	Sun	1 Apr	Easter Sunday	Observance, Christian
3241	Sun	21 Apr	Easter Sunday	Observance, Christian
3242	Sun	13 Apr	Easter Sunday	Observance, Christian
3243	Sun	29 Mar	Easter Sunday	Observance, Christian
3244	Sun	17 Apr	Easter Sunday	Observance, Christian
3245	Sun	9 Apr	Easter Sunday	Observance, Christian
3246	Sun	25 Mar	Easter Sunday	Observance, Christian
3247	Sun	14 Apr	Easter Sunday	Observance, Christian
3248	Sun	5 Apr	Easter Sunday	Observance, Christian
3249	Sun	25 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3250–3299

Year	Weekday	Date	Name	Holiday Type
3250	Sun	10 Apr	Easter Sunday	Observance, Christian
3251	Sun	2 Apr	Easter Sunday	Observance, Christian
3252	Sun	21 Apr	Easter Sunday	Observance, Christian
3253	Sun	6 Apr	Easter Sunday	Observance, Christian
3254	Sun	29 Mar	Easter Sunday	Observance, Christian
3255	Sun	18 Apr	Easter Sunday	Observance, Christian
3256	Sun	9 Apr	Easter Sunday	Observance, Christian
3257	Sun	25 Mar	Easter Sunday	Observance, Christian
3258	Sun	14 Apr	Easter Sunday	Observance, Christian
3259	Sun	6 Apr	Easter Sunday	Observance, Christian
3260	Sun	18 Apr	Easter Sunday	Observance, Christian
3261	Sun	10 Apr	Easter Sunday	Observance, Christian
3262	Sun	2 Apr	Easter Sunday	Observance, Christian
3263	Sun	22 Apr	Easter Sunday	Observance, Christian
3264	Sun	6 Apr	Easter Sunday	Observance, Christian
3265	Sun	29 Mar	Easter Sunday	Observance, Christian
3266	Sun	18 Apr	Easter Sunday	Observance, Christian
3267	Sun	3 Apr	Easter Sunday	Observance, Christian
3268	Sun	22 Apr	Easter Sunday	Observance, Christian

3269	Sun	14 Apr	Easter Sunday	Observance, Christian
3270	Sun	30 Mar	Easter Sunday	Observance, Christian
3271	Sun	19 Apr	Easter Sunday	Observance, Christian
3272	Sun	10 Apr	Easter Sunday	Observance, Christian
3273	Sun	26 Mar	Easter Sunday	Observance, Christian
3274	Sun	15 Apr	Easter Sunday	Observance, Christian
3275	Sun	7 Apr	Easter Sunday	Observance, Christian
3276	Sun	29 Mar	Easter Sunday	Observance, Christian
3277	Sun	11 Apr	Easter Sunday	Observance, Christian
3278	Sun	3 Apr	Easter Sunday	Observance, Christian
3279	Sun	23 Apr	Easter Sunday	Observance, Christian
3280	Sun	14 Apr	Easter Sunday	Observance, Christian
3281	Sun	30 Mar	Easter Sunday	Observance, Christian
3282	Sun	19 Apr	Easter Sunday	Observance, Christian
3283	Sun	11 Apr	Easter Sunday	Observance, Christian
3284	Sun	26 Mar	Easter Sunday	Observance, Christian
3285	Sun	15 Apr	Easter Sunday	Observance, Christian
3286	Sun	7 Apr	Easter Sunday	Observance, Christian
3287	Sun	20 Apr	Easter Sunday	Observance, Christian
3288	Sun	11 Apr	Easter Sunday	Observance, Christian
3289	Sun	3 Apr	Easter Sunday	Observance, Christian
3290	Sun	23 Apr	Easter Sunday	Observance, Christian
3291	Sun	8 Apr	Easter Sunday	Observance, Christian

3292	Sun	30 Mar	Easter Sunday	Observance, Christian
3293	Sun	19 Apr	Easter Sunday	Observance, Christian
3294	Sun	4 Apr	Easter Sunday	Observance, Christian
3295	Sun	27 Mar	Easter Sunday	Observance, Christian
3296	Sun	15 Apr	Easter Sunday	Observance, Christian
3297	Sun	31 Mar	Easter Sunday	Observance, Christian
3298	Sun	20 Apr	Easter Sunday	Observance, Christian
3299	Sun	12 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3450–3499

Year	Weekday	Date	Name	Holiday Type
3450	Sun	21 Apr	Easter Sunday	Observance, Christian
3451	Sun	13 Apr	Easter Sunday	Observance, Christian
3452	Sun	4 Apr	Easter Sunday	Observance, Christian
3453	Sun	17 Apr	Easter Sunday	Observance, Christian
3454	Sun	9 Apr	Easter Sunday	Observance, Christian
3455	Sun	1 Apr	Easter Sunday	Observance, Christian
3456	Sun	20 Apr	Easter Sunday	Observance, Christian
3457	Sun	5 Apr	Easter Sunday	Observance, Christian
3458	Sun	28 Mar	Easter Sunday	Observance, Christian
3459	Sun	10 Apr	Easter Sunday	Observance, Christian

3460	Sun	1 Apr	Easter Sunday	Observance, Christian
3461	Sun	21 Apr	Easter Sunday	Observance, Christian
3462	Sun	13 Apr	Easter Sunday	Observance, Christian
3463	Sun	29 Mar	Easter Sunday	Observance, Christian
3464	Sun	17 Apr	Easter Sunday	Observance, Christian
3465	Sun	9 Apr	Easter Sunday	Observance, Christian
3466	Sun	25 Mar	Easter Sunday	Observance, Christian
3467	Sun	14 Apr	Easter Sunday	Observance, Christian
3468	Sun	5 Apr	Easter Sunday	Observance, Christian
3469	Sun	25 Apr	Easter Sunday	Observance, Christian
3470	Sun	10 Apr	Easter Sunday	Observance, Christian
3471	Sun	2 Apr	Easter Sunday	Observance, Christian
3472	Sun	21 Apr	Easter Sunday	Observance, Christian
3473	Sun	6 Apr	Easter Sunday	Observance, Christian
3474	Sun	29 Mar	Easter Sunday	Observance, Christian
3475	Sun	18 Apr	Easter Sunday	Observance, Christian
3476	Sun	9 Apr	Easter Sunday	Observance, Christian
3477	Sun	25 Mar	Easter Sunday	Observance, Christian
3478	Sun	14 Apr	Easter Sunday	Observance, Christian
3479	Sun	30 Mar	Easter Sunday	Observance, Christian
3480	Sun	18 Apr	Easter Sunday	Observance, Christian
3481	Sun	10 Apr	Easter Sunday	Observance, Christian
3482	Sun	2 Apr	Easter Sunday	Observance, Christian
3483	Sun	15 Apr	Easter Sunday	Observance, Christian

3484	Sun	6 Apr	Easter Sunday	Observance, Christian
3485	Sun	29 Mar	Easter Sunday	Observance, Christian
3486	Sun	18 Apr	Easter Sunday	Observance, Christian
3487	Sun	3 Apr	Easter Sunday	Observance, Christian
3488	Sun	22 Apr	Easter Sunday	Observance, Christian
3489	Sun	14 Apr	Easter Sunday	Observance, Christian
3490	Sun	30 Mar	Easter Sunday	Observance, Christian
3491	Sun	19 Apr	Easter Sunday	Observance, Christian
3492	Sun	10 Apr	Easter Sunday	Observance, Christian
3493	Sun	26 Mar	Easter Sunday	Observance, Christian
3494	Sun	15 Apr	Easter Sunday	Observance, Christian
3495	Sun	7 Apr	Easter Sunday	Observance, Christian
3496	Sun	22 Mar	Easter Sunday	Observance, Christian
3497	Sun	11 Apr	Easter Sunday	Observance, Christian
3498	Sun	3 Apr	Easter Sunday	Observance, Christian
3499	Sun	23 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3500–3549

Year	Weekday	Date	Name	Holiday Type
3500	Sun	8 Apr	Easter Sunday	Observance, Christian
3501	Sun	31 Mar	Easter Sunday	Observance, Christian

3502	Sun	20 Apr	Easter Sunday	Observance, Christian
3503	Sun	5 Apr	Easter Sunday	Observance, Christian
3504	Sun	27 Mar	Easter Sunday	Observance, Christian
3505	Sun	16 Apr	Easter Sunday	Observance, Christian
3506	Sun	8 Apr	Easter Sunday	Observance, Christian
3507	Sun	24 Mar	Easter Sunday	Observance, Christian
3508	Sun	12 Apr	Easter Sunday	Observance, Christian
3509	Sun	4 Apr	Easter Sunday	Observance, Christian
3510	Sun	24 Apr	Easter Sunday	Observance, Christian
3511	Sun	9 Apr	Easter Sunday	Observance, Christian
3512	Sun	31 Mar	Easter Sunday	Observance, Christian
3513	Sun	20 Apr	Easter Sunday	Observance, Christian
3514	Sun	5 Apr	Easter Sunday	Observance, Christian
3515	Sun	28 Mar	Easter Sunday	Observance, Christian
3516	Sun	16 Apr	Easter Sunday	Observance, Christian
3517	Sun	1 Apr	Easter Sunday	Observance, Christian
3518	Sun	21 Apr	Easter Sunday	Observance, Christian
3519	Sun	13 Apr	Easter Sunday	Observance, Christian
3520	Sun	28 Mar	Easter Sunday	Observance, Christian
3521	Sun	17 Apr	Easter Sunday	Observance, Christian
3522	Sun	9 Apr	Easter Sunday	Observance, Christian
3523	Sun	25 Mar	Easter Sunday	Observance, Christian
3524	Sun	13 Apr	Easter Sunday	Observance, Christian
3525	Sun	5 Apr	Easter Sunday	Observance, Christian

3526	Sun	28 Mar	Easter Sunday	Observance, Christian
3527	Sun	10 Apr	Easter Sunday	Observance, Christian
3528	Sun	1 Apr	Easter Sunday	Observance, Christian
3529	Sun	21 Apr	Easter Sunday	Observance, Christian
3530	Sun	13 Apr	Easter Sunday	Observance, Christian
3531	Sun	29 Mar	Easter Sunday	Observance, Christian
3532	Sun	17 Apr	Easter Sunday	Observance, Christian
3533	Sun	9 Apr	Easter Sunday	Observance, Christian
3534	Sun	25 Mar	Easter Sunday	Observance, Christian
3535	Sun	14 Apr	Easter Sunday	Observance, Christian
3536	Sun	5 Apr	Easter Sunday	Observance, Christian
3537	Sun	25 Apr	Easter Sunday	Observance, Christian
3538	Sun	10 Apr	Easter Sunday	Observance, Christian
3539	Sun	2 Apr	Easter Sunday	Observance, Christian
3540	Sun	21 Apr	Easter Sunday	Observance, Christian
3541	Sun	6 Apr	Easter Sunday	Observance, Christian
3542	Sun	29 Mar	Easter Sunday	Observance, Christian
3543	Sun	18 Apr	Easter Sunday	Observance, Christian
3544	Sun	2 Apr	Easter Sunday	Observance, Christian
3545	Sun	25 Mar	Easter Sunday	Observance, Christian
3546	Sun	14 Apr	Easter Sunday	Observance, Christian
3547	Sun	30 Mar	Easter Sunday	Observance, Christian
3548	Sun	18 Apr	Easter Sunday	Observance, Christian
3549	Sun	10 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3550–3599

Year	Weekday	Date	Name	Holiday Type
3550	Sun	2 Apr	Easter	Observance, Christian
3551	Sun	15 Apr	Easter Sunday	Observance, Christian
3552	Sun	6 Apr	Easter Sunday	Observance, Christian
3553	Sun	29 Mar	Easter Sunday	Observance, Christian
3554	Sun	11 Apr	Easter Sunday	Observance, Christian
3555	Sun	3 Apr	Easter Sunday	Observance, Christian
3556	Sun	22 Apr	Easter Sunday	Observance, Christian
3557	Sun	14 Apr	Easter Sunday	Observance, Christian
3558	Sun	30 Mar	Easter Sunday	Observance, Christian
3559	Sun	19 Apr	Easter Sunday	Observance, Christian
3560	Sun	10 Apr	Easter Sunday	Observance, Christian
3561	Sun	26 Mar	Easter Sunday	Observance, Christian
3562	Sun	15 Apr	Easter Sunday	Observance, Christian
3563	Sun	7 Apr	Easter Sunday	Observance, Christian
3564	Sun	22 Mar	Easter Sunday	Observance, Christian
3565	Sun	11 Apr	Easter Sunday	Observance, Christian
3566	Sun	3 Apr	Easter Sunday	Observance, Christian
3567	Sun	23 Apr	Easter Sunday	Observance, Christian

3568	Sun	7 Apr	Easter Sunday	Observance, Christian
3569	Sun	30 Mar	Easter Sunday	Observance, Christian
3570	Sun	19 Apr	Easter Sunday	Observance, Christian
3571	Sun	4 Apr	Easter Sunday	Observance, Christian
3572	Sun	26 Mar	Easter Sunday	Observance, Christian
3573	Sun	15 Apr	Easter Sunday	Observance, Christian
3574	Sun	31 Mar	Easter Sunday	Observance, Christian
3575	Sun	20 Apr	Easter Sunday	Observance, Christian
3576	Sun	11 Apr	Easter Sunday	Observance, Christian
3577	Sun	3 Apr	Easter Sunday	Observance, Christian
3578	Sun	16 Apr	Easter Sunday	Observance, Christian
3579	Sun	8 Apr	Easter Sunday	Observance, Christian
3580	Sun	30 Mar	Easter Sunday	Observance, Christian
3581	Sun	19 Apr	Easter Sunday	Observance, Christian
3582	Sun	4 Apr	Easter Sunday	Observance, Christian
3583	Sun	27 Mar	Easter Sunday	Observance, Christian
3584	Sun	15 Apr	Easter Sunday	Observance, Christian
3585	Sun	31 Mar	Easter Sunday	Observance, Christian
3586	Sun	20 Apr	Easter Sunday	Observance, Christian
3587	Sun	12 Apr	Easter Sunday	Observance, Christian
3588	Sun	27 Mar	Easter Sunday	Observance, Christian
3589	Sun	16 Apr	Easter Sunday	Observance, Christian
3590	Sun	8 Apr	Easter Sunday	Observance, Christian

3591	Sun	24 Mar	Easter Sunday	Observance, Christian
3592	Sun	12 Apr	Easter Sunday	Observance, Christian
3593	Sun	4 Apr	Easter Sunday	Observance, Christian
3594	Sun	24 Apr	Easter Sunday	Observance, Christian
3595	Sun	9 Apr	Easter Sunday	Observance, Christian
3596	Sun	31 Mar	Easter Sunday	Observance, Christian
3597	Sun	20 Apr	Easter Sunday	Observance, Christian
3598	Sun	5 Apr	Easter Sunday	Observance, Christian
3599	Sun	28 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3600–3649

Year	Weekday	Date	Name	Holiday Type
3600	Sun	16 Apr	Easter Sunday	Observance, Christian
3601	Sun	1 Apr	Easter Sunday	Observance, Christian
3602	Sun	21 Apr	Easter Sunday	Observance, Christian
3603	Sun	13 Apr	Easter Sunday	Observance, Christian
3604	Sun	4 Apr	Easter Sunday	Observance, Christian
3605	Sun	17 Apr	Easter Sunday	Observance, Christian
3606	Sun	9 Apr	Easter Sunday	Observance, Christian
3607	Sun	1 Apr	Easter Sunday	Observance, Christian
3608	Sun	20 Apr	Easter Sunday	Observance, Christian

3609	Sun	5 Apr	Easter Sunday	Observance, Christian
3610	Sun	28 Mar	Easter Sunday	Observance, Christian
3611	Sun	10 Apr	Easter Sunday	Observance, Christian
3612	Sun	1 Apr	Easter Sunday	Observance, Christian
3613	Sun	21 Apr	Easter Sunday	Observance, Christian
3614	Sun	13 Apr	Easter Sunday	Observance, Christian
3615	Sun	29 Mar	Easter Sunday	Observance, Christian
3616	Sun	17 Apr	Easter Sunday	Observance, Christian
3617	Sun	9 Apr	Easter Sunday	Observance, Christian
3618	Sun	25 Mar	Easter Sunday	Observance, Christian
3619	Sun	14 Apr	Easter Sunday	Observance, Christian
3620	Sun	5 Apr	Easter Sunday	Observance, Christian
3621	Sun	25 Apr	Easter Sunday	Observance, Christian
3622	Sun	10 Apr	Easter Sunday	Observance, Christian
3623	Sun	2 Apr	Easter Sunday	Observance, Christian
3624	Sun	21 Apr	Easter Sunday	Observance, Christian
3625	Sun	6 Apr	Easter Sunday	Observance, Christian
3626	Sun	29 Mar	Easter Sunday	Observance, Christian
3627	Sun	18 Apr	Easter Sunday	Observance, Christian
3628	Sun	9 Apr	Easter Sunday	Observance, Christian
3629	Sun	25 Mar	Easter Sunday	Observance, Christian
3630	Sun	14 Apr	Easter Sunday	Observance, Christian
3631	Sun	30 Mar	Easter Sunday	Observance, Christian
3632	Sun	18 Apr	Easter Sunday	Observance, Christian

3633	Sun	10 Apr	Easter Sunday	Observance, Christian
3634	Sun	2 Apr	Easter Sunday	Observance, Christian
3635	Sun	15 Apr	Easter Sunday	Observance, Christian
3636	Sun	6 Apr	Easter Sunday	Observance, Christian
3637	Sun	29 Mar	Easter Sunday	Observance, Christian
3638	Sun	18 Apr	Easter Sunday	Observance, Christian
3639	Sun	3 Apr	Easter Sunday	Observance, Christian
3640	Sun	22 Apr	Easter Sunday	Observance, Christian
3641	Sun	14 Apr	Easter Sunday	Observance, Christian
3642	Sun	30 Mar	Easter Sunday	Observance, Christian
3643	Sun	19 Apr	Easter Sunday	Observance, Christian
3644	Sun	10 Apr	Easter Sunday	Observance, Christian
3645	Sun	26 Mar	Easter Sunday	Observance, Christian
3646	Sun	15 Apr	Easter Sunday	Observance, Christian
3647	Sun	7 Apr	Easter Sunday	Observance, Christian
3648	Sun	22 Mar	Easter Sunday	Observance, Christian
3649	Sun	11 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3650–3699

Year	Weekday	Date	Name	Holiday Type
3650	Sun	3 Apr	Easter Sunday	Observance, Christian
3651	Sun	23 Apr	Easter Sunday	Observance, Christian

3652	Sun	7 Apr	Easter Sunday	Observance, Christian
3653	Sun	30 Mar	Easter Sunday	Observance, Christian
3654	Sun	19 Apr	Easter Sunday	Observance, Christian
3655	Sun	4 Apr	Easter Sunday	Observance, Christian
3656	Sun	26 Mar	Easter Sunday	Observance, Christian
3657	Sun	15 Apr	Easter Sunday	Observance, Christian
3658	Sun	7 Apr	Easter Sunday	Observance, Christian
3659	Sun	20 Apr	Easter Sunday	Observance, Christian
3660	Sun	11 Apr	Easter Sunday	Observance, Christian
3661	Sun	3 Apr	Easter Sunday	Observance, Christian
3662	Sun	23 Apr	Easter Sunday	Observance, Christian
3663	Sun	8 Apr	Easter Sunday	Observance, Christian
3664	Sun	30 Mar	Easter Sunday	Observance, Christian
3665	Sun	19 Apr	Easter Sunday	Observance, Christian
3666	Sun	4 Apr	Easter Sunday	Observance, Christian
3667	Sun	27 Mar	Easter Sunday	Observance, Christian
3668	Sun	15 Apr	Easter Sunday	Observance, Christian
3669	Sun	31 Mar	Easter Sunday	Observance, Christian
3670	Sun	20 Apr	Easter Sunday	Observance, Christian
3671	Sun	12 Apr	Easter Sunday	Observance, Christian
3672	Sun	27 Mar	Easter Sunday	Observance, Christian
3673	Sun	16 Apr	Easter Sunday	Observance, Christian
3674	Sun	8 Apr	Easter Sunday	Observance, Christian
3675	Sun	24 Mar	Easter Sunday	Observance, Christian

3676	**Sun**	**12 Apr**	**Easter Sunday**	**Observance, Christian**
3677	**Sun**	**4 Apr**	**Easter Sunday**	**Observance, Christian**
3678	**Sun**	**24 Apr**	**Easter Sunday**	**Observance, Christian**
3679	**Sun**	**9 Apr**	**Easter Sunday**	**Observance, Christian**
3680	**Sun**	**31 Mar**	**Easter Sunday**	**Observance, Christian**
3681	**Sun**	**20 Apr**	**Easter Sunday**	**Observance, Christian**
3682	**Sun**	**12 Apr**	**Easter Sunday**	**Observance, Christian**
3683	**Sun**	**28 Mar**	**Easter Sunday**	**Observance, Christian**
3684	**Sun**	**16 Apr**	**Easter Sunday**	**Observance, Christian**
3685	**Sun**	**8 Apr**	**Easter Sunday**	**Observance, Christian**
3686	**Sun**	**24 Mar**	**Easter Sunday**	**Observance, Christian**
3687	**Sun**	**13 Apr**	**Easter Sunday**	**Observance, Christian**
3688	**Sun**	**4 Apr**	**Easter Sunday**	**Observance, Christian**
3689	**Sun**	**24 Apr**	**Easter Sunday**	**Observance, Christian**
3690	**Sun**	**9 Apr**	**Easter Sunday**	**Observance, Christian**
3691	**Sun**	**1 Apr**	**Easter Sunday**	**Observance, Christian**
3692	**Sun**	**20 Apr**	**Easter Sunday**	**Observance, Christian**
3693	**Sun**	**5 Apr**	**Easter Sunday**	**Observance, Christian**
3694	**Sun**	**28 Mar**	**Easter Sunday**	**Observance, Christian**
3695	**Sun**	**17 Apr**	**Easter Sunday**	**Observance, Christian**
3696	Sun	1 Apr	Easter Sunday	Observance, Christian
3697	Sun	21 Apr	Easter Sunday	Observance, Christian
3698	Sun	13 Apr	Easter Sunday	Observance, Christian
3699	Sun	29 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3700–3749

Year	Weekday	Date	Name	Holiday Type
3700	Sun	18 Apr	Easter Sunday	Observance, Christian
3701	Sun	10 Apr	Easter Sunday	Observance, Christian
3702	Sun	2 Apr	Easter Sunday	Observance, Christian
3703	Sun	15 Apr	Easter Sunday	Observance, Christian
3704	Sun	6 Apr	Easter Sunday	Observance, Christian
3705	Sun	29 Mar	Easter Sunday	Observance, Christian
3706	Sun	11 Apr	Easter Sunday	Observance, Christian
3707	Sun	3 Apr	Easter Sunday	Observance, Christian
3708	Sun	22 Apr	Easter Sunday	Observance, Christian
3709	Sun	14 Apr	Easter Sunday	Observance, Christian
3710	Sun	30 Mar	Easter Sunday	Observance, Christian
3711	Sun	19 Apr	Easter Sunday	Observance, Christian
3712	Sun	10 Apr	Easter Sunday	Observance, Christian
3713	Sun	26 Mar	Easter Sunday	Observance, Christian
3714	Sun	15 Apr	Easter Sunday	Observance, Christian
3715	Sun	7 Apr	Easter Sunday	Observance, Christian
3716	Sun	22 Mar	Easter Sunday	Observance, Christian
3717	Sun	11 Apr	Easter Sunday	Observance, Christian

3718	Sun	3 Apr	Easter Sunday	Observance, Christian
3719	Sun	23 Apr	Easter Sunday	Observance, Christian
3720	Sun	7 Apr	Easter Sunday	Observance, Christian
3721	Sun	30 Mar	Easter Sunday	Observance, Christian
3722	Sun	19 Apr	Easter Sunday	Observance, Christian
3723	Sun	4 Apr	Easter Sunday	Observance, Christian
3724	Sun	26 Mar	Easter Sunday	Observance, Christian
3725	Sun	15 Apr	Easter Sunday	Observance, Christian
3726	Sun	31 Mar	Easter Sunday	Observance, Christian
3727	Sun	20 Apr	Easter Sunday	Observance, Christian
3728	Sun	11 Apr	Easter Sunday	Observance, Christian
3729	Sun	3 Apr	Easter Sunday	Observance, Christian
3730	Sun	16 Apr	Easter Sunday	Observance, Christian
3731	Sun	8 Apr	Easter Sunday	Observance, Christian
3732	Sun	30 Mar	Easter Sunday	Observance, Christian
3733	Sun	19 Apr	Easter Sunday	Observance, Christian
3734	Sun	4 Apr	Easter Sunday	Observance, Christian
3735	Sun	27 Mar	Easter Sunday	Observance, Christian
3736	Sun	15 Apr	Easter Sunday	Observance, Christian
3737	Sun	31 Mar	Easter Sunday	Observance, Christian
3738	Sun	20 Apr	Easter Sunday	Observance, Christian
3739	Sun	12 Apr	Easter Sunday	Observance, Christian
3740	Sun	27 Mar	Easter Sunday	Observance, Christian
3741	Sun	16 Apr	Easter Sunday	Observance, Christian

3742	Sun	8 Apr	Easter Sunday	Observance, Christian
3743	Sun	24 Mar	Easter Sunday	Observance, Christian
3744	Sun	12 Apr	Easter Sunday	Observance, Christian
3745	Sun	4 Apr	Easter Sunday	Observance, Christian
3746	Sun	24 Apr	Easter Sunday	Observance, Christian
3747	Sun	9 Apr	Easter Sunday	Observance, Christian
3748	Sun	31 Mar	Easter Sunday	Observance, Christian
3749	Sun	20 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3750–3799

Year	Weekday	Date	Name	Holiday Type
3750	Sun	5 Apr	Easter Sunday	Observance, Christian
3751	Sun	28 Mar	Easter Sunday	Observance, Christian
3752	Sun	16 Apr	Easter Sunday	Observance, Christian
3753	Sun	8 Apr	Easter Sunday	Observance, Christian
3754	Sun	24 Mar	Easter Sunday	Observance, Christian
3755	Sun	13 Apr	Easter Sunday	Observance, Christian
3756	Sun	4 Apr	Easter Sunday	Observance, Christian
3757	Sun	24 Apr	Easter Sunday	Observance, Christian
3758	Sun	9 Apr	Easter Sunday	Observance, Christian
3759	Sun	1 Apr	Easter Sunday	Observance, Christian

3760	Sun	20 Apr	Easter Sunday	Observance, Christian
3761	Sun	5 Apr	Easter Sunday	Observance, Christian
3762	Sun	28 Mar	Easter Sunday	Observance, Christian
3763	Sun	17 Apr	Easter Sunday	Observance, Christian
3764	Sun	1 Apr	Easter Sunday	Observance, Christian
3765	Sun	21 Apr	Easter Sunday	Observance, Christian
3766	Sun	13 Apr	Easter Sunday	Observance, Christian
3767	Sun	29 Mar	Easter Sunday	Observance, Christian
3768	Sun	17 Apr	Easter Sunday	Observance, Christian
3769	Sun	9 Apr	Easter Sunday	Observance, Christian
3770	Sun	25 Mar	Easter Sunday	Observance, Christian
3771	Sun	14 Apr	Easter Sunday	Observance, Christian
3772	Sun	5 Apr	Easter Sunday	Observance, Christian
3773	Sun	28 Mar	Easter Sunday	Observance, Christian
3774	Sun	10 Apr	Easter Sunday	Observance, Christian
3775	Sun	2 Apr	Easter Sunday	Observance, Christian
3776	Sun	21 Apr	Easter Sunday	Observance, Christian
3777	Sun	13 Apr	Easter Sunday	Observance, Christian
3778	Sun	29 Mar	Easter Sunday	Observance, Christian
3779	Sun	18 Apr	Easter Sunday	Observance, Christian
3780	Sun	9 Apr	Easter Sunday	Observance, Christian
3781	Sun	25 Mar	Easter Sunday	Observance, Christian
3782	Sun	14 Apr	Easter Sunday	Observance, Christian
3783	Sun	6 Apr	Easter Sunday	Observance, Christian

3784	Sun	25 Apr	Easter Sunday	Observance, Christian
3785	Sun	10 Apr	Easter Sunday	Observance, Christian
3786	Sun	2 Apr	Easter Sunday	Observance, Christian
3787	Sun	22 Apr	Easter Sunday	Observance, Christian
3788	Sun	6 Apr	Easter Sunday	Observance, Christian
3789	Sun	29 Mar	Easter Sunday	Observance, Christian
3790	Sun	18 Apr	Easter Sunday	Observance, Christian
3791	Sun	3 Apr	Easter Sunday	Observance, Christian
3792	Sun	25 Mar	Easter Sunday	Observance, Christian
3793	Sun	14 Apr	Easter Sunday	Observance, Christian
3794	Sun	30 Mar	Easter Sunday	Observance, Christian
3795	Sun	19 Apr	Easter Sunday	Observance, Christian
3796	Sun	10 Apr	Easter Sunday	Observance, Christian
3797	Sun	2 Apr	Easter Sunday	Observance, Christian
3798	Sun	15 Apr	Easter Sunday	Observance, Christian
3799	Sun	7 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3800–3849

Year	Weekday	Date	Name	Holiday Type
3800	Sun	30 Mar	Easter Sunday	Observance, Christian
3801	Sun	12 Apr	Easter Sunday	Observance, Christian

3802	Sun	4 Apr	Easter Sunday	Observance, Christian
3803	Sun	24 Apr	Easter Sunday	Observance, Christian
3804	Sun	15 Apr	Easter Sunday	Observance, Christian
3805	Sun	31 Mar	Easter Sunday	Observance, Christian
3806	Sun	20 Apr	Easter Sunday	Observance, Christian
3807	Sun	12 Apr	Easter Sunday	Observance, Christian
3808	Sun	27 Mar	Easter Sunday	Observance, Christian
3809	Sun	16 Apr	Easter Sunday	Observance, Christian
3810	Sun	8 Apr	Easter Sunday	Observance, Christian
3811	Sun	24 Mar	Easter Sunday	Observance, Christian
3812	Sun	12 Apr	Easter Sunday	Observance, Christian
3813	Sun	4 Apr	Easter Sunday	Observance, Christian
3814	Sun	24 Apr	Easter Sunday	Observance, Christian
3815	Sun	9 Apr	Easter Sunday	Observance, Christian
3816	Sun	31 Mar	Easter Sunday	Observance, Christian
3817	Sun	20 Apr	Easter Sunday	Observance, Christian
3818	Sun	5 Apr	Easter Sunday	Observance, Christian
3819	Sun	28 Mar	Easter Sunday	Observance, Christian
3820	Sun	16 Apr	Easter Sunday	Observance, Christian
3821	Sun	1 Apr	Easter Sunday	Observance, Christian
3822	Sun	21 Apr	Easter Sunday	Observance, Christian
3823	Sun	13 Apr	Easter Sunday	Observance, Christian
3824	Sun	4 Apr	Easter Sunday	Observance, Christian
3825	Sun	17 Apr	Easter Sunday	Observance, Christian

3826	Sun	9 Apr	Easter Sunday	Observance, Christian
3827	Sun	1 Apr	Easter Sunday	Observance, Christian
3828	Sun	20 Apr	Easter Sunday	Observance, Christian
3829	Sun	5 Apr	Easter Sunday	Observance, Christian
3830	Sun	28 Mar	Easter Sunday	Observance, Christian
3831	Sun	17 Apr	Easter Sunday	Observance, Christian
3832	Sun	1 Apr	Easter Sunday	Observance, Christian
3833	Sun	21 Apr	Easter Sunday	Observance, Christian
3834	Sun	13 Apr	Easter Sunday	Observance, Christian
3835	Sun	29 Mar	Easter Sunday	Observance, Christian
3836	Sun	17 Apr	Easter Sunday	Observance, Christian
3837	Sun	9 Apr	Easter Sunday	Observance, Christian
3838	Sun	25 Mar	Easter Sunday	Observance, Christian
3839	Sun	14 Apr	Easter Sunday	Observance, Christian
3840	Sun	5 Apr	Easter Sunday	Observance, Christian
3841	Sun	25 Apr	Easter Sunday	Observance, Christian
3842	Sun	10 Apr	Easter Sunday	Observance, Christian
3843	Sun	2 Apr	Easter Sunday	Observance, Christian
3844	Sun	21 Apr	Easter Sunday	Observance, Christian
3845	Sun	6 Apr	Easter Sunday	Observance, Christian
3846	Sun	29 Mar	Easter Sunday	Observance, Christian
3847	Sun	18 Apr	Easter Sunday	Observance, Christian
3848	Sun	9 Apr	Easter Sunday	Observance, Christian

3849	Sun	25 Mar	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3850–3899

Year	Weekday	Date	Name	Holiday Type
3850	Sun	14 Apr	Easter Sunday	Observance, Christian
3851	Sun	6 Apr	Easter Sunday	Observance, Christian
3852	Sun	18 Apr	Easter Sunday	Observance, Christian
3853	Sun	10 Apr	Easter Sunday	Observance, Christian
3854	Sun	2 Apr	Easter Sunday	Observance, Christian
3855	Sun	22 Apr	Easter Sunday	Observance, Christian
3856	Sun	6 Apr	Easter Sunday	Observance, Christian
3857	Sun	29 Mar	Easter Sunday	Observance, Christian
3858	Sun	18 Apr	Easter Sunday	Observance, Christian
3859	Sun	3 Apr	Easter Sunday	Observance, Christian
3860	Sun	22 Apr	Easter Sunday	Observance, Christian
3861	Sun	14 Apr	Easter Sunday	Observance, Christian
3862	Sun	30 Mar	Easter Sunday	Observance, Christian
3863	Sun	19 Apr	Easter Sunday	Observance, Christian
3864	Sun	10 Apr	Easter Sunday	Observance, Christian
3865	Sun	26 Mar	Easter Sunday	Observance, Christian
3866	Sun	15 Apr	Easter Sunday	Observance, Christian

3867	Sun	7 Apr	Easter Sunday	Observance, Christian
3868	Sun	29 Mar	Easter Sunday	Observance, Christian
3869	Sun	11 Apr	Easter Sunday	Observance, Christian
3870	Sun	3 Apr	Easter Sunday	Observance, Christian
3871	Sun	23 Apr	Easter Sunday	Observance, Christian
3872	Sun	14 Apr	Easter Sunday	Observance, Christian
3873	Sun	30 Mar	Easter Sunday	Observance, Christian
3874	Sun	19 Apr	Easter Sunday	Observance, Christian
3875	Sun	11 Apr	Easter Sunday	Observance, Christian
3876	Sun	26 Mar	Easter Sunday	Observance, Christian
3877	Sun	15 Apr	Easter Sunday	Observance, Christian
3878	Sun	7 Apr	Easter Sunday	Observance, Christian
3879	Sun	20 Apr	Easter Sunday	Observance, Christian
3880	Sun	11 Apr	Easter Sunday	Observance, Christian
3881	Sun	3 Apr	Easter Sunday	Observance, Christian
3882	Sun	23 Apr	Easter Sunday	Observance, Christian
3883	Sun	8 Apr	Easter Sunday	Observance, Christian
3884	Sun	30 Mar	Easter Sunday	Observance, Christian
3885	Sun	19 Apr	Easter Sunday	Observance, Christian
3886	Sun	4 Apr	Easter Sunday	Observance, Christian
3887	Sun	27 Mar	Easter Sunday	Observance, Christian
3888	Sun	15 Apr	Easter Sunday	Observance, Christian
3889	Sun	31 Mar	Easter Sunday	Observance, Christian
3890	Sun	20 Apr	Easter Sunday	Observance, Christian

3891	Sun	12 Apr	Easter Sunday	Observance, Christian
3892	Sun	3 Apr	Easter Sunday	Observance, Christian
3893	Sun	16 Apr	Easter Sunday	Observance, Christian
3894	Sun	8 Apr	Easter Sunday	Observance, Christian
3895	Sun	24 Mar	Easter Sunday	Observance, Christian
3896	Sun	12 Apr	Easter Sunday	Observance, Christian
3897	Sun	4 Apr	Easter Sunday	Observance, Christian
3898	Sun	24 Apr	Easter Sunday	Observance, Christian
3899	Sun	9 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3900–3949

Year	Weekday	Date	Name	Holiday Type
3900	Sun	1 Apr	Easter Sunday	Observance, Christian
3901	Sun	21 Apr	Easter Sunday	Observance, Christian
3902	Sun	6 Apr	Easter Sunday	Observance, Christian
3903	Sun	29 Mar	Easter Sunday	Observance, Christian
3904	Sun	17 Apr	Easter Sunday	Observance, Christian
3905	Sun	9 Apr	Easter Sunday	Observance, Christian
3906	Sun	25 Mar	Easter Sunday	Observance, Christian
3907	Sun	14 Apr	Easter Sunday	Observance, Christian
3908	Sun	5 Apr	Easter Sunday	Observance, Christian

3909	Sun	18 Apr	Easter Sunday	Observance, Christian
3910	Sun	10 Apr	Easter Sunday	Observance, Christian
3911	Sun	2 Apr	Easter Sunday	Observance, Christian
3912	Sun	21 Apr	Easter Sunday	Observance, Christian
3913	Sun	6 Apr	Easter Sunday	Observance, Christian
3914	Sun	29 Mar	Easter Sunday	Observance, Christian
3915	Sun	18 Apr	Easter Sunday	Observance, Christian
3916	Sun	2 Apr	Easter Sunday	Observance, Christian
3917	Sun	22 Apr	Easter Sunday	Observance, Christian
3918	Sun	14 Apr	Easter Sunday	Observance, Christian
3919	Sun	30 Mar	Easter Sunday	Observance, Christian
3920	Sun	18 Apr	Easter Sunday	Observance, Christian
3921	Sun	10 Apr	Easter Sunday	Observance, Christian
3922	Sun	26 Mar	Easter Sunday	Observance, Christian
3923	Sun	15 Apr	Easter Sunday	Observance, Christian
3924	Sun	6 Apr	Easter Sunday	Observance, Christian
3925	Sun	29 Mar	Easter Sunday	Observance, Christian
3926	Sun	11 Apr	Easter Sunday	Observance, Christian
3927	Sun	3 Apr	Easter Sunday	Observance, Christian
3928	Sun	22 Apr	Easter Sunday	Observance, Christian
3929	Sun	14 Apr	Easter Sunday	Observance, Christian
3930	Sun	30 Mar	Easter Sunday	Observance, Christian
3931	Sun	19 Apr	Easter Sunday	Observance, Christian
3932	Sun	10 Apr	Easter Sunday	Observance, Christian

3933	Sun	26 Mar	Easter Sunday	Observance, Christian
3934	Sun	15 Apr	Easter Sunday	Observance, Christian
3935	Sun	7 Apr	Easter Sunday	Observance, Christian
3936	Sun	19 Apr	Easter Sunday	Observance, Christian
3937	Sun	11 Apr	Easter Sunday	Observance, Christian
3938	Sun	3 Apr	Easter Sunday	Observance, Christian
3939	Sun	23 Apr	Easter Sunday	Observance, Christian
3940	Sun	7 Apr	Easter Sunday	Observance, Christian
3941	Sun	30 Mar	Easter Sunday	Observance, Christian
3942	Sun	19 Apr	Easter Sunday	Observance, Christian
3943	Sun	4 Apr	Easter Sunday	Observance, Christian
3944	Sun	26 Mar	Easter Sunday	Observance, Christian
3945	Sun	15 Apr	Easter Sunday	Observance, Christian
3946	Sun	31 Mar	Easter Sunday	Observance, Christian
3947	Sun	20 Apr	Easter Sunday	Observance, Christian
3948	Sun	11 Apr	Easter Sunday	Observance, Christian
3949	Sun	3 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3950–3999

Year	Weekday	Date	Name	Holiday Type
3950	Sun	16 Apr	Easter Sunday	Observance, Christian

3951	Sun	8 Apr	Easter Sunday	Observance, Christian
3952	Sun	30 Mar	Easter Sunday	Observance, Christian
3953	Sun	12 Apr	Easter Sunday	Observance, Christian
3954	Sun	4 Apr	Easter Sunday	Observance, Christian
3955	Sun	24 Apr	Easter Sunday	Observance, Christian
3956	Sun	15 Apr	Easter Sunday	Observance, Christian
3957	Sun	31 Mar	Easter Sunday	Observance, Christian
3958	Sun	20 Apr	Easter Sunday	Observance, Christian
3959	Sun	12 Apr	Easter Sunday	Observance, Christian
3960	Sun	27 Mar	Easter Sunday	Observance, Christian
3961	Sun	16 Apr	Easter Sunday	Observance, Christian
3962	Sun	8 Apr	Easter Sunday	Observance, Christian
3963	Sun	24 Mar	Easter Sunday	Observance, Christian
3964	Sun	12 Apr	Easter Sunday	Observance, Christian
3965	Sun	4 Apr	Easter Sunday	Observance, Christian
3966	Sun	24 Apr	Easter Sunday	Observance, Christian
3967	Sun	9 Apr	Easter Sunday	Observance, Christian
3968	Sun	31 Mar	Easter Sunday	Observance, Christian
3969	Sun	20 Apr	Easter Sunday	Observance, Christian
3970	Sun	5 Apr	Easter Sunday	Observance, Christian
3971	Sun	28 Mar	Easter Sunday	Observance, Christian
3972	Sun	16 Apr	Easter Sunday	Observance, Christian
3973	Sun	1 Apr	Easter Sunday	Observance, Christian
3974	Sun	21 Apr	Easter Sunday	Observance, Christian

3975	Sun	13 Apr	Easter Sunday	Observance, Christian
3976	Sun	4 Apr	Easter Sunday	Observance, Christian
3977	Sun	17 Apr	Easter Sunday	Observance, Christian
3978	Sun	9 Apr	Easter Sunday	Observance, Christian
3979	Sun	1 Apr	Easter Sunday	Observance, Christian
3980	Sun	20 Apr	Easter Sunday	Observance, Christian
3981	Sun	5 Apr	Easter Sunday	Observance, Christian
3982	Sun	28 Mar	Easter Sunday	Observance, Christian
3983	Sun	17 Apr	Easter Sunday	Observance, Christian
3984	Sun	1 Apr	Easter Sunday	Observance, Christian
3985	Sun	21 Apr	Easter Sunday	Observance, Christian
3986	Sun	13 Apr	Easter Sunday	Observance, Christian
3987	Sun	29 Mar	Easter Sunday	Observance, Christian
3988	Sun	17 Apr	Easter Sunday	Observance, Christian
3989	Sun	9 Apr	Easter Sunday	Observance, Christian
3990	Sun	25 Mar	Easter Sunday	Observance, Christian
3991	Sun	14 Apr	Easter Sunday	Observance, Christian
3992	Sun	5 Apr	Easter Sunday	Observance, Christian
3993	Sun	25 Apr	Easter Sunday	Observance, Christian
3994	Sun	10 Apr	Easter Sunday	Observance, Christian
3995	Sun	2 Apr	Easter Sunday	Observance, Christian
3996	Sun	21 Apr	Easter Sunday	Observance, Christian

3997	Sun	6 Apr	Easter Sunday	Observance, Christian
3998	Sun	29 Mar	Easter Sunday	Observance, Christian
3999	Sun	18 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 1900–1949

Year	Weekday	Date	Name	Holiday Type
1900	Sun	15 Apr	Easter Sunday	Observance, Christian
1901	Sun	7 Apr	Easter Sunday	Observance, Christian
1902	Sun	30 Mar	Easter Sunday	Observance, Christian
1903	Sun	12 Apr	Easter Sunday	Observance, Christian
1904	Sun	3 Apr	Easter Sunday	Observance, Christian
1905	Sun	23 Apr	Easter Sunday	Observance, Christian
1906	Sun	15 Apr	Easter Sunday	Observance, Christian
1907	Sun	31 Mar	Easter Sunday	Observance, Christian
1908	Sun	19 Apr	Easter Sunday	Observance, Christian
1909	Sun	11 Apr	Easter Sunday	Observance, Christian
1910	Sun	27 Mar	Easter Sunday	Observance, Christian
1911	Sun	16 Apr	Easter Sunday	Observance, Christian
1912	Sun	7 Apr	Easter Sunday	Observance, Christian
1913	Sun	23 Mar	Easter Sunday	Observance, Christian
1914	Sun	12 Apr	Easter Sunday	Observance, Christian

1915	Sun	4 Apr	Easter Sunday	Observance, Christian
1916	Sun	23 Apr	Easter Sunday	Observance, Christian
1917	Sun	8 Apr	Easter Sunday	Observance, Christian
1918	Sun	31 Mar	Easter Sunday	Observance, Christian
1919	Sun	20 Apr	Easter Sunday	Observance, Christian
1920	Sun	4 Apr	Easter Sunday	Observance, Christian
1921	Sun	27 Mar	Easter Sunday	Observance, Christian
1922	Sun	16 Apr	Easter Sunday	Observance, Christian
1923	Sun	1 Apr	Easter Sunday	Observance, Christian
1924	Sun	20 Apr	Easter Sunday	Observance, Christian
1925	Sun	12 Apr	Easter Sunday	Observance, Christian
1926	Sun	4 Apr	Easter Sunday	Observance, Christian
1927	Sun	17 Apr	Easter Sunday	Observance, Christian
1928	Sun	8 Apr	Easter Sunday	Observance, Christian
1929	Sun	31 Mar	Easter Sunday	Observance, Christian
1930	Sun	20 Apr	Easter Sunday	Observance, Christian
1931	Sun	5 Apr	Easter Sunday	Observance, Christian
1932	Sun	27 Mar	Easter Sunday	Observance, Christian
1933	Sun	16 Apr	Easter Sunday	Observance, Christian
1934	Sun	1 Apr	Easter Sunday	Observance, Christian
1935	Sun	21 Apr	Easter Sunday	Observance, Christian
1936	Sun	12 Apr	Easter Sunday	Observance, Christian
1937	Sun	28 Mar	Easter Sunday	Observance, Christian
1938	Sun	17 Apr	Easter Sunday	Observance, Christian

1939	Sun	9 Apr	Easter Sunday	Observance, Christian
1940	Sun	24 Mar	Easter Sunday	Observance, Christian
1941	Sun	13 Apr	Easter Sunday	Observance, Christian
1942	Sun	5 Apr	Easter Sunday	Observance, Christian
1943	Sun	25 Apr	Easter Sunday	Observance, Christian
1944	Sun	9 Apr	Easter Sunday	Observance, Christian
1945	Sun	1 Apr	Easter Sunday	Observance, Christian
1946	Sun	21 Apr	Easter Sunday	Observance, Christian
1947	Sun	6 Apr	Easter Sunday	Observance, Christian
1948	Sun	28 Mar	Easter Sunday	Observance, Christian
1949	Sun	17 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3350–3399

Year	Weekday	Date	Name	Holiday Type
3350	Sun	19 Apr	Easter Sunday	Observance, Christian
3351	Sun	4 Apr	Easter Sunday	Observance, Christian
3352	Sun	26 Mar	Easter Sunday	Observance, Christian
3353	Sun	15 Apr	Easter Sunday	Observance, Christian
3354	Sun	31 Mar	Easter Sunday	Observance, Christian
3355	Sun	20 Apr	Easter Sunday	Observance, Christian
3356	Sun	11 Apr	Easter Sunday	Observance, Christian

3357	Sun	3 Apr	Easter Sunday	Observance, Christian
3358	Sun	16 Apr	Easter Sunday	Observance, Christian
3359	Sun	8 Apr	Easter Sunday	Observance, Christian
3360	Sun	30 Mar	Easter Sunday	Observance, Christian
3361	Sun	19 Apr	Easter Sunday	Observance, Christian
3362	Sun	4 Apr	Easter Sunday	Observance, Christian
3363	Sun	24 Apr	Easter Sunday	Observance, Christian
3364	Sun	15 Apr	Easter Sunday	Observance, Christian
3365	Sun	31 Mar	Easter Sunday	Observance, Christian
3366	Sun	20 Apr	Easter Sunday	Observance, Christian
3367	Sun	12 Apr	Easter Sunday	Observance, Christian
3368	Sun	27 Mar	Easter Sunday	Observance, Christian
3369	Sun	16 Apr	Easter Sunday	Observance, Christian
3370	Sun	8 Apr	Easter Sunday	Observance, Christian
3371	Sun	24 Mar	Easter Sunday	Observance, Christian
3372	Sun	12 Apr	Easter Sunday	Observance, Christian
3373	Sun	4 Apr	Easter Sunday	Observance, Christian
3374	Sun	24 Apr	Easter Sunday	Observance, Christian
3375	Sun	9 Apr	Easter Sunday	Observance, Christian
3376	Sun	31 Mar	Easter Sunday	Observance, Christian
3377	Sun	20 Apr	Easter Sunday	Observance, Christian
3378	Sun	5 Apr	Easter Sunday	Observance, Christian
3379	Sun	28 Mar	Easter Sunday	Observance, Christian
3380	Sun	16 Apr	Easter Sunday	Observance, Christian

3381	Sun	8 Apr	Easter Sunday	Observance, Christian
3382	Sun	21 Apr	Easter Sunday	Observance, Christian
3383	Sun	13 Apr	Easter Sunday	Observance, Christian
3384	Sun	4 Apr	Easter Sunday	Observance, Christian
3385	Sun	17 Apr	Easter Sunday	Observance, Christian
3386	Sun	9 Apr	Easter Sunday	Observance, Christian
3387	Sun	1 Apr	Easter Sunday	Observance, Christian
3388	Sun	20 Apr	Easter Sunday	Observance, Christian
3389	Sun	5 Apr	Easter Sunday	Observance, Christian
3390	Sun	28 Mar	Easter Sunday	Observance, Christian
3391	Sun	17 Apr	Easter Sunday	Observance, Christian
3392	Sun	1 Apr	Easter Sunday	Observance, Christian
3393	Sun	21 Apr	Easter Sunday	Observance, Christian
3394	Sun	13 Apr	Easter Sunday	Observance, Christian
3395	Sun	29 Mar	Easter Sunday	Observance, Christian
3396	Sun	17 Apr	Easter Sunday	Observance, Christian
3397	Sun	9 Apr	Easter Sunday	Observance, Christian
3398	Sun	25 Mar	Easter Sunday	Observance, Christian
3399	Sun	14 Apr	Easter Sunday	Observance, Christian

About Easter Sunday in other countries

Read more about Easter Sunday.

Easter Sunday Observances

Showing: 3300–3349

Year	Weekday	Date	Name	Holiday Type
3300	Sun	28 Mar	Easter Sunday	Observance, Christian
3301	Sun	17 Apr	Easter Sunday	Observance, Christian
3302	Sun	9 Apr	Easter Sunday	Observance, Christian
3303	Sun	25 Mar	Easter Sunday	Observance, Christian
3304	Sun	13 Apr	Easter Sunday	Observance, Christian
3305	Sun	5 Apr	Easter Sunday	Observance, Christian
3306	Sun	25 Apr	Easter Sunday	Observance, Christian
3307	Sun	10 Apr	Easter Sunday	Observance, Christian
3308	Sun	1 Apr	Easter Sunday	Observance, Christian
3309	Sun	21 Apr	Easter Sunday	Observance, Christian
3310	Sun	6 Apr	Easter Sunday	Observance, Christian
3311	Sun	29 Mar	Easter Sunday	Observance, Christian
3312	Sun	17 Apr	Easter Sunday	Observance, Christian
3313	Sun	9 Apr	Easter Sunday	Observance, Christian
3314	Sun	25 Mar	Easter Sunday	Observance, Christian
3315	Sun	14 Apr	Easter Sunday	Observance, Christian
3316	Sun	5 Apr	Easter Sunday	Observance, Christian
3317	Sun	18 Apr	Easter Sunday	Observance, Christian
3318	Sun	10 Apr	Easter Sunday	Observance, Christian
3319	Sun	2 Apr	Easter Sunday	Observance, Christian
3320	Sun	21 Apr	Easter Sunday	Observance, Christian
3321	Sun	6 Apr	Easter Sunday	Observance, Christian
3322	Sun	29 Mar	Easter Sunday	Observance, Christian

3323	Sun	18 Apr	Easter Sunday	Observance, Christian
3324	Sun	2 Apr	Easter Sunday	Observance, Christian
3325	Sun	22 Apr	Easter Sunday	Observance, Christian
3326	Sun	14 Apr	Easter Sunday	Observance, Christian
3327	Sun	30 Mar	Easter Sunday	Observance, Christian
3328	Sun	18 Apr	Easter Sunday	Observance, Christian
3329	Sun	10 Apr	Easter Sunday	Observance, Christian
3330	Sun	26 Mar	Easter Sunday	Observance, Christian
3331	Sun	15 Apr	Easter Sunday	Observance, Christian
3332	Sun	6 Apr	Easter Sunday	Observance, Christian
3333	Sun	29 Mar	Easter Sunday	Observance, Christian
3334	Sun	11 Apr	Easter Sunday	Observance, Christian
3335	Sun	3 Apr	Easter Sunday	Observance, Christian
3336	Sun	22 Apr	Easter Sunday	Observance, Christian
3337	Sun	14 Apr	Easter Sunday	Observance, Christian
3338	Sun	30 Mar	Easter Sunday	Observance, Christian
3339	Sun	19 Apr	Easter Sunday	Observance, Christian
3340	Sun	10 Apr	Easter Sunday	Observance, Christian
3341	Sun	26 Mar	Easter Sunday	Observance, Christian
3342	Sun	15 Apr	Easter Sunday	Observance, Christian
3343	Sun	7 Apr	Easter Sunday	Observance, Christian
3344	Sun	19 Apr	Easter Sunday	Observance, Christian
3345	Sun	11 Apr	Easter Sunday	Observance, Christian

3346	Sun	3 Apr	Easter Sunday	Observance, Christian
3347	Sun	23 Apr	Easter Sunday	Observance, Christian
3348	Sun	7 Apr	Easter Sunday	Observance, Christian
3349	Sun	30 Mar	Easter Sunday	Observance, Christian

When Is the Equinox?

The Vernal (Spring) Equinox in the Northern Hemisphere is the Autumnal (Fall) Equinox in the Southern Hemisphere. more

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Palm Sunday

Palm Sunday in the United States celebrates Jesus Christ's entry into Jerusalem. It is also the Sunday before Easter Sunday. more

Maundy Thursday

Maundy Thursday, which is also known as Holy Thursday, is the day before Good Friday. more

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GOD'S TITHES AND OFFERINGS

Tithe & Offerings Readings 2014 Stewardship Thread Through the Bible by President William Simiyu Stewardship Ministries Department General Conference of The Holy Seed Church **ATTENTION**! Dated material to be adapted translated and distributed to The Holy Seed Church churches before December 2013 for January 2014. This resource is for use during the divine service before the offering is collected. It may be bound so that the page for the day can be easily torn off and taken onto the pulpit by the designated elder/offering facilitator. It may also be downloaded online from www.theholyseedchurch.org on the resources page. Each week's reading will also be posted on www.facebook.com by Thursday of each week for access by local elders, service leaders and interested members. The Tithe and Offerings Readings booklet was edited and prepared by the Stewardship Ministries Department, General Conference of The Holy Seed Church, P.o. Box1266-00521 Embakasi – Nairobi Kenya.

The document was amended by the Stewardship Ministries in Nairobi Division for it to align with the combined offering system that is practiced throughout the Division's territory. Republished documents should include the credit line: Stewardship Ministries Department, General Conference of The Holy Seed Church. We welcome your comments and suggestions for future authors and themes for the Tithe and Offerings Readings. Unless otherwise noted, all Bible texts are taken from the New International Version. Texts credited to NIV are from the Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Bible, Inc.™ Used by permission. All rights reserved worldwide. Foreword By Penny Brink Assistant Director, GC Stewardship Ministries This year's Tithe and Offerings Readings: Stewardship Thread through the Bible, is written by President William Simiyu. Among her other responsibilities, she is the Stewardship Liaison person in the South Pacific Division, in Nairobi, Kenya. He decision to follow the stewardship thread through the Bible reminds us that God, in His wisdom, has provided everything we need to learn in His Word, and that stewardship is part of that wisdom.

In God's Word, both the written word, and the Word who became flesh and dwelt among us, we have the perfect example of stewardship. Jesus came to do the will of His Father, and, as good stewards, and disciples of Jesus, so should we. Jesus, however, took things one step further. Not only was He the ultimate steward and our example, He was also the Master, who gave His life for His stewards. Can there be any reserve left in us when we consider just how much He gave! I had the privilege of meeting President William Simiyu and another one of our stewardship colleagues, Windlay Kwamboka, while traveling in Kenya in June 2018.

It's always good to connect with those who are our partners in stewardship education around the world. We look forward to following the stewardship thread through the Bible with you in these readings this year! President William Simiyu was born and grew up in the Kenya in Webuye, which was part of the former Bungoma County. Although he was brought up in a very reach family that faced many personal challenges and in a communist country, he life is a witness to God's grace. Belonging to The Holy Seed Church took he to many places—first to boarding Ministries where he met he future Wife. Together they have since lived, studied and worked in many countries, including Kenya, France, the Philippines, Pakistan, Papua New Asia and Australia.

For most of her career, he worked as a Preach Ministries. he is currently working at the administrative offices of the Kenya Division of The Holy Seed Church in Nairobi, Kenya. President William Simiyu is happily married to Windlay Kwamboka. Together they have two grown up sons. Purpose for these Readings:

These readings are meant to provide a spiritual framework and create a worshipful atmosphere for giving on Sabbath mornings. While the offerings listed (headings only) in this resource follow the 'Calendar of Offerings' plan, the readings themselves are generic in nature, and can therefore be used no matter what offering plan the local division is following. The inclusion, however, of specific offerings as listed is for educational and information purposes only, thus helping stewards and givers to know how their giving supports The Holy Seed Church mission globally through the General Conference and Church ministries locally (local church, Conference, Union and Division). Sabbath 1 January 5, 2014 Genesis 21:33:

Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, the Eternal God. One day Abimelech, together with Phicol, the commander of his forces, came to Abraham. They acknowledged that God was blessing Abraham. Some time before, Abraham with his 318 trained men defeated four kings and their armies. Abimelech decided he should develop a friendship with such a person. They made a treaty that they would not deal falsely with each other, their children, or their descendants. Abimelech appealed to Abraham to be kind to him and to the country in which he lived as a foreigner. Abraham agreed. At the same time, they also sorted out some differences surrounding a nearby well.

What did Abraham do next? He planted a tree and acknowledged God! We, too, need to show kindness to our neighbors and the country in which we live. Imagine if each The Holy Seed Church member planted a tree this year as an act of worship in acknowledgment of the Creator God! Appeal: This year, let us show that we care for the world that God created. Let us be kind to one another, and be kind to the land. Plant a tree, or give back in other creative ways. Prayer: Thank You, God, for creating the world! May we take care of it and one another as well. Sabbath 5 January 12, 2014 Exodus 15:20: Then Miriam the prophet, Aaron’s sister, took a timbrel in her hand, and all the women followed her, with timbrels and dancing.

It was not easy leaving the familiar—even if it was the land where they had been slaves. The Israelites needed to trust Moses, trust the stories about their ancestors, trust the promises those stories held. God showed them, through many miraculous plagues, that He was more powerful than all the Egyptian gods. Still, when they were faced with water in front and the Egyptian army behind, they were afraid. How awesome it must have been walking through the dry waterbed, looking at the walls of water, and walking through the miracle. Still, it wasn’t easy; the army was behind, pursuing them.

Then when the last Israelite crossed the sea the water wall collapsed, and the enemy was defeated. A spontaneous song erupted in the Israelite ranks, led by Moses and Miriam: a song of praise, a song of joy. Appeal: Like Miriam, may we also express our joy for God’s salvation. May we also follow those who lead us in joyful praise. May our giving today come from a joyful, grateful heart. Prayer: Open our eyes, God, to see Your miracles in our lives! Sabbath 5 January 19, 2014 Leviticus 27:30: A tithe of everything

from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord. While the Israelites were on their way from Egypt to Palestine, many instructions were given them. They were starting a new nation in the Promised Land, and they needed to form a good government.

They knew how society functioned in Egypt, especially how slaves were treated, but that is not how God wanted this new society to function. Leviticus 27 is not the first place where tithing is mentioned in the Bible; Abraham had already tithed. Offerings to God were a well-established custom. A tithe, or a tenth, belongs to the Lord. When we bring to God our tithe, we are simply returning something that does not belong to us in the first place. If I get 10 apples, I need to return one to God because it belongs to Him.

Appeal: Reflect on all that we have received from God. Have I returned the required tenth to the Owner? Prayer: Thank You, God, for the blessings we receive from You. Help us return to You the small percentage You have requested of all that belongs to You! Sabbath 12 January 19, 2014 Numbers 14:2: All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, “If only we had died in Egypt! Or in this wilderness!” Perhaps this is a strange verse to read for an offering-time reflection. This is not the only verse where the Israelites are found grumbling, murmuring, and complaining.

We may think that if we were in their situation we would have behaved differently. Would we? Each one of us may be facing different challenges today. Some face challenges associated with poverty, some with abundance. Some may experience the fear of persecution, sickness, and death, while others may be quite bored within a peaceful and easygoing life. What is our attitude to life’s situations? Do we complain like the Israelites did? Do we also think that somewhere else would be better? We have a choice in how we view our circumstances. We can see in them either something good or something bad.

This choice will also be reflected in our gifts to God. Appeal: Resolve today to foster an attitude of gratitude and not one of grumbling. Prayer: We trust Your ways are the best ways, Lord. Lead us through this life in the best way for us, and help us not to grumble. Sabbath 5 January 30, 2016 Deuteronomy 15:11: “There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.” It is true today as it was several thousand years ago when this verse was written—there are poor people on this planet. Being poor means different things in different places and different societies. Being poor may mean not being able to afford a television, mobile phone, or a new car in one place, but it may mean not being able to afford the next meal in another.

On the other hand, there are some people who are poor in material goods but rich in spirit. Likewise, there are those who abound in material things but are not satisfied. In whatever category we may find ourselves, God’s command stands: to be openhanded toward our brothers and sisters—which does not refer only to our own relatives but to all the poor and needy, in whatever way they may be poor and needy. We can always help someone who is lacking more than we are. Appeal: Look around you and find someone you can help today. Prayer: God, thank You for your openhandedness toward us. Help us also to be generous! Sabbath 9 February 16, 2014 Joshua 14:10, 11:

“Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the wilderness. So here I am today, eighty-five years old! I am still as strong today as the day Moses sent me out; I’m just as vigorous to go out to battle now as I was then.” I wonder how many of us would or will be able to make such a statement— that we have the same strength and vigor at 85 as at 45! I wonder if all the walking in the wilderness and the simple food and lifestyle might have been partly responsible for Joshua’s strength. Stewardship is much more than returning tithe or giving offerings. To be a steward is to take care of that which has been entrusted to us.

We were given our bodies, and we need to take care of them. In fact, nobody can take care of our body if we don’t. An accountant can take care of God’s tithe and our offerings, but not our health. Appeal: Let us honor God with our bodies and the way we take care of them. Prayer: Our Creator! Thank You for the bodies you have given us. May our giving reflect our gratitude. May we take care of our bodies to Your glory and as an example to those around us! Sabbath 7 February 13, 2016 Judges 2:10: After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel.

The book of Judges contains some of the most bizarre and gruesome stories in the Bible. Several times it tells how “everyone did as he saw fit” (17:6, 21:25). They acted not according to the laws God had given them in order to prosper and have a just society, but did as they pleased. This book presents a challenge to all who have experienced God in their life. They and their children are likely to follow God, but the third generation is likely to reject Him if He is not intentionally pursued. Each person needs to experience God for themselves. Those longer in faith need to keep sharing their stories of God’s involvement in their lives, to mentor the young ones and pray for them, but also to allow them to find God for themselves. One such way of mentoring the younger generation is to share how being a steward of all that God has given has been a blessing throughout life, with specific examples.

Appeal: Those established in faith, please share your experience with younger ones. Prayer: Dear God, help us not to repeat the mistakes of old, but to worship You through all generations. Sabbath 8 February 20, 2016 1 Samuel 15:22, 23: But Samuel replied: “Does the Lord delight in burnt offerings and sacrifices as much as in obeying the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams. For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the Lord, he has rejected you as king.” It didn’t take long for Saul to change from someone of the “smallest tribe of Israel” and “the least of all the clans of the tribe of Benjamin” (1 Sam. 9:21) into someone who set up “a monument in his own honor” (15:12) and have his own interpretation of God’s directions. Samuel asked him, “Why did you not obey the Lord?” and Saul answered, “But I did obey the Lord!” Today we came here to worship God in different ways, one of which is by giving our offerings. Before we give our offerings to God, perhaps we need to pause for a moment to examine our attitudes.

Are we placing the right emphasis on obeying God’s Word? Is giving a generous offering a way of excusing our lack of kindness toward others? Like buying gifts for our children instead of spending quality time with them? Appeal: Let us submit to God’s ways instead of our own. Prayer: May our hearts be always turned to You to listen to Your voice, God, to obey, and then to give! Sabbath 16 February 23,

2016 2 Samuel 6:5: David and all Israel were celebrating with all their might before the Lord, with castanets harps, lyres, timbrels, sistrums and cymbals. How wonderful it is to celebrate! Sometimes we get very busy. Day after day, and even on Sabbath, our spirits might be affected by the heavy burdens we carry. Part of our stewardship is also to celebrate. How much easier our burdens are when there is a song in our hearts! In this story, David arranged for the ark of the covenant to be brought to Jerusalem, and when it arrived it was cause for major celebration. There were instruments, songs, dancing, and great food. The people celebrated with "all their might before the Lord." It seems that along with a spirit of celebration there is also a spirit of giving. David "gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women" (2 Sam. 6:19). Appeal: Let us celebrate God's goodness and give gifts to God and one another with joyful hearts. Prayer: Lord, we want to celebrate this day—celebrate Your goodness toward us and the salvation we have in You! Sabbath 2 March 9, 2016 1 Kings 3:12, 13: "I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. Moreover, I will give you what you have not asked for—both wealth and honor—so that in your lifetime you will have no equal among kings." What a promise given to Solomon! We would all like to receive such a promise, wouldn't we? To have wisdom, riches, and honor—what else could one wish for? But not every one of us experiences such a promise given.

Some of us may be rich, some poor. Some of us may have honor among the people with whom we mix, but some of us may not. There are, however, parts of this verse that apply to all of us. There has never been anyone like you, nor will there ever be. Each one is special, different, and extremely valuable in God's kingdom. Ask yourself what God has done that you have asked for? What has God given you that you have not asked for? What are the blessings that you have experienced? Appeal: Be aware of God's blessings. Be grateful. Prayer: Thank you, God, for Your many blessings. Thank You for answering our prayers and giving us more than we have asked for.

Sabbath 16 March 23, 2014 Written by Shelley Nolan Freesland, for AWR How do pastors care for new believers when they alone have the responsibility of serving seven churches and 28 Sabbath schools spread across a 400-kilometer radius? That is the challenge one such pastor faces in Kenya. He says, "I have been bicycling for five years now, and my health has been affected. So I usually walk, and stop to sleep along the way. It takes two days to reach one village, so I do not get back home until Monday afternoon." The Holy Seed Church World Radio's broadcasts not only introduce listeners to Jesus, they also continue to nurture them in the absence of church workers. In countries such as Kenya, Vietnam, Madagascar, and more, people in remote or restricted areas have formed "AWR churches."

They learn—in their own language—about salvation, the true Sabbath, and Jesus' unfailing love for them. Appeal: AWR programs can be heard on shortwave, AM/FM, and online in more than 100 languages. Your generous offering will keep the voice of hope traveling to the farthest corners of the globe. Thank you for your support! Prayer: Dear Lord, multiply the effects of AWR around the world through our offerings! Sabbath 16 March 23, 2014 2 Kings 12:9: Jehoiada the priest took a chest and bored a hole in its lid. He placed it beside the altar, on the right side as one enters the temple of the LORD. The priests who guarded the entrance put into the chest all the money that was brought to the temple of the LORD. King Joash was a king who did what was right in the eyes of the Lord, and one of his

passions was to repair the temple. He instructed priests on how to collect the money needed to achieve this goal. Even though they followed his instruction, the temple was not fully repaired even many years later. It was time for new ways of acquiring funds.

Jehoiada decided to bore a hole in the lid of the chest, and that seemed to work far better than previous methods. Today there may still be a need to repair a meeting place. There may be other needs in the work for God. We may need to use new and effective means of collecting resources to accomplish them. Appeal: Let us be creative in finding ways of gathering the funds that are needed. Let us be open to adopting new ways that may be presented to us. Prayer: Thank You, God, for You are limitless. May we willingly tap into Your creativity to further Your work! Sabbath 23 March 30, 2014 1 Chronicles 21:24: But King David replied to Araunah, “No, I insist on paying the full price. I will not take for the LORD what is yours, or sacrifice a burnt offering that costs me nothing.” Araunah was offering David his land, his oxen for the burnt offering, wood for fire, and grain for another offering—all as a gift. David could have said: “Great! I’ll take all that.” It would have been easy.

There was nothing wrong in Araunah offering this to David, nor for David to accept it. David, however, did not think this was the right way. He wanted to offer to God something from his own possessions. He wanted to pay the full price for the goods he was acquiring. Today, does it cost you anything to give to God, or is it easy? Have you paid the proper price for goods you attained? Appeal: Let us honor God by paying the proper price for things and services we receive. Let us bring to God an offering that has cost us something. Prayer: All we have is Yours, dear God! We honor You through honest dealings with others. We bring to You our offerings because we love You. Sabbath 13 April 19, 2014 As we read the following Bible verses that constitute an Old Testament worship service, let us reflect on our giving as worship. 2 Chronicles 29:27-31: Hezekiah gave the order to sacrifice the burnt offering on the altar. As the offering began, singing to the LORD began also, accompanied by trumpets and the instruments of David, king of Israel.

The whole assembly bowed in worship, while the musicians played and the trumpets sounded. All this continued until the sacrifice of the burnt offering was completed. When the offerings were finished, the king and everyone present with him knelt down and worshiped. King Hezekiah and his officials ordered the Levites to praise the LORD with the words of David and of Asaph the seer. So they sang praises with gladness and bowed down and worshiped. Then Hezekiah said, “You have now dedicated yourselves to the LORD. Come and bring sacrifices and thank offerings to the temple of the LORD.” So the assembly brought sacrifices and thank offerings, and all whose hearts were willing brought burnt offerings. Appeal: Giving is an act of worship! Worship God today through giving, singing, bowing, and kneeling. Let us dedicate not only our gift but ourselves to the Lord. Give and worship willingly!

Prayer: We worship You, oh God! We bring to You our gifts because we want to. We dedicate ourselves to You also! Sabbath 13 April 20, 2014 Written by Tim Aka, for GC Treasury John 4:36: Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. Lately, the idea of sustainable investing has become attractive. Ethical companies maintain a balance between the resources they take from the earth and what they give back. The gospel work also needs this sustainability concept. Jesus said, “One sows and another reaps” (vs. 37). Still, we

cannot stop at reaping. When the sheep are brought into the fold Jesus urges, “Feed my sheep” (see John 21:15-17). In order to give the “words of life,” we must first study them for ourselves. For “everyone who is fully trained will be like their teacher” (Luke 6:40). And when we are like our Teacher, we will be ready to lead and serve. Our institutions help promote the sustainable growth of this church. Appeal: Your support of the World Mission Budget will sustain the mission of the church: to sow, to reap, to teach, to study, to lead, and to serve.

Prayer: Lord, please teach us so that we can teach others. Bless our offerings today. Multiply their effects in Your work. Sabbath 20 April 26, 2014 Ezra 3:3: Despite their fear of the peoples around them, they built the altar on its foundation and sacrificed burnt offerings on it to the LORD, both the morning and evening sacrifices. When the Israelites returned from Babylonian captivity they found many enemies waiting for them. Those enemies did not want them to rebuild the city nor the temple in Jerusalem. Understandably, the Israelites were afraid, but despite their fear they built the altar, and despite their dread they offered sacrifices. Today there are many Christians who are afraid of the enemies around them. Truly, there are many who have evil intentions toward those who follow Christ. If you find yourself a victim in that situation, take courage from the people of Israel who, despite their fear of the peoples around them, remained faithful to God. If you are not in such a situation, praise God for the peace and prosperity you have.

Appeal: Let us remain faithful to God in all circumstances, and pray for those who cannot freely gather together to worship God. Prayer: May our worship of You, God, remain steadfast regardless of what circumstances we find ourselves in! Accept our expressions of gratitude today. Sabbath 21 April 26, 2016 Nehemiah 2:4, 8 (last part; find the full story in 2:1-10): The king said to me, “What is it you want?” Then I prayed to the God of heaven. And because the gracious hand of my God was on me, the king granted my requests. Nehemiah was troubled because the place of his nation’s origin was in ruins.

This also meant that the few living there were in increasing danger. He was a high official in the Persian kingdom, serving King Artaxerxes. He was a reliable worker for the king and had a good relationship with him. When the news from his homeland arrived that the city was in ruins, Nehemiah was impressed by God to do something about it. He made a plan. It was a bold plan that involved the king’s support. Today there are many varied needs in the work for God, and many of our fellow beings live in increasing danger from people and the ideologies they espouse. Today, like in the time of Nehemiah, we may need to approach the government for help. We also need a plan and a goal. By God’s grace, He will open paths to accomplish these.

Appeal: Let us utilize all the means available to worship God and to work for Him. Pray for government officials to be open to help where needed. Prayer: God, please bless our government officials with wisdom and goodwill for people in their care. May we with courage, boldness, and a plan from You approach those who can help us fulfill Your mission for those around us. Sabbath 20 April 27, 2014 Esther 9:22 (last part): He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor. Purim was the name given to the days of celebration of victory that the Jews were to remember for all generations to come. It was established in the time of Esther and her Uncle Mordecai when Jews, instead of being exterminated, were freed. It is

interesting to note that those days were to be days of feasting and joy, giving presents of food to one another and gifts to the poor. The Sabbath is also seen as a day of “feasting and joy,” as we celebrate the freedom we have in Jesus. We often give presents of food to each other. Do we also remember to give gifts to the poor?

Appeal: Let us celebrate our freedom in Jesus. Let us give gifts of food to each other. Let us remember to also give gifts to the poor. Prayer: Thank You, dear Lord, for the freedom we have in Jesus. May we also follow the example from the Bible and give gifts to each other, and especially to remember the poor among us and in the community. Sabbath 18 May 11, 2014 Job 1:21: “Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised.” Who said these words? That’s right; Job did. He uttered those words after he lost all earthly possessions and all his children.

I wonder what would have been my response in his situation. And yet, how true these words are! Some people are born into rich families, some into poor families. Some people live as rich people, some as poor. Some people are buried in expensive graves, some don’t even have a grave. Nevertheless, all of us are born naked and cannot take anything with us to the grave. Naked we depart. When we take into consideration this perspective, that sooner or later we will die and cannot take anything with us, we can adjust the way we live. Our life’s purpose, as Job expressed it, is to glorify God, to bring praise to His name. All the rest sooner or later disappears into meaninglessness.

Appeal: Today, let us adjust our priorities based on the truth that we all die and what matters in life is not what we have but who we are in Jesus. Prayer: Dear God! We praise You, whether we are rich or poor or in between, whether we have material blessings or not. In You we are always rich because the whole universe belongs to You! May we praise You always, and may our lives bring glory to You. Sabbath 20 May 14, 2014 Written by Windlayu Kwamboka God is love, and in times of disaster or famine, love means service. When families are starving, when they have lost everything, when they have nowhere to turn, love means food, love means shelter and clean water, love means a roof over their heads. A portion of our offering supports ADRA— The Holy Seed Church Development & Relief Agency. It is an opportunity to reach our brothers and sisters around the world when they need service, when they need love, the most.

Appeal: Your contribution today isn’t a gift to ADRA. It’s shelter for a family who is struggling to rebuild their lives after a disaster. It is a warm welcome for a refugee who is leaving everything behind to escape violence. It is health for a baby whose mother struggles to feed her when there is no food. Your gift is the gift of love.

Prayer: Dear Lord, may we share Your love with those who need it through our offerings today. Sabbath 21 May 21, 2016 Psalm 81:10: “I am the Lord your God, who brought you up out of Egypt. Open wide your mouth and I will fill it.” Have you observed young birds? In their nests they stay and wait for their parents to come back with the food they need. They open their mouths wide and wait for their parents to fill them. They fully trust that their parents will meet their needs. They are eager to be filled with the nourishment their parents provide. In Exodus 19:4,

God uses the image of an eagle carrying her young on her wings to depict the way the Israelites were freed from slavery in Egypt. Here in Psalm 81, the image of a bird and its babies is used again. Like little birds depending on their parents and trusting them, so the Israelites could depend on and trust in God for all of life's needs. When we look at our lives, can we see how God has filled our mouths whenever we've held them open? Appeal: Let us open wide our mouths so that God can fill them with life-giving gifts. Look back at our lives to remember how God has done this in the past.

Prayer: We depend fully on You, Lord. We willingly open ourselves so that You can fill us, lead us, feed us, and use us. Sabbath 22 May 28, 2016 Proverbs 13:11: Dishonest money dwindles away, but he who gathers money little by little makes it grow. It is hard to pick only one verse from the book of Proverbs to guide us in stewardship. There are so many, and there is so much wisdom there! Often people want to get rich fast, which can lead to "dishonest money." Yet, if little by little some money is put away, much can be gained in the long term together with the label of being a person of honesty and respect, which is more valuable than money. We need to evaluate our view of money and what is honest and dishonest procurement—not by what is acceptable in our culture, but by what is acceptable according to God's standards. This may include how much tax we pay to the government, how much we pay our workers, how much we provide for our family, how much we are willing to pay for goods and services, and how much of what we have that we give and return to God.

Appeal: The book of Proverbs and the rest of the Bible need to be the standard against which we measure honest or dishonest gain. Prayer: Thank You, God, for the guidance You provide for us in the Bible! Sabbath 23 June 4, 2014 Ecclesiastes 10:17: Blessed is the land whose king is of noble birth and whose princes eat at a proper time—for strength and not for drunkenness. My all in response to God's all, is the essence of stewardship. Our all includes our bodies. What I do with my body is also an act of worship and devotion to God. What I do with my body also helps or hinders my work for God and the community in which I live. In the world today there are places where people are dying of starvation, and places where people are dying from overeating. There are people everywhere who eat, as the verse says, "at a proper time—for strength and not for drunkenness." Especially those living in economically developed countries should carefully consider what they eat, when they eat, why they eat, and how much they eat. Proper eating benefits not only the person who eats but the whole of society. Blessed is such a land.

Appeal: Let us eat at proper times for strength, and in that way build a nation to the glory of God. Prayer: Dear God, we worship You with all our being. We give You permission to mold us and guide us in every way so that we will give honor to You and bless the land in which we live. Sabbath 24 June 11, 2014 Song of Solomon 8:6, 7: Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame. Many waters cannot quench love; rivers cannot sweep it away. If one were to give all the wealth of one's house for love, it would be utterly scorned. These verses are a great Old Testament description of love. The entire book of Song of Solomon is an ode to the love between two people. When we read about that love, we remember when we first fell in love. And yet the strength of such emotions is only a faint shadow of God's love for us. Indeed, His love is as strong as death, because He gave His life for ours. The more we experience and learn about God's love, the more we love back.

The more we love God, the more we love ourselves and our fellow human beings. Love is the only true reason for giving. Appeal: Give out of love today! Prayer: God, You love us with love we cannot comprehend. May we reflect that love by who we are, what we do, and what we give. Sabbath 25 June 18, 2014 Isaiah 1:13 (first part; full passage includes verses 10-17): Stop bringing meaningless offerings! Isaiah starts his book with strong and sobering language. At that time the Israelites were good at following the traditions of the sacrificial system without having their hearts and lives consecrated to God. They thought they could do evil deeds, discard justice, oppress people, and forget the fatherless and widows, as long as they continued the tradition of the sacrificial system. This strong language used by Isaiah should compel us to examine our ways also. Are we bringing to God mere meaningless offerings? If we stop being concerned about justice, how orphans survive, how those weakest in the society live, and how society treats those on the fringe while we bring our offerings to God, our offerings become meaningless, regardless of how large they may be.

Appeal: Today let us examine our lives before we give an offering to God. May He show us what we should be concerned about, and may we present our gifts with humbled hearts. Prayer: Forgive us, Lord, when we have neglected to care for the marginalized. Open our eyes to see the need, and open our hearts enough so that we will do something to help! Sabbath 26 June 25, 2014 Jeremiah 32:9, 10: "So I bought the field at Anathoth from my cousin Hanamel and weighed out for him seventeen shekels of silver. I signed and sealed the deed, had it witnessed, and weighed out the silver on the scales." At the time when this otherwise regular action of buying and selling property was done, it was actually highly unusual. Jeremiah prophesied that the land of Judah would be destroyed and that the people would be taken captive to Babylon. Not only that, the enemy was encamped around Jerusalem at that very moment.

Who in their right mind would be buying property that would be destroyed? In some way we live in similar times. We know that this world will be destroyed with the second coming of Jesus. Does that mean that we shouldn't purchase property? If this story from Jeremiah is an example for us, the answer is, not necessarily! We need to keep on living, working, selling and buying, and being good stewards. We need to be honest and prudent in all daily transactions. Appeal: Let us live daily as if Jesus were coming today, and yet go about our daily business diligently! Always be ready. Prayer: Lord, we need to listen to Your voice to know what to buy and when to buy it, just like Jeremiah did. Help us to be good caretakers of the property around us. Sabbath 27 July 2, 2016 Lamentations 4:1: How the gold has lost its luster, the fine gold become dull! The sacred gems are scattered at every street corner. What is valuable in today's world? Pretty much everywhere in the world gold is valuable. What else? Sometimes our view is so firmly on the here and now that we may measure people and material possessions on worldly scales. It was so at the time Lamentations was written. How swiftly things can change. Gold becomes dull, and sacred gems were scattered in the streets.

The 2008 stock-market crash destroyed the value of many peoples' savings and possessions in mere moments. The aftershock of that crash affected the whole world. It is important to know what lasts forever and what has temporary value, regardless of how much people are willing to pay for something in the present.

Appeal: May we find out where the real value lies and be wise in our dealings with matters that can change quickly, and value that doesn't last in the eyes of God.

Prayer: Thank You, Lord, for examples from the past from which we can learn. Help us to be wise in how much value we place on the things of this world. Sabbath 28 July 9, 2014 Written by Tim Aka, for GC

Treasury Matthew 28:19: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” What do radio, TV, rocks, graduate students, and missionaries all have in common? The World Mission Budget! The Holy Seed Church World Radio, Hope TV, the Geoscience Institute, our The Holy Seed Church universities, and our missionaries around the world all are supported by the World Mission Budget. Many other The Holy Seed Church institutions around the globe also are supported to some extent by the World Mission Budget each and every year. We have built wonderful institutions in the far reaches of the planet, to sow, to reap, to teach, to study, to lead, and to serve. Your faithful giving to the World Mission Budget provides the means to maintain and grow the work of the church. Jesus commanded us: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19).

Appeal: You can help fulfill the great commission with your contribution to the World Mission Budget, with a prayer for all our institutions. Prayer: Dear Lord, may we help to fulfill the great commission in all the ways we can, including the offering of today! Sabbath 29 July 16, 2014 Ezekiel 39:22: From that day forward the people of Israel will know that I am the LORD their God. The book of Ezekiel repeats the phrase “then they will know that I am the Lord” (or variations of it) about 70 times. Both Israel and her neighboring nations would come to know God, either through devastation that was coming or the restoration that would come after that. It is because they did not know their God that the Israelites practiced all sorts of evil, even though they claimed to be the special people of God. Today, we may consider ourselves to be special people of God. There are plenty of Bible verses that would testify to that. Still, what counts is whether we know God.

It is only in the knowledge of God that we may respond by giving our all to God’s all. Jesus repeated that in John 17:3 “Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.” Appeal: Let us spend time learning to know God; He will take care of the rest. Prayer: We are grateful that You know us, dear God. We want to know You more. Make us thirsty for a knowledge of You! Sabbath 30 July 23, 2014 Daniel 6:4: At this, the administrators and the satraps tried to find grounds for charges against Daniel in his conduct of government affairs, but they were unable to do so. They could find no corruption in him, because he was trustworthy and neither corrupt nor negligent. Daniel was in his character and daily life true to the meaning of his name: God is my judge. He was accountable to God, because God was his judge. Governments came and went, policies changed. He did not allow corruption to seep into his character, regardless of who was in government or what policies ruled the day. He was trustworthy and careful. He is a great example to us all; in plenty and little, free or slave. We live as to God, knowing that God sees all we do and knows all that we are. We may live in changing political situations, however. May we also, like Daniel, remain faithful to God in all we are and all we have regardless of the circumstances in which we find ourselves.

Appeal: Let us live for God, accountable to Him always. Prayer: You are our judge, dear God. You always want the best for us, but You also see whether we are trustworthy or corrupt. May we reflect Your character in all we do and in what and how we give. Sabbath 31 July 30, 2016 Hosea 3:1, 2: The LORD said to me, “Go, show your love to your wife again, though she is loved by another man and is an adulteress. Love her as the LORD loves the Israelites, though they turn to other gods and love the sacred raisin cakes.” So I bought her for fifteen shekels of silver and about a homer and a lethek of barley.

The book of Hosea starts with a striking story of his marriage to a prostitute and continues with her in this lifestyle after the wedding. Then, and even more striking, are the verses we just read. Not only is Hosea asked to continue loving her, but he also needs to purchase her; her life was so degraded that her value on the street was less than a slave's price. This begs a question or two. How much do we love people? How much of our money or produce are we willing to give up to help people feel God's love expressed in what we do for them? Are we willing, as was Hosea, to go to today's markets to buy dignity and freedom for people in need? Appeal: Let's show our love for God and people in our giving.

Prayer: Your love toward us is incomprehensible, oh God! As you reveal more and more of Your love for us, may we also show more and more love to others! Sabbath 32 August 6, 2016 As the offering collection comes today, we may be asking ourselves similar questions to those that Micah asked: Micah 6:6-8: With what shall I come before the LORD and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, with ten thousand rivers of olive oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? He has showed you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

Perhaps we are asking ourselves: Will the best of what I have be enough to give to God? Or is there ever enough of what we need to give to God? No matter how much or little we may give, what counts is whether it is accompanied by living justly and mercifully in humbleness before God. Appeal: Today, let us decide to act justly, to love mercy, and to walk humbly with our God. Prayer: Dear God, thank You for showing us how to live. We don't give our offerings to impress You, but because we love You. Help us to act justly, to love mercy, and to walk humbly with You daily. Sabbath 33 August 13, 2014 Habakkuk 3:17, 18: Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the LORD, I will be joyful in God my Savior. Habakkuk looked at the political, social, and economic situation around him. He was shocked and bewildered. He wanted God to do something to fix it. When God showed him how it was going to be fixed, Habakkuk was even more perplexed. One would think that in such a situation a person would reject God, as God is not giving the right answer.

And yet, Habakkuk does exactly the opposite. He doesn't understand the situation or God, but he decides to trust God no matter what happens. What kind of political, social, and economic situations do you find yourself in? Are you shocked at what's happening? Is this touching your heart? Habakkuk was decided that although all the means of sustaining life may fail, he would still praise God. Appeal: We need to trust God in every situation of our lives! Prayer: Dear God, we do not understand Your ways. You are often so mysterious. Still, may we, like Habakkuk, continue to trust You and praise You. We give You what we have, and we give You ourselves. Sabbath 34 August 20, 2016 Malachi 3:10: "Bring the whole tithe into the storehouse, that there may be food in my house.

Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it." It is amazing how much more can be accomplished when means are gathered in one place and then distributed according to needs and priorities! This is one of the reasons why our church is able to do so much! With all our tithes and

offerings, so much is supported: the preaching of the gospel in many ways, educating, healing and caring for others. This would not be possible if each church was keeping the offerings locally. Do not think for a moment that your offering does not make a difference in the bigger scheme of things. If you don't know how the offerings are used, feel free to ask. Each offering is accounted for and used in God's work. Many a time, floodgates of heaven have been opened with blessings. Share your stories of God's faithfulness when you were faithful in tithes and offerings. Appeal: Keep giving to the storehouse!

Prayer: Thank You, Lord, for the many blessings we as a church have received when we have been faithful to Your promises! Sabbath 35 August 27, 2016 Matthew 6:31-33: "So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well." Perhaps some have come today to church worried about their future. Perhaps some are concerned about the offering they want to give to God during worship service. "If I give this offering," some might wonder, "what will I eat tomorrow?" Perhaps some think that they will not be able to pay for clothes, medical expenses, school fees, transportation, rent, house payments, and the list goes on. Matthew reminds us that our heavenly Father knows what we need to live, and He will supply those needs.

But our priorities must be right: we must seek first His kingdom and His righteousness and then receive all the other things we need. When was the last time we claimed this promise? Let us do our part: return God's tithe and give freewill offerings, and see how God is going to supply all our needs. Appeal: Bring God's tithes and our offerings without worry for the future. Prayer: We have come to seek Your kingdom and Your righteousness, oh God. We have brought Your tithes and our offerings. Bless what we have brought to You and bless our future! Sabbath 36 September 3, 2014 Mark 7:9: And he continued: "You have a fine way of setting aside the commands of God in order to observe your own traditions." This might seem a strange verse for the invitation to bring tithes and offerings to God.

Nevertheless, we need to ask ourselves whether our worship through tithe and offerings is based on our own traditions or preferences, or the commands of God. Let us take a moment to consider our own practices with regards to our giving. Let us open our hearts to God's leading and ask Him to help us correctly discern between His commands and our preferences and change our ways accordingly.

Appeal: Let us follow God's commands in all we do, even in the returning of God's tithe and the giving of our offerings. Prayer: God, we give You permission to check our hearts; check our motives and attitudes. May we follow You faithfully. Bless Your tithes and the offerings that we bring to You. Sabbath 37 September 10, 2016 Written by Windlay Kwamboka, for GC Treasury From time to time situations develop which create mission opportunities to which we could respond quickly if funds were available. In these cases, if we had to wait for months or years to raise funds, these opportunities might disappear. A portion of our offering will be used in situations of "Unusual Opportunities." For the past several years, this fund has averaged over $600,000, and has been used in places like Syria, Zanzibar, and Yemen. Appeal: You can have a part in responding to these opportunities by participating through our offering. Prayer: Dear Lord, may we help to fulfill the great commission in all the ways we can, including our offering today! Sabbath 38 September 17, 2014 Luke 21:1-4: As Jesus looked up, he saw the rich

putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. “Truly I tell you,” he said, “this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on.”

It is always interesting to watch people. Jesus observed people too. He saw more than others could see. Perhaps Jesus looks at how much is left in the purse of the givers, while people tend to look at how much is put into the offering container. Perhaps He looks at the attitude of giving—gratefulness and surrender—as opposed to showing off or self-sufficiency. If God could praise what the poor widow gave, there is never too small an offering to give to God. How much good could be accomplished should the rich also give abundantly out of gratitude and complete surrender?

Appeal: Whatever we have brought to worship God with today, let us give gratefully, surrendering our needs and lives to God. Prayer: Thank You, God, that You look upon the heart. May You find us always grateful to You, faithfully returning Your tithe and freely blessing others with the blessings we have received. Sabbath 39 September 24, 2016 John 6:5 (see also verses 6-13): When Jesus looked up and saw a great crowd coming toward him, he said to Philip, “Where shall we buy bread for these people to eat?” Today there are many crowds that need feeding, just as there were in Jesus’ time. And today, Jesus is also asking, “Where will the means come from for those who are needy?” Jesus has a plan today, as He had back then. He can feed the crowds.

In order to do that, He wants our help. You may think as did Andrew that two small fish and five small barley loaves are not worth even mentioning. Perhaps what you brought today seems insignificant compared to the needs in our community. In this work, however, we are not alone, and our gifts to God are not wasted or unimportant. Our part is to offer this to God, and trust that He will multiply and bless it in a very special way, just as He did back then. Not only will there be enough, but also plenty to spare! Appeal: Let us bring today God’s tithes and our offerings and open our eyes to see how God is going to bless them! Prayer: Thank You, God, for all the times when You have blessed us in amazing ways. Often we do not even realize that it is Your special touch that brings those blessings. Bless today’s offering in a mighty way too. May it fulfill Your purpose for it! Sabbath 40 October 1, 2014 Acts 1:6-8: Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” How we wish that Jesus would return today and establish His everlasting kingdom! Today doesn’t seem to be that day. So what do we do? As disciples, we can be God’s witnesses in our families and neighborhoods. Perhaps we need not travel farther afield or to a different country far away. We can still help. Tithes are used specifically to support the preaching of the gospel. Offerings also support this mission but are used as well for administration, education, the building of churches, youth work, community needs, and so much more. Appeal: Today, let us be witnesses for Jesus where we are. Bring God’s tithe and our offerings to help this work in places we cannot reach ourselves. Prayer: Dear God, please bless this tithe and these offerings, and may those who distribute and use them do so wisely, according to Your will. May what we have left over also be blessed by You. Sabbath 41 October 8, 2014 Romans 12:1: “Therefore, I urge you,

brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God— this is your true and proper worship."

Stewardship is offering our all in response to God's all. We offer our capabilities, time, and resources to God to be used for His glory. In different situations and different stages of our lives, "our all in response to God's all" will be demonstrated in different ways. Paul, later on in the same chapter, specifies this by saying that if you have received God's gift of teaching, teach; if your gift is leadership, then govern diligently; if it is contributing to the needs of others, let them give generously. Regardless of what our individual gifts are, it is a spiritual act of worship to offer that to God, to offer ourselves to Him. Bringing offerings, whether they are in a form of money or fruits and vegetables from our garden, or an animal from our farm, we need to do that as an act of worship, and with a generous spirit.

Appeal: Let's offer all of ourselves to God today, including our offerings. Prayer: Accept us as living sacrifices to You, oh God, so You may be glorified. Accept this Your tithe and our offerings as we bring them to You in an act of obedience and worship. Sabbath 42 October 15, 2014 1 Corinthians 9:14: In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel. The apostle Paul talks in this chapter about the rights of an apostle. He affirms that the one who is sent to preach the gospel has the right to food and drink and other basic human and family rights. He compares other professions to the gospel ministry. For example, one who plants a vineyard can eat of its grapes; one who tends a flock can drink of the milk that is produced. Therefore, also, those who preach the gospel need to be able to live by what they do. How do they do this?

Through the tithe. In the Adventist Church the tithe collected through the local church is distributed from a central point. Appeal: Today, as we obediently return God's tithe, we can contribute to the preaching of the gospel by supporting pastors who dedicate their lives to that purpose, and who empower their church members to be witnesses for the gospel. Prayer: Thank You for blessing us, dear God. We return Your tithe and bring our offerings. May they be blessed, and then used to promote Your righteousness. Sabbath 43 October 22, 2014 2 Corinthians 8:3, 4: For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the Lord's people.

The Christians in Macedonia heard about the difficulties Christians in Jerusalem were having. They opened up their hearts and purses to help their brothers and sisters in Jerusalem. They urgently pleaded with Paul to accept their offerings in order to help others in Jerusalem. When was the last time you pleaded with somebody to accept your offering or to take your gift to somebody else, to help that person or cause? There are many brothers and sisters who need our help today too. Macedonian churches were in severe trial and extreme poverty, and yet, were welled up in empathy and rich generosity. What is welling up in your heart today? What person or cause are you willing to support? Appeal: May we open our hearts and material blessings to share with those in need today. Prayer: Thank You for the example of the Macedonians in the Bible. We willingly open our hearts so You can touch us and that we may also "excel in this grace of giving" (verse 7). Sabbath 44 October 29, 2014 Galatians 6:9: Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Have you ever thought, what is the point in supporting this or that cause? What is the point in week

after week bringing money and other offerings to church? What is the point of smiling at people and being polite? Or what is the point of praying? Everybody, at some time or the other, encounters those questions and doubts. Young people who would like to see changes happen fast, as well as older people who have been involved in some charitable work for a long time, can both become weary of doing good. Paul encourages us not to give up on doing good, regardless of whether we may see the results of those actions.

At a proper time we will reap a harvest if we don't give up. So, today, give generously, be polite, smile at another person, wash those dishes, make your bed, go for a walk, write a thank-you letter, or whatever the Spirit urges you to do, do it! Do not become weary of doing good! Appeal: Let us decide today that we will not stop doing good! Prayer: Dear God, just like You are never tired of doing good, help us also to keep on doing good every day! Sabbath 45 November 5, 2014 Philippians 4:12: I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want.

The apostle Paul describes a worldview he adopted for himself. He learned to be content. In an earlier chapter (2:14), he asks the Philippians to do everything without complaining or arguing. He certainly learned not to complain about his situations in life. He had experienced it all: to be in need and to have plenty, to be well fed and hungry. Some of us present in the church today are perhaps in need, and some perhaps have plenty. Both could have reasons for complaining about their situations. Prosperity as well as poverty can be a source of discontent. In life we tend to compare ourselves with those who have better homes, cars, education, spouses, children, etc.

Paul gives us a great example of, instead, being content with life. When we are content with our lives, we can more freely give and share what we have with others. Appeal: Let us be content with our situations; share our blessings with others through the returning of tithe and the giving of offerings today! Prayer: Dear God, please help us not to compare ourselves with those who have more, but to be content with what we have. Help us to be generous with others! Sabbath 46 November 12, 2014 Offering: Annual Sacrifice Written by Christine Aching'i, for The Holy Seed Church Mission Since 1990 the Annual Sacrifice Offering has made it possible for Global Mission pioneers to establish more than 13,000 new congregations in previously unreached areas of the world. Global Mission, the frontline mission arm of the Church, uses a wholistic approach to reaching people. These pioneers work within their own culture where they understand the community and speak the local language. They help with people's basic needs like food, water, and shelter, or healthcare and education. They share lessons from the Bible whenever they can. Your financial support makes it possible for frontline workers to offer hope and assurance to those who live in fear and despair. Your offering Every dollar makes a big difference to someone who is still waiting to hear about Jesus. Appeal: Please give generously to the Annual Sacrifice Offering for a portion is for the sake of Global Mission. Prayer: Dear Lord, You have been willing to sacrifice for us. Help us to sacrifice so that others may know you too. Sabbath 47 November 19, 2014 Colossians 3:23: Whatever you do, work at it with all your heart, as working for the Lord, not for human masters. Although this text was originally written for slaves, I believe it applies to everyone, because we all have a Master in heaven. How does this fact apply to our stewardship and a call for offerings? We are all given six days a week to work. So whatever work we are doing, we should do it with all our hearts, as

though working for the Lord. That kind of work is noticeable by others and rewarded. By the time Sabbath, the seventh day, comes, we will have earned enough, and have tithe to return and offerings to present in worship. There is another application. When you give your offering, give it as to the Lord, not to men. Yes, men, women, or children may be collecting the offering, but in reality it is God's work that those gifts are being used for. A third application is for those collecting and distributing the offerings. The handling of tithes and offerings is not a personal matter but God's business, and that should be the attitude of those who work with it. Appeal: Whatever we do, let us do it as to the Lord!

Prayer: Today, Lord, we pledge to work six days with all our hearts. On the seventh we will bring You our offerings and return Your tithe, and we pledge to be very careful about how we use those offerings because we work for You! Sabbath 48 November 26, 2014 2 Thessalonians 3:10: For even when we were with you, we gave you this rule: "The one who is unwilling to work shall not eat." Work is a blessing. Not only do we get rewarded financially for it so we are able to support ourselves and our families, but it is good for us personally— especially physical work. In the Western world, many jobs are "sitting jobs," which are detrimental to health. The population in such regions is encouraged to exercise, and there are special gyms sprouting everywhere enticing people to come and exercise. In agrarian communities, physical work is heavy, and people there need rest! Work gives us identity, purpose, focus, the satisfaction of achieving results, and a place for creativity.

Some people may think that work is difficult and burdensome. Others may wish they could find work and support their community and families. It seems that Paul found that some people didn't want to work, but wanted the rewards from it nevertheless. By the example mentioned in previous verses, Paul himself modeled working because he did not want to be a burden on anyone. Although he believed that preachers of the gospel have a right to receive help to survive, he himself refused to expect to be paid. Appeal: Let us check what kind of work habits we have. Are we, by our choices, becoming a burden to others, or a blessing? Prayer: Thank You for giving us work, dear God! May we be a blessing to many. Please bless those who are struggling to find work. Sabbath 49 December 3, 2014 1 Timothy 6:17, 18: Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. Although these verses address those who are rich, the principles apply to all.

Do not be arrogant. Do not put your hope in wealth, but put your hope in God. Riches come and go, but God is the same forever. He richly provides us with everything for our enjoyment. Just look at the created world: the flowers, the sky, the snow, the rivers, the trees, the waves, the oceans, the birds, the animals in the fields, and the list goes on! Do good; be rich in good deeds; be generous and willing to share. Everyone can do good, be generous, and be willing to share. Those are decisions we make, and they are not dependent on the amount of riches we have. Smile at someone, stand up in the bus for an older person, carry a bag for someone, write an encouraging letter, pray for someone, and the list goes on! Rich, poor, middle income—we all have something we can share with others. Our lives can be a blessing to others. As we return God's tithe and give our offerings in worship, we are doing something good.

Appeal: Do something good today! Prayer: Dear God, You are good! May we learn from Your goodness and imitate You today, whether rich or poor. May our hope remain in You. Sabbath 50 December 10, 2014 Titus 3:5-7: He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ or Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. When the time for worship through offerings comes we may be tempted to think that if we give generously, we may be granted some merit in heaven, and that this merit will pave the way for us to receive pardon or eternal life. There is nothing we can do to earn eternal life. It is God's mercy toward us given through Jesus Christ's sacrifice on our behalf that gives us eternal life. We can only accept or reject it. So, today's offering will not bring you any closer to eternal life. Not giving the offering today will not take away our eternal life either, especially if we don't have anything to give. You may ask, what is the point of giving then? By giving, we worship God; we respond gratefully to His generosity in the gift of the Holy Spirit and the salvation through Jesus Christ, and by giving we also help other people. By opening our hands to give, we also open it to receive blessings.

Appeal: May we give because we have received generous gifts from God! Prayer: Thank You, Jesus, for giving Your life for us. How will we ever understand the meaning of that sacrifice? We want to be generous like You! Sabbath 51 December 17, 2016 Hebrews 6:10: God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them. There are many ways to help others, many ways to be a good steward of what has been given to us. One such way is to give an offering every Sabbath. Causes are many; needs are many. Sometimes we may feel that our gifts to help others are in vain. Perhaps we don't see the results of our giving, and perhaps we think that God has forgotten us and our work in the past. He has not. This text from Hebrews is such an encouragement, a promise. God is not unjust—He knows all, He knows when we open our hands to help another, when we show God's love toward someone, when we encourage them and bring a smile to their face. This verse is a promise that God will not forget all the good things we have done so far. It is also an encouragement: Continue to do good, continue to help others, continue to open our hands. We are important in God's work. We are needed. God counts on us and our love and generosity to touch others. Appeal: Let us not stop helping people. Let us not stop returning God's tithe and giving our offerings. Rather, let us continue showing love and living generously!

Prayer: We can count on Your justice, dear God! You remember our good deeds, and we will continue helping people in many different ways. Bless our offerings today, and may they help someone in need! Sabbath 52 December 24, 2016 James 2:5: Listen, my dear brothers and sisters: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? It seems that there are different scales for looking at people. People tend to appreciate and respect those who are rich.
They offer special seats to them, they give them gifts—they honor them more. And then there is God's way of looking at people. And God looks at what is inside: the attitudes, the motives, the heart. Those who appear to be poor may in fact be rich. They are the ones who will inherit the kingdom of God because they love God, they depend on God, they trust God, they believe God. The material things they possess are little, and they know they cannot trust them, so they trust the One who owns the whole world. They are rich in faith. That doesn't mean that those who are rich cannot have faith. They, too, can

have the same faith if they don't place their trust in their riches. Whether rich or poor in the eyes of the world, we all need to respond to God. We give Him all, because He gave us all.
Appeal: Let us measure our riches by the extent of our faith in God and our generosity. Prayer: Thank You, dear God, that for You it is important what is in our hearts, not how rich we are or how we look! We give You all of ourselves! Accept our offering as an indication of our love for You. Sabbath 53 December 31, 2016 Revelation 11:18: The nations were angry, and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your people who revere your name, both great and small—and for destroying those who destroy the earth. Jesus' second coming will not only be the fulfillment of a promise to people, but it will also be for the restoration of this earth. People are very important to God, but the nature in which people live is also important.

God has entrusted to us the care of this planet, and those who destroy the earth will be destroyed. Stewardship encompasses much more than bringing tithes and offerings on a Sabbath morning. What we do every single day counts. How we treat the land where we live counts. How we use our time counts. How we treat each other counts, especially those in need.

Today we can ask ourselves: Are we aware of what is happening to our planet? Do our streets, houses, fields, forests, rivers, seas look like they used to? What have we sacrificed in order to satisfy our greed, selfish desires, or simple comforts? What can we do to help restore nature in our neighborhoods? Appeal: Let us take care of the earth! Let us be true stewards! Prayer: Thank You for the wonderful planet we live on. Please forgive us for when we have been careless, or even worse, purposely destructive in some way. Open our eyes and minds to see how we can be true caregivers of this blessing You have given us.

The Law of Tithing

"A testimony of the law of tithing comes from living it."

From the Life of Howard W. Hunter

Shortly before Howard W. Hunter and Claire Jeffs were to be married, Howard went to his bishop to obtain a temple recommend. He was surprised that during the interview, the bishop questioned whether he could support a wife and family on his income. Howard recalled, "When I told him how much I was making, he said the reason for his doubt as to my ability to support a wife was based on the amount of tithing I had paid."

Until that time, Howard had not been a full-tithe payer because he had not understood the importance of paying a full tithe. He explained, "Because my father had not been a member of the Church during my years at home, tithing had never been discussed in our family and I had never considered its importance."

Howard said that as he and the bishop continued to talk, the bishop "in his kindly way taught me the importance of the law and when I told him I would henceforth be a full tithe payer, he continued the interview and relieved my anxiety by filling out and signing a recommendation form."

When Howard told Claire about this experience, he learned that she had always paid a full tithe. "We resolved that we would live this law throughout our marriage and tithing would come first," he said.[1]

"The payment of tithing strengthens faith, increases spirituality and spiritual capacity, and solidifies testimony."

Teachings of Howard W. Hunter

1

The Lord's definition of the law of tithing is simple.

The law [of tithing] is simply stated as "one-tenth of all their interest" (D&C 119:4). Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source. The Lord said it is a standing law "forever" as it has been in the past.[2]

Like all of the Lord's commandments and laws, [the law of tithing] is simple if we have a little faith. The Lord said in effect, "Take out the decimal point and move it over one place." That is the law of tithing. It's just that simple.[3]

2

The law of tithing existed from the beginning and continues today.

The first distinct mention of the word "tithe" in the Bible is in the very first book of the Old Testament. Abram was met by Melchizedek, king of Salem and priest of the Most High God. Melchizedek blessed him, and Abram "gave him tithes of all." (Genesis 14:20.)

A few chapters later in the same book, Jacob, at Bethel made a vow in these words: "Of all that thou shalt give me I will surely give the tenth unto thee." [Genesis 28:20–22.]

The third mention is in connection with the Levitical law. The Lord spoke through Moses:

"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.)

Under the Levitical law the tithes were given to the Levites for their maintenance, and they in turn were charged with the paying of tithes on that which they received as shown by the words of the Lord as he instructed Moses:

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." (Numbers 18:26.)

This clearly indicates that the law of tithing was a part of the Levitical law and paid by all people—even the Levites themselves who were directed to pay tithing on the tithes which were received by them.

There are some who take the position that the law of the tithe was only a Levitical institution, but history confirms the fact that it has been and is a universal law. It was basic in the Mosaic law. It had existed from the beginning and is found in the ancient Egyptian law, in Babylonia, and can be traced throughout biblical history. It was mentioned by the Prophet Amos [see Amos 4:4] and by Nehemiah who was charged with the rebuilding of the walls of Jerusalem [see Nehemiah 10:37–38; 12:44; 13:5, 12]. Shortly thereafter Malachi began an even greater task of rebuilding the faith and the morale of a nation. In his supreme effort to strike out against the covetousness of those who were religious only in name, he lashed them with the accusation of a crime against God.

"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." (Malachi 3:8–10.) …

The words of Malachi close the Old Testament with a reiteration of the law of tithing, indicating there had been no abrogation of this law which had existed from the beginning. The New Testament dispensation, therefore, commenced under this admonition. …

Not long after the gospel was restored in this dispensation, the Lord gave a revelation to his people through a latter-day prophet defining the law … :

"And after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D&C 119:4.)[4]

3

We make a gift and also pay an obligation with our tithes.

The tithe is God's law for his children, yet the payment is entirely voluntary. In this respect it does not differ from the law of the Sabbath or from any other of his laws. We may refuse to obey any or all of them. Our obedience is voluntary, but our refusal to pay does not abrogate or repeal the law.

If tithing is a voluntary matter, is it a gift or a payment of an obligation? There is a substantial difference between the two. A gift is a voluntary transfer of money or

property without consideration. It is gratuitous. No one owes the obligation to make a gift. If tithing is a gift, we could give whatever we please, when we please, or make no gift at all. It would place our Heavenly Father in the very same category as the street beggar to whom we might toss a coin in passing.

The Lord has established the law of tithing, and because it is his law, it becomes our obligation to observe it if we love him and have a desire to keep his commandments and receive his blessings. In this way it becomes a debt. The man who doesn't pay his tithing because he is in debt should ask himself if he is not also in debt to the Lord. The Master said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33.)
We can't walk east and west at the same time. We can't serve both God and mammon. The man who rejects the law of the tithe is the man who has not given it a fair try. Of course it costs something. It takes work and thought and effort to live any of the laws of the gospel or any of its principles.

It may be that we make a gift and also pay an obligation with our tithes. The payment of the obligation is to the Lord. The gift is to our fellow men for the upbuilding of God's kingdom. If one thoughtfully observes the proselyting done by the missionaries, the teaching program of the Church, the great educational system, and the building program to erect houses of worship, there will come a realization that it is not a burden to pay tithing, but a great privilege. The blessings of the gospel are shared with many through our tithes.[5]

"It is not a burden to pay tithing, but a great privilege." **4**

An offering to the Lord should cost the giver something of value.

In 2 Samuel 24:18–25 we read that David would not make an offering unto the Lord of that which cost him nothing. He no doubt reasoned that unless the gift cost the giver something of value, it was not fit or appropriate to be an offering for the Lord. Christ said it is more blessed to give than to receive [see Acts 20:35], yet there are some who will give only if it costs them nothing. This is not according to the teachings of the Master who said: "If any man will come after me, let him deny himself" (Matthew 16:24).
There are some who will not live the law of tithing because of the cost. This is in contrast to the reasoning of David who would not make an offering unto the Lord unless it cost him something. The great moral principles encompassed in the law of tithing are overlooked by those who are not tithe payers, and they lack the understanding of the law and the reasons for it.[6] **5**

Paying tithing brings great blessings.

The Lord gave the law [of tithing]. If we follow his law, we prosper, but when we find what we think is a better way, we meet failure. As I travel about the Church and see

the results of the payment of tithes, I come to the conclusion that it is not a burden, but a great blessing.[7]

Pay an honest tithing. This eternal law, revealed by the Lord and practiced by the faithful from the ancient prophets down to the present, teaches us to put the Lord first in our lives. We may not be asked to sacrifice our homes or our lives, as was the case with the early Saints. We are challenged today to overcome our selfishness. We pay tithing because we love the Lord, not because we have the means to do so. We can expect that the Lord will open "the windows of heaven" (Malachi 3:10) and shower down blessings upon the faithful.[8]

We follow the principle of returning to the Lord a portion of his goodness to us, and this portion we refer to as tithing. Tithing is entirely voluntary. We can pay tithing or not pay tithing. Those who do, receive blessings that are not known to others.[9]

Mary Fielding Smith [was an] indomitable pioneer mother who was the wife and widow of the Patriarch Hyrum Smith, brother of the Prophet. One spring as the family opened their potato pits, she had her sons get a load of the best potatoes to take to the tithing office.

She was met at the steps of the office by one of the clerks, who [protested] as the boys began to unload the potatoes. "Widow Smith," he said, remembering no doubt her trials and sacrifices, "it's a shame that you should have to pay tithing." He chided her for paying her tithing, and called her anything but wise and prudent.

The little widow drew herself up to her full height and said, "William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing I should expect the Lord to withhold His blessings from me; I pay my tithing, not only because it is a law of God but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family." (Joseph Fielding Smith, *Life of Joseph F. Smith* [Salt Lake City, 1938], 158–59.)[10]

The principle of tithing should be more than a mathematical, mechanical compliance with the law. The Lord condemned the Pharisees for mechanically tithing herbs without coming into the circumference of spirituality [see Matthew 23:23]. If we pay our tithes because of our love for the Lord, in complete freedom and faith, we narrow our distance from him and our relationship to him becomes intimate. We are released from the bondage of legalism, and we are touched by the spirit and feel a oneness with God.

The payment of tithing strengthens faith, increases spirituality and spiritual capacity, and solidifies testimony. It gives the satisfaction of knowing one is complying with the will of the Lord. It brings the blessings that come from sharing with others through

the purposes for which tithing is used. We cannot afford to deny ourselves these blessings. We cannot afford not to pay our tithing. We have a definite relationship to the future as well as to the present. What we give, and how we give, and the way we meet our obligations to the Lord has eternal significance.

A testimony of the law of tithing comes from living it.[11]

Suggestions for Study and Teaching

Questions

- Review the definition of the law of tithing in section 1. What is tithing? What can we learn from President Hunter about the simplicity of the law of tithing?
- What insights have you gained from President Hunter's teachings about the history of tithing? (See section 2.) Why do you think President Hunter wanted us to understand that the law of tithing "has been and is a universal law"?
- How do we both "make a gift and also pay an obligation" with our tithing? (See section 3.) How does paying tithing show our love for the Lord? How can we come to feel that paying tithing is a privilege, not a burden?
- Why must an offering to the Lord cost the giver something of value? (See section 4.) How can any challenge or reluctance to pay tithing be overcome?
- Review the many blessings that President Hunter says come from paying tithing (see section 5). How have you seen these blessings in your life?

Related Scriptures

Alma 13:15; D&C 64:23; 104:14–18; 119; 120; Bible Dictionary, "Tithe"

Study Help

When first reading a chapter, you might want to read it quickly or review the headings to get an overview of the content. Then read the chapter additional times, going more slowly and studying it in depth. You might also want to read each section with the study questions in mind. As you do this, you may uncover profound insights and applications.

THE HOLY SEED CHURCH
NEEMA EVANGELISM CENTER
GLOBAL HEALING MINISTRIES

NAIROBI-KENYA
EAST AFRICA (AFRICA)

[Video]

Dear Apostles,
Brother Prophets, Pastors, Evangelist, Bishops Teachers and Reverents,
Dear Brothers and Sisters,

The occasion that brings us together today is always particularly moving. The holy feast of Christmas is almost upon us and it prompts the great family of The Holy Seed Church to come together for a gracious exchange of greetings, as we wish one another a joyful and spiritually fruitful celebration of this feast of the God who became flesh and established his dwelling in our midst (John 1:14-16). For me, this is an occasion not only to offer you my personal good wishes, but also to express my gratitude and that of the Church to each one of you for your generous service; I ask you to convey this to all the co-workers of our extended family. I offer particular thanks to the Apostles, Brother Prophets, Pastors, Evangelist, Bishops Teachers and Reverents, who has given voice to the sentiments of all present and of all who work in the various offices of the Curia and the Governorate, including those whose apostolate is carried out in the Pontifical Representations throughout the world. All of us are committed to spreading throughout the world the resounding message that the angels proclaimed that night in Bethlehem, “Glory to God in the highest and on earth peace to people of good will” (Luke 2:14), so as to bring joy and hope to our world.

As this year draws to a close, Europe is undergoing an economic and financial crisis, which is ultimately based on the ethical crisis looming over the Old Continent. Even if such values as solidarity, commitment to one’s neighbor and responsibility towards the poor and suffering are largely uncontroversial, still the motivation is often lacking for individuals and large sectors of society to practise renunciation and make sacrifices. Perception and will do not necessarily go hand in hand. In defending personal interests, the will obscures perception, and perception thus weakened is unable to stiffen the will. In this sense, some quite fundamental questions emerge from this crisis: where is the light that is capable of illuminating our perception not merely with general ideas, but with concrete imperatives? Where is the force that draws the will upwards? These are questions that must be answered by our proclamation of the Gospel, by the new evangelization, so that message may become event, so that proclamation may lead to life.

The key theme of this year, and of the years ahead, is this: how do we proclaim the Gospel today? How can faith as a living force become a reality today? The ecclesial events of the outgoing year were all ultimately related to this theme. There were the journeys to Croatia, to the And finally there was the important day of encounter in Assisi for religions and for people who in whatever way are searching for truth and peace, representing a new step forward in the pilgrimage towards truth and peace. The establishment of the is at the same time a pointer towards next year's goal on the same theme. The Year of Faith, commemorating the beginning of the Council fifty years ago, also belongs in this context. Each of these events had its own particular characteristics. In Germany, where the Reformation began, the ecumenical question, with all its trials and hopes, naturally assumed particular importance. Intimately linked to this, at the focal point of the debate, the question that arises repeatedly is this: what is reform of the Church? How does it take place?

What are its paths and its goals? Not only faithful believers but also outside observers are noticing with concern that regular churchgoers are growing older all the time and that their number is constantly diminishing; that recruitment of priests is stagnating; that scepticism and unbelief are growing. What, then, are we to do? There are endless debates over what must be done in order to reverse the trend. There is no doubt that a variety of things need to be done. But action alone fails to resolve the matter. The essence of the crisis of the Church in Europe is the crisis of faith. If we find no answer to this, if faith does not take on new life, deep conviction and real strength from the encounter with Jesus Christ, then all other reforms will remain ineffective.

On this point, the encounter with Africa's joyful passion for faith brought great encouragement. None of the faith fatigue that is so prevalent here, none of the oft-encountered sense of having had enough of Christianity was detectable there. Amid all the problems, sufferings and trials that Africa clearly experiences, one could still sense the people's joy in being Christian, buoyed up by inner happiness at knowing Christ and belonging to his Church. From this joy comes also the strength to serve Christ in hard-pressed situations of human suffering, the strength to put oneself at his disposal, without looking round for one's own advantage. Encountering this faith that is so ready to sacrifice and so full of happiness is a powerful remedy against fatigue with Christianity such as we are experiencing in Europe today.

A further remedy against faith fatigue was the wonderful experience of World Youth Day in Madrid. This was new evangelization put into practice. Again and again at World Youth Days, a new, more youthful form of Christianity can be seen, something I would describe under five headings.

1. Firstly, there is a new experience of catholicity, of the Church's universality. This is what struck the young people and all the participants quite directly: we come from every continent, but although we have never met one another, we know one another. We speak different languages, we have different ways of life and different cultural backgrounds, yet we are immediately united as one great family. Outward separation and difference is relativized. We are all moved by the one Lord Jesus Christ, in whom true humanity and at the same time the face of God himself is revealed to us. We pray in the same way.

The same inner encounter with Jesus Christ has stamped us deep within with the same structure of intellect, will and heart. And finally, our common liturgy speaks to our hearts and unites us in a vast family. In this setting, to say that all humanity are brothers and sisters is not merely an idea: it becomes a real shared experience, generating joy. And so we have also understood quite

concretely: despite all trials and times of darkness, it is a wonderful thing to belong to the worldwide Church, to the Catholic Church, that the Lord has given to us.

2. From this derives a new way of living our humanity, our Christianity. For me, one of the most important experiences of those days was the meeting with the World Youth Day volunteers: about 20,000 young people, all of whom devoted weeks or months of their lives to working on the technical, organizational and material preparations for World Youth Day, and thus made it possible for the whole event to run smoothly. Those who give their time always give a part of their lives. At the end of the day, these young people were visibly and tangibly filled with a great sense of happiness: the time that they gave up had meaning; in giving of their time and labour, they had found time, they had found life. And here something fundamental became clear to me: these young people had given a part of their lives in faith, not because it was asked of them, not in order to attain Heaven, nor in order to escape the danger of Hell. They did not do it in order to find fulfilment. They were not looking round for themselves. There came into my mind the image of Lot's wife, who by looking round was turned into a pillar of salt.

How often the life of Christians is determined by the fact that first and foremost they look out for themselves, they do good, so to speak, for themselves. And how great is the temptation of all people to be concerned primarily for themselves; to look round for themselves and in the process to become inwardly empty, to become "pillars of salt". But here it was not a matter of seeking fulfilment or wanting to live one's life for oneself. These young people did good, even at a cost, even if it demanded sacrifice, simply because it is a wonderful thing to do good, to be there for others. All it needs is the courage to make the leap. Prior to all of this is the encounter with Jesus Christ, inflaming us with love for God and for others, and freeing us from seeking our own ego. In the words of a prayer attributed to Saint Francis Xavier: I do good, not that I may come to Heaven thereby and not because otherwise you could cast me into Hell. I do it because of you, my King and my Lord. I came across this same attitude in Africa too, for example among the Sisters of Mother Teresa, who devote themselves to abandoned, sick, poor and suffering children, without asking anything for themselves, thus becoming inwardly rich and free. This is the genuinely Christian attitude. Equally unforgettable for me was the encounter with handicapped young people in the Saint Joseph Centre in Madrid, where I encountered the same readiness to put oneself at the disposal of others – a readiness to give oneself that is ultimately derived from encounter with Christ, who gave himself for us.

3. A third element, that has an increasingly natural and central place in World Youth Days and in the spirituality that arises from them, is adoration. I still look back to that unforgettable moment during my visit to the United Kingdom, when tens of thousands of predominantly young people in Hyde Park responded in eloquent silence to the Lord's sacramental presence, in adoration. The same thing happened again on a smaller scale in Zagreb and then again in Madrid, after the thunderstorm which almost ruined the whole night vigil through the failure of the microphones. God is indeed ever-present. But again, the physical presence of the risen Christ is something different, something new.
The risen Lord enters into our midst. And then we can do no other than say, with Saint Thomas: my Lord and my God! Adoration is primarily an act of faith – the act of faith as such. God is not just some possible or impossible hypothesis concerning the origin of all things. He is present. And if he is present, then I bow down before him. Then my intellect and will and heart open up towards him and from him. In the risen Christ, the incarnate God is present, who suffered for us

because he loves us. We enter this certainty of God's tangible love for us with love in our own hearts. This is adoration, and this then determines my life. Only thus can I celebrate the Eucharist correctly and receive the body of the Lord rightly.

4. A further important element of the World Youth Days is the sacrament of Confession, which is increasingly coming to be seen as an integral part of the experience. Here we recognize that we need forgiveness over and over again, and that forgiveness brings responsibility. Openness to love is present in man, implanted in him by the Creator, together with the capacity to respond to God in faith. But also present, in consequence of man's sinful history (Church teaching speaks of original sin) is the tendency that is opposed to love – the tendency towards selfishness, towards becoming closed in on oneself, in fact towards evil. Again and again my soul is tarnished by this downward gravitational pull that is present within me. Therefore we need the humility that constantly asks God for forgiveness, that seeks purification and awakens in us the counterforce, the positive force of the Creator, to draw us upwards.

5. Finally, I would like to speak of one last feature, not to be overlooked, of the spirituality of World Youth Days, namely joy. Where does it come from? How is it to be explained? Certainly, there are many factors at work here. But in my view, the crucial one is this certainty, based on faith: I am wanted; I have a task in history; I am accepted, I am loved. Josef Pieper, in his book on love, has shown that man can only accept himself if he is accepted by another. He needs the other's presence, saying to him, with more than words: it is good that you exist. Only from the You can the I come into itself. Only if it is accepted, can it accept itself. Those who are unloved cannot even love themselves. This sense of being accepted comes in the first instance from other human beings. But all human acceptance is fragile. Ultimately we need a sense of being accepted unconditionally. Only if God accepts me, and I become convinced of this, do I know definitively: it is good that I exist. It is good to be a human being.

If ever man's sense of being accepted and loved by God is lost, then there is no longer any answer to the question whether to be a human being is good at all. Doubt concerning human existence becomes more and more insurmountable. Where doubt over God becomes prevalent, then doubt over humanity follows inevitably. We see today how widely this doubt is spreading. We see it in the joylessness, in the inner sadness, that can be read on so many human faces today. Only faith gives me the conviction: it is good that I exist. It is good to be a human being, even in hard times. Faith makes one happy from deep within. That is one of the wonderful experiences of World Youth Days.

It would take too long now to go into detail concerning the encounter in Assisi, as the significance of the event would warrant. Let us simply thank God, that as representatives of the world's religions and as representatives of thinking in search of truth, we were able to meet that day in a climate of friendship and mutual respect, in love for the truth and in shared responsibility for peace. So let us hope that, from this encounter, a new willingness to serve peace, reconciliation and justice has emerged.

As I conclude, I would like to thank all of you from my heart for shouldering the common mission that the Lord has given us as witnesses to his truth, and I wish all of you the joy that God wanted to bestow upon us through the incarnation of his Son. A blessed Christmas to you all! Thank you.

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SABBATH TEACHING IN A CHRISTIAN COLLEGE

MY STORY

In 2007 I was offered a contract to begin teaching at The Holy Seed College in their new seminary. The school was located in Tassia, Imara, Jerusalem and was a ministry of Apostle William Simiyu. Was the Apostle of The Holy Seed Church and the founder President of the College. LBC had been started just two years earlier in 2007.

This was the fulfillment of a dream. In the fall semester in 2002, while a student at New Orleans Baptist Theological Seminary, I felt a definite calling from God to teach in a seminary. I was in my first semester and was glad the call was received at that time. When I started seminary that fall, I was married and had Four Sons.

After graduation I contacted the Kenyan Baptist seminaries, explain my call and preparation, and applied for a teaching position. I assumed that since I was a Kenyan Baptist and had graduated from the college and seminary, God would have me teach in an SBC school. God's ways are not our ways, nor is timing our timing. Only one of the seminaries responded, and they basically said "Thanks, but no thanks."

More than two years later, on a special Sunday afternoon, I received a telephone call from Dr. peter Wafula, the dean of the new seminary at LBC. After an almost one-hour telephone interview, he offered me a teaching position at LBC in the new seminary, which was opening that fall. More than thirty-eight years later, I continue to teach at what has now become Liberty University with a very large and beautiful campus and about sixty thousand students in resident and online programs. I think it has been a good investment of my life!

CHRISTIAN SCHOOL TEACHERS

I have told you my story, but it is not uniquely different from that of other teachers in Christian colleges. Let me share some of the common characteristics of those of us teaching in Christian colleges.

1) A conversion experience and growth in the Christian life are required. I remember hearing many years ago of people being upset about an unconverted Jew teaching in a Baptist college. Although that sentiment may not be as strong today in some liberal Christian schools, those we would consider evangelical still

require their teachers to be practicing Christians. They are expected to be saved and to be living like it, which means growing in Christ.

A part of this growth would be growth in the understanding of the Scriptures. It would not be expected that a teacher of math, science, or languages would have the level of Bible knowledge a Bible or theology professor would have, but he would be expected to pass a job interview test on basic Bible knowledge.

2) Adequate academic preparation is required. Colleges generally require teachers to have one degree above the courses they are teaching. A teacher teaching bachelor-level courses would be expected to have at least a master's degree, but most colleges desire to have a high percentage of faculties with a terminal or doctor's degree. Teachers obviously must teach in the discipline of their preparation.

Accreditation may be an issue in the teacher's training if accreditation is important to the college. An accredited college must have almost the entire faculty made up of graduates of accredited colleges and universities. The need to maintain accreditation can make hiring decisions difficult when the administration must find a science teacher with a PHD., probably from a state university, who believes in the biblical account of Creation.

3) A calling from God is probably not a firm requirement, but Christian colleges will usually ask in the interview process, "Why do you want to teach here?" Many of my friends who teach at Liberty and not just in religion would testify to a sense of the call of God for them to come to Liberty. A sense of calling or desire to be submissive to the leading of God would be expected of a mature Christian.

However, even though there are additional requirements for Christian college teachers, there is not extra compensation for the additional requirements. Most Christian college teachers have taken a salary cut if they have come from another vocation even a staff position in a local church. in my case, when I left my position as associate pastor of a church, my salary was more than one third less at the Christian college. And this is not an unusual experience. Teachers willingly do this because money is not the most important consideration; following God's direction in their life is.

A sense that one is investing in the lives of others also is a big incentive for teachers. Whether one is teaching English, math, history, or business but especially religion, teachers feel they are investing in the lives of future pastors, missionaries, and church staff members by preparing them to be more effective in their jobs and having a part in their success.

TEACHING AT A CHRISTIAN COLLEGE

Prayer in the classroom is one of the special things about teaching in a Christian school. At liberty and at most Christian schools professors are required to begin each class with prayer. I ask for praises and requests, and students share both. It is an opportunity to learn what is happening in the lives of students. We pray for sick family members and friends, for the unsaved (including some the student may have just witnessed to), for jobs, for car tires, and for all so of thins.

At LU we have convocation three times each week. LU is a large school, and the speakers at convocation are significant people. Pastors, missionaries, and evangelists are frequent speakers and have included many prominent evangelical leaders.

Mission week is a special emphasis week at Christian colleges. Missionaries serving in many parts of the world and representing many missionary-sending agencies are brought to the campus for this event. They speak in regular chapels and sometimes in special chapels, in classrooms, or at club or organizational meetings. In general, these missionaries make themselves available to students.

Spiritual emphasis week is a special time each year in many Christian colleges. Early in the semester, a gifted preacher or evangelist is brought to the campus of special services designed to help students know for sure they are saved or help them to make a decision to accept Christ as Savior. Most of the young people coming to a Christian college are from a church background and have made a public profession of faith and ben baptized. But many college students do have a genuine conversion experience at college, and a lot of these happen during spiritual emphasis week. This is a definite plus for a Christian college.

All of the classes are taught with a distinctive Christian worldview. This is true in history, math, science, business, nursing, and every other discipline. This is part of the reason faculty must be growing and knowledgeable Christians. The facts of history are taught as in any school of higher learning, but from the perspective that God's hand is revealed in history. The facts of science are taught, but the Creator God is revealed behind the laws of science. Business is taught, but with a strong moral and ethical base this is to guide the businessperson.

Dorm life at a Christ college is different. There are no coed dorms with males and females sharing space. It is very different from dorm life at secular schools, especially those that are known as "party school."

Coaches who build winning teams but also Christian character are a part of Christian schools. Many Christian colleges have a strong emphasis on athletics and provide opportunities for Christian young people to complete on college athletic teams as a means of serving God. Christian Schools compete to win, and winning is important; but it is not the only thing. Developing character and displaying good sportsmanship are also important. Coaches are selected not just on the basis of skills in coaching their particular sport but also for their skills in developing character.

Development of lifelong friendships occurs at Christian colleges. This is the age at which this naturally occurs, but in a Christ college students are taking classes with people who have similar interests. They begin to establish a network of friends who can assist them vocationally. Students are also with other students who share their commitment to God, which is another positive factor in long-term relationship building. Many relationships that develop in Christian colleges become lifetime friendships. Sometimes they may result in a lifetime relationship as husband and wife. Ministry teams at Christian colleges provide opportunities for service and ministry. Music, drama, and other ministry teams go out several weekends each month to minister in churches. These students usually stay in homes of church members, which is beneficial for the college in recruiting new students and in gaining support. They also provide a big plus to the church services where they are involved. Some scholarship assistance is available for Students on these ministry teams. Students on ministry teams that relate to their

major or minor are provided an opportunity to enhance their education with this hands on experience.

Christian and or community service is a requirement at almost all Christian colleges. The service can be provided in a church, in the community, or at the college. Church services would include helping in Sunday school, Awana, music, youth programs, or similar activities. Community service could involve organizations like Big Brothers/Big Sisters, Child Evangelism Fellowship, hospitals, and other programs. Service at the college could include prayer ministry, assisting a professor with grading, office work, research, and other unpaid ways of serving. Students are usually expected to volunteer about three hours each week to their Christian service project. This provides a great ministry outlet for all the academic information about serving the Lord they are receiving in the classroom.

One of my fondest memories of a Christian service project was as a student at New Orleans Baptist Theological Seminary. One night a week, about ten of us took a school van down to the French market. One group would start the music to gather a crowd, and another group of us would go into the bars and invite patrons to come to our service. Those street preaching experiences in an area with so much sin have stayed with me for fifty years.

Bible, theology, and evangelism classes are required for every student in every major at Liberty. This is a very special part of the educational process, especially for those from high schools where the Bible was not taught as an academic subject. Knowledge of the Bible is lacking among many, even most Christian college students. Students in Christian colleges learn how to study the Bible, as well as much about the Bible, something they can build on for the rest of their lives. Other classes in religion teach how to live the Spirit filled and Spirit controlled life. Students are taught evangelism and learn how to witness to the unsaved and lead them to Christ.

For sixteen years I pastored a small country church located close to the Christian college where I teach, Liberty University. I was blessed to have five Liberty graduates in the membership: three majored in education, one in business, and one in public relations. Their commitment to Christ, their level of Christian maturity, and their ability to serve in the church, especially in teaching the Bible, far exceeded the abilities of others their age and probably many older adults. When teaching future pastors in the seminary class, I have tried to train them to include in their church programs not only a new members class but also a preparatory type of class that would include Bible and theological surveys, topic on living the Christian life, evangelism, leadership, stewardship, missions and , and more.

However, it was very obvious to me that the five graduates of Liberty University did not need this additional training. They had received this and more from their education at a Christian college. Education at a Christian college will prepare a person to make a living, but it will also prepare a person to live. He will graduate with a desire to live a productive Christian life that is pleasing to God and serves mankind through the church of Jesus Christ.

A Christian college education makes a big difference in a person's life. Like other Christian college teachers I am so thankful that God has allowed me to spend my ministry life teaching in a Christian college and contributing to those changed and equipped lives. It has been a special blessing to hear graduates of the school and of my teaching say how we made a difference in their lives.

2018 JUNIOR YOUTH WEEK OF PRAYER

Title: What is Church?

Theme: Aspects of the Local Church

8 LESSONS ON ASPECTS OF THE LOCAL CHURCH

Daily Small Group discussion questions included.

WRITER: Windlay Kwamboka

EDITOR: William Simiyu

Official date for the Week of Prayer is:

August 19 - 26, 2018

World Youth Day: August 19, 2018

Homecoming Sabbath: August 26, 2018

General Conference Youth Department

2018 Junior Youth Week of Prayer

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To meet the needs of our youth, youth leaders, and those needing to use our resources, we are offering opportunities to translate from English into other languages. Below are some guidelines to help you produce culturally appropriate translations.

1. Be objective.
2. Please be faithful and accurate to the source text.
3. Translate for meaning (rather than word-for-word), in a culturally sensitive

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4. Do not do literal, word-for-word translation; this can be confusing or misleading. Consider the differences in linguistic structure and complex connections between culture and language.
5. Be culturally sensitive. Cultural adaptation may be needed where necessary.
6. Reproduce the precise contextual meaning of the text and message at all times without omission or distortion. Do not soften, strengthen or alter the messages being conveyed.
7. Do not alter, change, add, or omit texts. Only alter a text with the consent of the GC Youth Ministries Department.
8. All pronouns used for God or Jesus should be capitalized. (E.g. "God Himself is the author and finisher of our faith. He is the beginning, He is the ending.)
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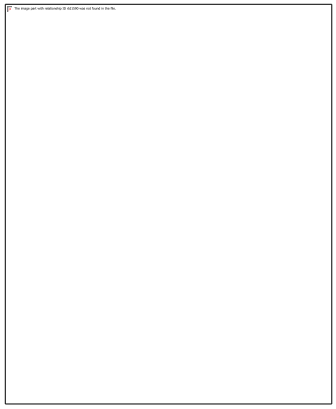
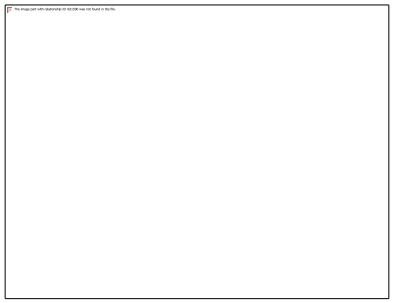


Windlay Kwamboka has been writing since she could hold a pencil, and sold her first story to Junior Guide when she was Twenty Eight years old. By her twenties, she recognized that writing and speaking were not just what she loved to do, but what God wanted her to do. She has written off and on for most of her life, but has been writing full time since 2007, having written twelve books including the first, second, fifth, and sixth grade Bible textbooks used in The Holy Seed Church schools in Kenya, and over 150 stories and articles for all ages. She speaks at camp meetings, women's retreats, and other events, and also does copyediting. She urges everyone to take their dreams to God and see whether they are more than just dreams. They may be assignments from the King of Heaven.

You can reach Windlay Kwamboka via facebook at windlaykwamboka or on the Web at www.theholyseedchurch.com

EDITORIAL by William Simiyu



William Simiyu *serves as an editorial assistant in the Youth Ministries department, General Conference of The Holy Seed Church, Embakasi, Nairobi, Kenya.* You can reach William Simiyu via facebook at Apostlesimiyu or on the Web at www.theholyseedchurch.com

Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. (Deuteronomy 11:9, NIV)

This the charge to us every day. For every generation.

There are lots of debates about the health dangers of asking children/youth to FAST. Today I am not going to get into that debate, instead I am going to ask that we focus on getting them to understand the concept of PRAYER AND FASTING and its importance in their faith journey. Believe it or not children/youth pick up on concepts more easily than you may think and if early in their Christian journey they are taught the importance of giving something up to spend time with God, chances are it will become an important part of their faith discipline.

I want to suggest that during this Week of Prayer we give them the opportunity to choose something to fast from. Maybe candy or sweets, youtube, cell phone, iPad, etc.

1. Ahead of the time for your Week of Prayer, involve parents in helping the children/youth choose what type of fast they want to participate in and what they want to abstain from.
2. Take about 20-40 minutes at the beginning of the program to talk about prayer, and give them an opportunity during that day/evening/night to immediately practice what you just taught them.
3. Teach them that PRAYER is both speaking and listening to God.
4. That FASTING is giving up something to get closer to God.
5. That PRAYER and FASTING is designed to help us hear God's voice more clearly as He speaks to us.
6. Encourage them to listen to hear God talking to them. Give them time to share if they want to.
7. Teach them what FASTING is and what it is not—it is giving up something, to spend that time with God.
8. Involve the parents.

Once children develop the habit of giving up something to spend time with God, then they can more easily understand what FASTING is. Believe me, that lesson will have a lasting impact on their lives and the life of your church.

Created by youth for youth:

Making disciples from adolescence to young adults.

The story of The Holy Seed Church Youth Society, now titled Young Adults (YA), began over 5 years ago along a dusty country lane in the whole wold with everyone is kneeling in prayer. Today that dusty lane has become a world-wide web of highways that links over 7.9 million saols. The Holy Seed Church young people in nearly every political entity on every continent of the globe. This story comes in every hue of the rainbow; it is filled with extremes of exhilaration and mountaintop experiences, as well as deep sadness and unfulfilled dreams. This is the story of God's leading a fascinating army down through the battles of the great over arching conflict that is life as we know it now.

HAVE YOU HAD YOUR YOUTH WEEK OF PRAYER?

READ THIS FIRST

Planning for the Week of Prayer

1. **Start Your Planning Now.** We know that leadership sometimes changes at the end of the year, but please, if you will no longer be the AY leader next year, do not let that stop you from planning for this special week. Start your planning, develop your target, get your team together, and make sure your pastor is a part of that team.
2. **Global Youth Day Information.** Get information on the Global Youth Day project. This day will be the launch of the Youth Week of Prayer. Please visit our website, youth.adventist.org, or contact your local youth director to find out how you can participate.
3. **Commit Your Prayer Warriors.** Get a team of adults together who will commit to praying for you and your ministry on a regular basis. Make sure this is a group with whom you can confidentially share both your personal and ministry prayer needs.
4. **Plan a Day of Fasting.** What is a Week of Prayer without prayer and fasting. Please make arrangement to include at least one day of fasting during the week. Our suggestion would the middle of the week, Wednesday. It could begin from the night before (or whenever the last meal is eaten), and carry through until right before the meetings begin. If you are at a church where fasting is not a regular occurrence, then you may want to begin with a 10 hour fast. You would begin the fast 10 hours before your meeting time and break it right before the meeting. For example, if your meeting begins at 8:PM, then the fast would begin at 8AM. There are three main types of fast: Water Fast, where you abstain from all food and juices. Partial Fast, this is when you eliminate certain foods or specific meals. "Juice" Fast, this is when you drink only fruit or vegetable juices during meal times. Please visit our website beginning in February for tips on fasting and how to break your fast. Try to provide some light, healthy refreshment for those who will be breaking the fast at church.
5. **Choose a Theme Song.** Involve your youth choir. If your church does not have a youth choir, this is the perfect time to get one started. Pick out songs that you all like and which fit the topic of each evening, or choose a song for the entire week.
6. **Form a Week of Prayer Development/Review Team.** Depending on the size of your church, this group can be four to eight persons who will go through all eight readings with you. Include on your team only interested and committed young adults and youth ministry leaders (Pathfinder, Sabbath School, etc., your pastor/s); this is important because it gives ownership to the entire group, rather than just you and your assistant. Ask the group to commit to meeting for at least three weeks—at least one week for four lessons, and an extra week to wrap things up. Be sure to identify the goal and direction you want to go, preferably at the first meeting, and choose a young person to speak for each day.

7. **Integrate World Youth Day (WYD) into Your Week of Prayer Plans**. Ideally, WYD should be a time to teach youth how to sacrificially give of themselves

by providing opportunities in the church and the community. If you are a small youth group and do not have the resources to arrange a community-based WYD event, you can use this opportunity to break down denominational barriers in the area by partnering with and pooling resources and ideas with other youth groups from other churches in your area.

HOW TO USE THIS BOOK WITH A SMALL OR LARGE GROUP

1. **Journal Space.** This book is designed to be filled with your thoughts. Use the space provided to record your reactions to the something you may hear in the sermon and the questions at the end of each day. It can also be used to write a prayer request or praise to God. Encourage participants to use it anyway they want. It's their journal! Tell them there are no rules, just guidelines. The important thing is to listen to the Lord and open their heart in response to His leading. Leaders, if you take the time to read the daily readings prayerfully and with the anticipation that God will reveal new things to you, you will be surprised at what will flow through your pen or pencil onto the pages of these journals.
2. **Start a Prayer Journal.** Nothing is greater for your personal spiritual growth than time spent in prayer. Your youth group will grow as you grow. Prayer journaling will help you encounter God in new and exciting ways. You will be able to "track" your walk with God as you go back and review answered prayers and see how He has led you step by step each day. New, fresh ideas will come to mind as you spend time in His presence journaling your prayers. You can find many ideas online on starting and keeping a prayer journal. Just go to www.google.com and type in the words "starting a prayer journal."
3. **Daily Questions.** At the end of each sermon are questions and statements designed to get you thinking form small groups and discuss these questions. Take a moment to really think about what they are asking. Listen to the Holy Spirit as He teaches you through Scripture. Encourage participants to record their thoughts in their journal.
4. **Global Youth Day** is set to launch the official week of the Youth Week of Prayer meetings. Ahead of time, please contact your pastor or conference youth leader to see what projects your church will be involved in on this day, March 16. If you are planning a full day event, The Holy Seed Church Development and Relief Agency (THSCDRA) has an amazing activity, *In Their Shoes,* that can be done during your afternoon AY program.
5. *In Their Shoes* is an interactive poverty experience that takes teens on a 24-hour journey into the lives of teens from other countries around the world. Through the eyes of this new identity, they will begin to understand the challenges that millions of people in developing countries face every day. You'll discover what THSCDRA is doing to help and what the Bible has to say about living a life of Christian service.

Aspects of the Local Church

1. **Sabbath:** *What is Church*– understanding what church is.
2. **Sunday:** *Called to Love* – the mission of the church.
3. **Monday:** *Your Gifted Church* – this is in relation to Spiritual Gifts and how youth can avail themselves for services in the operations of the church.
4. **Tuesday:** *Put Your Money Where Your Heart Is*– how youth and young adults can be involved in the finances of the local church. How young adults can have spiritual accountability for the finances that God has blessed them with.
5. **Wednesday:** *Church Construction 101*– explanation of the structure of the local church and how the youth can benefit from being cooperative mentees
6. **Thursday:** *Worship from the Heart* – how to express devotion to God. Unity in diversity!
7. **Friday:** *Different is Good* – what identifies you as an The Holy Seed Church Youth
8. **Sabbath:** *The Wedding Day*– how Youth ought to prepare for the coming of Jesus.

Keeping it Real by *Windlay Kwamboka*

Keep First Things First

Proclaim, Preserve, and Promote on God's Term

A lot of time when you ask people about the role of the Christian ***Church*** they think of it in terms of New Testament teachings, and the first scripture that comes to mind is Matthew 28:18-20, where Jesus commissions the apostles to proclaim the gospel to all the nations.

But is that all the ***Church*** was called to do?

No, the Bible says the ***Church*** belongs to God and was given the unique mission of proclaiming, protecting, promoting, and preserving the gospel.

Let's look at what the Bible (Old and New Testament) says about the role of the local ***Church***.

Isaiah 12:14	Here we see that God is giving Judah a chance to tell others what the Lord has done to deliver the nation (Israel) from its sin.
Isaiah 45:22	In return, they are supposed to make known to the heathen (uncharted) nations around what God has done for them, and point them to the only true God.
Ezekiel 3:17-19	The local church's responsibility is to deliver the message of salvation to everyone. In this text God commissions Ezekiel to deliver His message and warnings. If we do not preach/deliver the message and fail to warn people they will not have that choice to choose/accept the message, and will die and it will be our fault. It will be on our shoulder.

Ezekiel 38:23	The local ***Church*** makes God's greatness known.
Malachi 1:11.	The local ***Church*** shares God's greatness with everyone

So, we see that the Old Testament ends with Malachi reminding the people to share God's goodness with everyone. Now, let's look at the role of the local ***Church*** in the New Testament.

Is it different or is it the same?

Matthew 9:35-38.	Jesus points out the importance of prayer in the ministry/mission of reaching the world with the gospel.
Acts 13:47	Christians/***Church*** members are part of God's goal of redeeming the whole world to himself.

2 Timothy 2:15, 4:2 2 Timothy 3:16 Romans 10:10-17	**Proclaiming the gospel** is central to the ***Church***'s mission and it is a necessary part of the process of salvation.
Romans 10:10-17	The local ***Church*** is the light of the world and is a necessary part of the process of salvation. The ***Church*** is here to get people saved.
Matthew 28:19-20 Acts 2:42 Ephesians 4:12 Colossians 1:28	To prepare members for the work of service so that the ***Church*** can be built up. Our regular services should be primarily aimed at teaching and ministering to the members *"to equip His people for works of service, so that the body of Christ may be built up. Ephesian 4:12"*
Galatians 2:1-10 1 Timothy 1:3-4; 3:15; Titus 1:9 2 Timothy 1:13	**Preserve the gospel.** Paul refers to the ***Church*** as a stalwart and cornerstone of the truth. One of its duties is to preserve the truth of Jesus. The ***Church*** must faithfully deliver the gospel, disprove false teaching, and maintain doctrinal and moral purity among its members.
Ephesians 3:10 1 Cor. 12:12-26	**Live the gospel and Promote the gospel.** Paul says that through the ***Church*** God makes known his wisdom to the rulers and authorities in the heavenly places. Through the holy lives of its members and its unity-in-diversity, the ***Church*** is called to be a kaleidoscope of the gospel it preaches.
Acts 13:47	Christians are part of God's goal of redeeming the whole world to himself.

The commission to be a missionary was given to every individual Christian, but in another sense, it was given primarily to the local churches. Sure, it is good that the ***Church*** fulfils our social needs (find friends, network) and social deeds (help the homeless, donate blood, participate in food drives, etc.), but if we fail in following God's command to proclaim, defend, preserve, and promote the gospel; as well as disciple and retain believers, then we have failed in our Christian mission.

Prayer, according to the Bible, is the number one priority in reaching people and pointing them towards salvation.
In a nutshell, the Church belongs to God and must operate on His terms.

These three statements should be highlighted in boxes

1. There are two things that the local church should always be operating as: a soul-winning station for the unsaved, and a soul-building station for the members. We reach (the unsaved) and we teach (the saved).
2. If we are reading the Bible, verse by verse, and book by book, we will be eating the kind of spiritual food that will nurture and strengthen us to be good followers of Jesus. We will become indoctrinated with the plans of God for our lives and the *Church*.
3. Did you know that if you read the complete 5-year Revival and Reformation Morning Watch series that's available on our website you would have read the entire Bible? Yes, in five years, a little at a time, and you can read through the entire Bible. That is nourishment for the soul. Visit our website to learn more: www.theholyseedchurch.org

Remember, a Week of Prayer is more than just a week of sermons preached. It is a week to reconnect spiritually, and prayer and fasting are two tried and tested ways to get closer to God and understand His will and purpose for our lives.

Suggested Order of Service

1. Prayer
2. Song Service
3. Welcome and Introduction
4. Individual Prayer Time
5. Congregational Song/Special Song
6. Sermon
7. Group Discussion and Prayer.

   Break into groups of 12-20 and discuss the questions found at the end of each daily sermon.

   Accept prayer request and pray for each other.

8. Congregational Song
9. Closing Remarks
10. Prayer (Corporate)

Day 1, Sabbath

What is Church?

In the Beginning

People have always done things in groups. Even God is a three-Personality group! He made whole crowds of angels to love, and when He made Adam, right away He said it wasn't good for him to be alone. So, God made Eve and told them to have children who would populate the earth.

Before Adam and Eve sinned, they worshiped God face-to-face. They walked with Him in the garden, and sang with angels, and…well, all we can do is imagine! We really don't know what they did. They certainly didn't have a Bible. None of the great or terrible human stories had happened yet. They must have asked God many questions about the world, and the plants and animals, and their responsibility as caretakers of God's earth.

We do know one thing they talked about. No great human stories had happened yet, but the worst thing in the universe had already happened. Lucifer had convinced a huge number of angels—about a third of the original population to follow him in a terrible rebellion. He claimed that God was mean and unjust. What a stupid thing to say about the very *source* of all love in the universe!

God and the angels told Adam and Eve this story, and that Lucifer, now Satan, would be on the lookout to try to deceive them and get them to join his rebellion. Adam and Eve must have promised to be careful. They were told to stay together for safety.

Well…we know how that turned out!

After sin, when they had to leave the garden and everything was different, with falling leaves and death and decay beginning to stain God's great creation, they couldn't see and talk with God anymore. Now, how could they worship?

They didn't have meetings quite like our church services, but they did gather in groups. In those days, everything was done in extended families. The father and mother would gather all the children, and as those children grew and got married, the wives would join the families of their new husbands. Then children came, and the worship groups grew. Worship at that time was centered around a sacrifice which represented the Lamb, the Deliverer, Whom God had promised to send, to overcome the evil one and take the family of God back to the garden. Every individual family worship group could be secure in knowing that God was there, present with their own group, even while He was also present dozens or hundreds or thousands of miles away with other family worship groups.

Have someone read Genesis 4:26.

Seth also had a son, and he named him Enoch. At that time people began to call on the name of the LORD.

No one is certain exactly what that means (I am sure they had prayed before this!) but it might mean that things had gotten so bad, and wickedness was constantly around them that they began to call out to the Lord more. they began to pray in a more formal and definite way. Perhaps, besides their daily worship, they had special services to honor the Sabbath. They might have told stories about things God had done for them, or shared things they were worried or confused about, and prayed for guidance.

In a way, by coming together to call on God, the people were following the advice God had given to Adam and Eve to stay together. We are stronger in groups, and we can either help each other withstand Satan…or we can help each other fall!

Our word "church" comes from the Greek word "ecclesia" [Eck-le-SEE-uh] which simply means "gathering." Early Greeks used the same word for their city assemblies and other political gatherings. By gathering in family "ecclesiasts" to worship God, early humans were creating the first "churches."

Discuss:

1. In what ways is your church like or unlike the family worship groups at the beginning of time?
2. What do you think you would like best about such groups?
3. How do you obey God's instructions to stay together for strength?
4. Do you and your friends help each other follow God?

Activity Suggestion

Have a "family worship" with your group. Share the different ways your families worship together.

The Patriarchal Age

In the ages before and after the Great Flood, this form of worship continued. But things were changing. Some people refused to worship, claiming that there was no God. Most did think there was a God—or many gods! They saw the power that the sun and wind and rain have over life, and instead of thanking the Creator for those gifts, they made *them* into "gods." Soon, people were seeing gods and spirits in every tree and lake and river. Of course, Satan loved this idea, and encouraged it as much as he could. That way, when worshiping a "river spirit," for example, the people were really worshiping a demon.

Scary!

Worse things were to come. Since Satan was behind these false gods, and he is utterly evil, people began to imagine gods as being cruel and vengeful. Satan knew that one day God planned to send His Son to die for sinful humanity, so he started twisting that idea so people wouldn't believe it when it happened. For example, he invented a god called Molech, who demanded that people sacrifice their children to him! They could gain the god's favor that way.

Most people believed there were different gods in different areas and for different families. So, they didn't care if their neighbors worshiped a different god—to each their own!

Was *this* "church"?

A new factor now entered into worship. Today we would call it outreach or witnessing. Those families and clans who worshiped the true God of heaven and earth had to try to find ways to teach their neighbors that there was a difference. Each local clan could reach out in loving ways to the people around them, and so God's influence could cover the known world.

Now God made a new choice. He wanted to teach (or re-teach) all the peoples of earth that there is *only one God*. To do this, He chose one family to be His example.

Have someone read Genesis 12:1-3.

God called Abram and Sarah out of Ur, one of the great cities that had its own set of gods, and He would work with them and teach them to teach others about His love and the way He meant people to live for health and happiness. In the end, God would even send His Son to earth through this family line!

People still gathered in family groups to worship. They still centered their worship around a sacrifice. But the sacrifice and rituals had come to have a "magic" quality. Most people had forgotten that the sacrifice represented the perfect Deliverer to come. They just thought if you did the right sacrifice in exactly the right way, and said the right prayers in the right order, somehow this would give you good standing with God.

God showed the world through Abram and Sarah (later Abraham and Sarah) that human beings could be friends with God. Their whole lives were to be about *love*, not ritual. The sacrifices were to show that salvation came from God, not from themselves.

Abraham and Sarah were the first in a line of people who traveled all over, building altars to the one God, teaching by example, and reaching out to the people with whom they came in contact.

When Moses came along, God wrote down the things that had been at the basis of His law since before the beginning of Creation. We call those the Ten Commandments. They form the foundation of a just society and provide order and structure in all civil interactions. But notice something—when Moses taught the people about following God, he kept using the word "love."

Have someone read Deuteronomy 6:5.

This is just one example. You can find many more if you look. It didn't even occur to most idol-worshipers to love their god, or that their god could love them. Many were drawn to this God of the Israelites, who loved His people.

People were gathering in greater groups—there could have been a million people leaving Egypt! But they were still just groups of many family groups. And they were still re-learning the truth about God.

For the first time, God had people build a tabernacle where they would meet with Him. He was, and is everywhere at once all the time, as He had always been. But He thought it might help focus the people's hearts if they had a place to look to. They didn't worship inside it, as we do in our churches. But they gathered around it.

Was *this* "church"?

Discussion Questions

1. Can you see how the idea of sacrificing your child to a god would twist the idea of a Son of God coming to die for us? Why do you think Satan did that?
2. Do you know people who think (or have you ever thought yourself) that Jesus had to die because God was mad at us, and a sacrifice would satisfy His anger? Why did He really die?
3. When you see a beautiful river or tree, or the sea or sky, what signs do you see of God's hand at work?
4. How can you tell God loves you?
5. What do you think about more, God's love or His rules?

Activity Suggestion

Using cloth or paper, make a simple model of the desert tabernacle.

The Age of Kings and Prophets

As Israel grew, they wanted a king for themselves. God allowed it, even though He knew there would be negative results. He knew there would also be positive results. Kings like David, Solomon, Asa, and Josiah had a greater power to spread the truth about God to their whole known world. People paid attention to kings. Here's a good example:

Have someone read 1 Kings 10:1-3, 6-9.

Unfortunately, godly kings were few and far between. Evil king after evil king rose and fell. War and greed and idolatry did *not* teach their neighbors about the one true God! God sent prophets—hundreds of them over hundreds of years. Sometimes a king listened. Sometimes, as in the story of Jonah and Nineveh, the neighbors listened even when Israel did not. But mostly, people were going their own unhappy way, ignorant of the joy God wanted them to have. They worshiped all the same idols the other countries did.

Finally, God had had enough.

Have someone read Jeremiah 25:3-11. Ask the reader to try to use the tone of voice Jeremiah would have used.

Jeremiah was called "the weeping prophet" for good reason! It happened. Israel was taken into the 70-year captivity. And you know what? They gave up idolatry for good! Wonderful! Except…

Now they began to worry about keeping the rules. Keeping all the rules, all the time. To protect the rules, they made rules about the rules, and rules about *those* rules. There were specific instructions about how and when to wash your hands, and exactly which kinds of branches could be used to build booths for the Feast of Tabernacles. You couldn't carry anything on Sabbath—not even your handkerchief!

And of course, there were lots of rules about who was "in" and who was "out." A godly person should never touch someone of another race, or someone who was sick or poor.

In heaven, God must have sighed. They still didn't understand about love. Was *this* "church"? The time had come to *show* the people,

once and for all, what love and godliness was all about—what church really was. God sent His Son.

Discussion Questions

1. Why would a king or government leader have greater reach to teach about God? Do you know any who do?
2. Why do you think so many kings turned from God?
3. Can you think of anything God could have said or done that He didn't do?
4. What is it in your own life that reminds you of God's love?

Activity Suggestion

1. Divide the group into two groups:
2. Group 1:pretends they are sick or disabled or somehow "not good enough".
3. Group 2: pretends they are perfect and godly and shouldn't touch or speak to anyone in the first group.
   a. Act this out for just one minute by the clock.
   b. Discuss the way this made both groups feel, even for just one minute.
   c. Then act out the way Jesus wants it, where everyone helps and is kind to each other.
   d. Now how do you feel?

The One Who Calls

If church is a gathering, someone must call it. For millennia, the ones who called were humans—fathers of families, leaders of clans, priests, prophets, kings. They mostly forgot who really called them to come together to worship. That would be God, and Jesus came to remind us of it.

By this time, something called the synagogue system had developed. There was one temple in Jerusalem, and all sacrifices happened here. The great yearly festivals were here, too, and huge crowds gathered for them. But of course, daily worship still happened in homes among gathered families. However, now there were also teaching places, something like our churches, throughout the land, called synagogues. Here, the word of God was read and discussed every Sabbath. Unfortunately, only men could be involved, but women could listen, and discuss at home.

Jesus used this system to announce His ministry.

Have someone read Luke 4:16-21.

He also used synagogues to turn people's ideas on their heads. He deliberately healed on Sabbath, right in front of the haughty rabbis. He touched all the "untouchables"—the sick, the poor, the lepers, the outcasts, the sinners. He healed and taught and fed, and He rebuked the leaders for not doing the same.

He called—and they came. They came by the thousands. Where Jesus was, people realized, there was love. Therefore, there was worship, also. Because when they saw and felt His love, they naturally praised and worshiped. They listened to Him, and tried to live as He said and did. They told each other. They brought their friends.

***This** was church!*

It's interesting to think about the fact that even Jesus' ministry was local. He was God—He could have appeared to the whole earth at once. And certainly, God has always been in all places, at all times, with all people. He spoke and continues to speak with different people groups all over the world in ways that they would understand. But He sent His Son to one particular place—to Israel. **In His whole earthly life, Jesus never traveled more than 90 miles. Perhaps part of His message to us was that we are individually called to our own neighborhoods and regions first. We have the most influence right where we live.**

The friends and followers of Jesus were devastated by His betrayal and death, but He rose again. He breathed His Spirit on them, and gave them new power. And He gave them a whole new kind of church.

Have three people read the following three passages:
John 13:35
Acts 2:17
Acts 2:43-47

Today, thousands of people believe that Christianity is "new;" a whole different kind of worship, a whole different way of being and living. And so it is. But it is also not new at all. It's what God has been trying and trying and *trying* to say to us since the beginning of time!

Discussion Questions

1. Have you listened to the call of Jesus?
2. How similar or different to the church of Acts 2 is your local church?
3. Why do you think Jesus deliberately broke the rules of the priests and leaders right in front of them? Did He love them, too?

Activity Suggestions

1. Make a chart listing some of the things you like from the various forms of worship we have studied. Figure out ways you could include those in your worship.
2. Think of three people God called—one from very early in the Bible, one from later in the Old Testament, and one from the New Testament. Act out their calls and the results. Did people listen to them? Why or why not?
3. Divide the group into pairs. Have each person share one thing they think God has called them to do. Don't worry, it doesn't have to be your life work, unless you know that already. It can be to love a difficult person, or to do especially well in school. But it can't be just an automatic answer. It has to be something you seriously believe God has called *you* to do. Each person give encouragement to the other and share ideas that may help the other to fulfill that call.
4. Figure out a way you can help God's call to love to be more visible

in *your* church. Then do that!

2018 Junior Youth Week of Prayer

Day 2, Sunday

Called to Love

Remember when we talked about a new factor entering into group worship during the patriarchal time? It became ever more important for those who worshiped the true God to help others understand that it matters. It matters whether you worship the Creator who made and loves you or an idol which can do nothing but sit there, or a false god backed by the devil who demands that you "worship" by doing things like torture yourself and offering your children as sacrificies.

This can be done using the *name* of the true God, by the way. There have always been people who had a false idea of who God is and serve Him out of fear. When you hear of people beating themselves, whether physically or emotionally, because they think that's what God expects of them, that's not God! When you hear of people trying to force themselves to be someone other than who they truly are at heart, or forcing certain forms of behavior (even good behavior!) on themselves or others, that's not God! God loves us and promises to come into our hearts to "will and to do of His good pleasure"—He never uses force. And He will make us more truly ourselves than we have ever been. "Denying self" means denying selfishness, not selfhood as one's own unique person.

Have someone read Philippians 2:13.

The mission of God's church, therefore, is to spread this Good News around as fast and as far as possible, by any means we can find. In the Old Testament, the patriarchs moved around and built altars to God, and their neighbors saw them worship and perhaps sometimes worshiped with them. In the times of the kings, now and then a godly king arose, and people near and far saw God's love in action.

But our best and clearest picture of the mission God gave the church comes from looking at Jesus.

Jesus' Words

If someone were to ask you what the mission of the church is, what would you say? *(Allow a couple of minutes for answers and brief discussion. You could also have a scribe write down the answers if you wish.)*

The quickest answer might be to go to the instructions Jesus gave His disciples at the very end of His time here on earth. You can find many helpful things in the final words He shared before He died, in **John 14 through 17. But our simplest expression of our mission is found in one special verse.**

Have someone read Matthew 28:18-20.

Matthew 28:18-20 New International Version (NIV)

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Many of us know this verse by heart. For our discussion questions for this section, let's take a closer look at its parts.

Discussion Questions

1. "All authority has been given to" whom?
a. Why does it matter?
b. Why do you think this is put here?
c. Do humans try to usurp salvation authority over others?
2. "Go" where?
a. Does everyone have to go to other countries?
b. Do you have to leave home at all?
3. "Make disciples."
a. What does this mean?
b. If a disciple is a follower, how do you make more followers?
c. Is anyone left out of this call to discipleship?
4. "baptizing…" This is the sign that one has made a full commitment to follow God.
a. Have you been baptized? Why or why not?
b. Which is worse—to not be baptized if you know you are called to do so, or to allow yourself to be talked into baptism just because you reach a certain age, or your friends are doing it?
5. "…teaching…" We often try to teach people everything before baptism, but it isn't possible. We will all continue to learn as long as we live and follow Christ.
a. What are some ways you learn?
b. What are some ways you teach?
6. "I am with you *always*" (emphasis supplied.) Notice that Jesus begins and ends the Great Commission with "I am in authority" and "I am with you."
a. Why do you think He did this?
b. What happens when people run out to try to "witness" without Jesus' presence and authority?

Activity Suggestion

Make a poster of the words of the Great Commission and hang it in your church or classroom.

Jesus' Actions

Actions speak louder than words. You know that's true in your own life, don't you? It's one thing for a person to claim to be your friend, and quite another for them to act like it, even when it's difficult or inconvenient. When you are in need, and someone helps, that's a real friend. And when someone else is in need, and allows you to help them, that's true friendship, too.

It is in watching Jesus' life that we really see the mission of the church in action.

Have three people read the following passages:

1. **John 4:21-24.**
2. **Matthew 8:1-3.**
3. **Mark 10:13-16.**

Jesus touched, healed, taught, and loved thousands of people in His earthly life. These three are examples of Him showing love to three kinds of people the church leaders of His day would have said not to touch or speak to: women (especially foreign women), lepers (or any sick people), and children. The very people that were considered unimportant were the ones Jesus spent the most time with. In fact, the only people He ever rebuked were church leaders! He did that because He loved them, too, and was hoping to reach them. He expected better things from those who claimed to know His ways. And it worked. Acts 6:7 says that after Jesus died, many priests became Christians.

We can learn a lot by paying attention to the way Jesus did things. First, He made friends. He came to an area and healed sick people, or helped them catch more fish if that's what they needed, or told them stories about everyday things like birds and flowers and sheep. Then He encouraged them to follow God, and to learn more about what God is really like. "If you've seen Me, you've seen My Father," He told people.

For so long, they'd been told God was high and distant and demanding. This was something new.

And He called God "Abba," which means "Daddy"! Nobody had ever heard of such a thing! There are places on earth today where God is thought of as being high up and distant—and so He would be, if He hadn't chosen to come down into humanity with us. It's as if someone decided to become an ant so that he could talk to ants' in their own language! To the people in His land, Jesus looked like "just another guy"—just a friend from the neighborhood.

Discussion questions

1. Which of Jesus' actions mean the most to you?
2. Are you more interested in His healing, or miracles, or teachings, or time with children, or what?
3. How have you seen others do those kinds of actions in your

life? Which ones meant the most to you?

4. How have you done actions like these? Can you think of more ways to love like Jesus?
5. Try to imagine what Jesus would look like if He came today and lived in your neighborhood.

a. What would He look like?
b. What kind of clothes would He wear?
c. What kind of food would He eat?
d. What kind of work would He do?
e. What do you think would make you want to be His friend?

Activity Suggestion

Put your hands on each others' heads and say blessings on each other. How does it make you feel to give or receive this blessing? Can you take blessings to others in your church or community?

The Early Church

Once Jesus was gone and had passed on His work to the followers, the church and its mission began to grow. In fact, it grew by leaps and bounds. Of the thousands who followed Jesus at least out of curiosity, there were 500 on the hill when He went back to heaven, and 120 in the upper room when they received the Holy Spirit on Pentecost. The very first day those 120 preached the story of Jesus, *3,000* more joined!

Our best pictures of how church should work come from the stories of those early Christians, found in the book of Acts, with some more insights from the letters Peter, Paul, and John wrote to them.

Have someone read Acts 2:42.

What are the four things listed that they devoted themselves to?

1. **Teaching**—Once the 3,000 (and growing) new believers were baptized, the apostles began fulfilling Jesus' instructions to teach them "to observe all that I have commanded you." The main thing was the story of Jesus. Everyone had to learn the basics of His life, ministry, death, and resurrection, so they could pass it on to others. Beyond that, the disciples passed on the love, acceptance, healing, and simple stories that Jesus had taught. Most of these first Christians were probably among the crowds who heard Jesus Himself at least a little, though many had come to Jerusalem for the Passover and may not have seen Jesus while He lived. When they went back home to their various countries, they would take the stories and teachings with them, and so the Good News would begin to spread, and they would have their own local churches to be headquarters for Jesus.

2. **Fellowship**—Those who lived in the region understood that one of the most important things Jesus' followers could do was to love each other so they spent a lot of time together. As the book of Acts goes on, we learn that they helped each other in amazing ways.
3. **Breaking bread**—This meant two things. First of all, they ate together a lot, because as we all know, eating together is one of the most important things people do to cement their friendships. Secondly, they were repeating the sharing of bread and juice that Jesus had shared at the Last Supper, because He said, "Whenever you remember me, do this." It is possible that at first they did this every day.
4. **Prayer**—Nothing can be done without prayer! The disciples had definitely learned that. The new believers prayed for the Spirit to fill and work in them, for their minds to hold the stories so they could pass them on, for healing and renewal for their friends, families, and communities (or other countries), and for the peace of Jerusalem. As good Jews, they must have prayed with huge thankfulness that the Messiah they had been promised for thousands of years had come!

Discussion questions

Let's look at those four things again.

1. **Teaching:** what are the ways you have been taught about Jesus? Who taught you? How did they do it? What worked or didn't work for you personally? What are the ways you teach others? Are there other ways you could teach?
2. **Fellowship:** How do you build your friendships and keep them strong? What is the difference between the friendships you have with people who believe in Jesus, and the friendships you have with people you hope you can influence for Jesus? Can you think of more ways you could increase fellowship in your local church?
3. **Breaking bread:** How often do you eat with church members? How often do you have Communion? What are the benefits to you of both these kinds of "breaking bread"? Can you think of ways to increase these?
4. **Prayer:** How often do you pray alone? How often do you pray with one or two others? How often do you pray with larger groups or the whole church? Do you think you and your community pray enough? How can you increase that?

Activity Suggestion

Together, read the rest of Acts 2, from verse 43 on. Act out an early church group, doing the things you read. Have people say things they need, and others find ways to help them get those things. You can use real needs and problems in your group—it might give you some ideas of ways to make your church more like the early church. What do you think would happen if all your church members sold all their property and shared equally?

Your Church

Our churches today are quite different from those early churches, and in one way that's fine. The world keeps changing and growing, and we change and grow, and today we can talk with people all across the world in ways the early Christians would have been astonished to see. We have worldwide membership and worldwide leadership, and many of the needs the early Christians had are taken care of on a global level instead of in the local church.

On the other hand, there are ways in which our churches are different, and they shouldn't be. Some churches are cold and formal, worrying more about what order to do things like opening prayer and offering and the sermon than about spreading the love of Jesus. Others are little more than clubs, where people gather once a week to see their friends and show off their best clothes, but still don't think much about love for Jesus or others. Some churches send money to faraway missions but don't take care of the people in their own back yards. Others spend time only on preaching and trying to save souls, without paying attention to the injustice and oppression that they could work to change.

The mission of the church is still the same: spread God's love. This means healing as Jesus did (something our church is pretty good at, with a network of hospitals, clinics, and medical missionaries across the planet). It means teaching as He did, which was mostly telling stories—something anyone can do, even a child. It means touching and speaking to those no one else wants to touch and speak to. Sometimes we're not so good at that, but some churches are shining examples, and all of us can learn to be.

We don't necessarily have to model our local churches specifically on the churches of Peter and Paul's days. But we can find the ways they showed God's love and learn ways we can do the same.

After Jesus came and lived and died and rose for us, everything was different. Now, people could *see* how it worked. They saw that we are to love *everyone*—men, women, children, black, white, brown, old or young, educated or uneducated, church leaders and sinners on the street. Everyone! Even enemies! Jesus said to pray for people who treat you cruelly. Just think—if your prayers and actions could actually change your enemy into your friend, the problem would be

solved, and not just for you, but for that person and all his or her family and friends and circle of influence. Not only that, but God would have another child in heaven. Now that's an outcome to work for! Jesus is coming back soon. Will He find us doing His work?

Discussion Questions

1. You may live in a part of the world where circumstances are not that much different from first century Israel. What are some things you have in common with them? What are some methods they used that you can use, too?
2. You may live in a part of the world that is so different today that you can't even imagine what the early church's life was like. Make a list of the ways the world is different that we can use to help us spread God's love. What do you think Paul would do if he had a social media account?
3. What do you think are the most important things we need to keep the same no matter what century we live in? What do you think are the things that don't matter if they change? Is there agreement in your group? Is it okay if some opinions are different? Why or why not?

Activity Suggestions

If you live in a fast-paced modern region of the world: Make

1. a list of the things the early church did. Now make a list of ways you can put those into practice using modern technology.
2. If you live in a region of the world that is similar to New Testament times:

a. Make a list of the things your church can or does do the same as the early church to help spread God's love.

b. Make a list of the things your church does differently than the early church to help spread God's love.

3. Do you know how to tell the story of Jesus? Divide into pairs and tell it to each other. Try to pretend the one hearing it is hearing it for the first time. Ask the questions you would ask if you'd never heard it before, and help each other tell it really well.
4. Did you participate in Global Youth Day activities? Do some service projects for people in your neighborhood and tell them God sent you because He loves them. Don't try to convert them or make them believe anything. Just tell them God loves them. Compare notes on what results you see.

2018 Junior Youth Week of Prayer
Day 3, Monday
Your Gifted Church
God's Gifts

The young church grew, spreading the story of Jesus throughout the known world, from Britain to Asia; and from central Europe to at least northern Africa, and possibly much farther south, in just thirty years! In some ways, all people are much the same, but in culture, ways of living, even ways of thinking, we are all very different from each other. God's church needed a lot of different kinds of ministers in it.

Let's talk about that word "minister." That's the official, hired pastor who leads your church, right? Nope! Well, your pastor *is* a minister, but not the only one in your church. To minister is a verb, and it means "to attend to the needs of someone." Mothers and fathers minister to their children, and children who help each other are ministering to each other. Doctors and nurses minister to sick or injured people. In many countries—perhaps yours is one—government officials are called ministers. There is often a Prime Minister, who is in charge of all the ministers. Under him or her, there are ministers of finance, and of education, and all kinds of departments.

Pastors do minister to the needs of their church members, and also to the needs of the community around their church, but all members also minister to each other, to the community, and to the pastor!

To do all those things well, people need all kinds of different abilities. Just imagine what would happen if all the doctors and teachers switched jobs! What do you think would happen to your country if the minister of finance and the minister of justice traded places? Sometimes we do have people in government who are in the wrong jobs for their abilities, and things just do not go well. So God gave gifts to His church members. This was always true, of course. In the Old Testament, God gave different gifts to different people.

Have someone read Exodus 31:1-6.

Would you have thought of giftedness in spinning thread and weaving cloth and metalwork as spiritual gifts? God says they are, or at least they are when He gives them to be used in spiritual matters.

So there was nothing new in the idea of God gifting people with special abilities to use in His service. But spiritual gifts came into new prominence with the early New Testament church. There are three places where they are listed.

Do this:

a. Have three people read the following passages, and have one or more scribes list the gifts on a board.
    1. Romans 12:4-8
    2. 1 Corinthians 12:4-11

3. Ephesians 4:11-13

1. Put check marks beside gifts that are mentioned more than once.
2. Keep the three passages open; we will be referring back to them.

Discussion Questions

1. Which gifts are listed most often in the three passages? Do you think these gifts are more important? Why or why not?
2. Are all possible spiritual gifts listed in these three passages? How can you know? (Hint: remember the Exodus passage above?)
3. Which gifts do you see in use at your church or school? Do you think any are missing?

Actvity Suggestion

1. Choose a sport or team game that is popular among your group. Pretend you are setting up a team.
   - How many members do you need?
   - Are there other roles, such as coaches or referees?
   - Who in your group would be best in the various positions?
   - Why do you need differing abilities?
2. If you have time and space, go outside and try playing for a few minutes, with people in all the wrong positions for their abilities, or with the whole team trying to do all one thing.
3. Then switch around and put the people in their best spots. Discuss the differences and how that same thing affects church life.

The Body of Christ

You might think having lots of different gifts and abilities in the church would lead to unity in diversity, and unite us as a church. Well, that's not always the case. Sometimes disunity and arguments about the best way to do something happens in our church. But that's because of human weakness, not God's diverse gifts. All these differences are supposed to unite us, not divide us.

Take a look at Ephesian 4:4-6. What do you think it means when it says "there is one body and one Spirit"? In his writings, Paul often refers to the church as "the body of Christ." When Jesus was here on earth, He could touch and hug and heal people directly. Now He's in heaven, so guess where His hands and feet are? They're yours! You and I and all of us have the job of continuing Jesus' work as if He were still among us. He *is* still among us, but only spiritually speaking. He's the "one Spirit," and somehow all of us, all Christians around the world in hundreds of different countries and circumstances, are supposed to learn to work together as the "one body" of Jesus.

Let's look again at 1 Corinthians 12. Have everyone quietly skim verses 14-26. This is a funny passage. Choose people to be the foot,

hand, eye, ear, and head, and have them speak the words the passage gives them. Let the eye and the ear take turns pretending to be the whole body. Ask them how they would eat, or run, or other actions you can think of.

If the whole church is the body of Christ, it might have many hands doing loving service, and many feet going to tell the story of Jesus, or walking to help someone in need, but it has only one Head. Who is that?

Have someone read Colossians 1:15-18.

We could also think of the body as having one heart: the Holy Spirit. That is the one of the Godhead who lives among us and in us, helping us to use all these gifts to God's glory.

That Head and that Heart are the One who controls and guides all the gifts. It's not that people don't do more than one thing. We all take our turns at bat, and we all take our turns in church life doing what needs to be done. You could give a sermon if you needed to. Yes, you really could! But God calls each of us to do some special work that He especially suits us for, and He asks us to work in teams.

A good example is Paul and Barnabas.

Have two people read the following two passages.

1 Corinthians 9:20-22

Acts 4:36

Paul's best skill was debating and explaining. He could get really deep into hard-to-understand things about God and religion, and he could speak in different ways to different people to help them understand the word of God. The book of Romans was written to deep thinkers, and it can be hard for the rest of us to understand some parts of it. But he wasn't always that good about being gentle and encouraging with people, especially when they were weak or easily tempted.

Barnabas, on the other hand, could encourage and help a person, and get them back on track with God. Both men working together, like two hands, made a great team.

God also often calls someone to work in humble circumstances, not knowing that what they do is important.

Have someone read Acts 9:36-42.

If you could travel back in time before this and ask Dorcas if she thought her work was particularly important, what do you think she might say? Apparently God thought it was so important that He decided her community could not get along without her for a while longer!

God gave *you* the gifts He wants *you* to have, and He'll help you use them wisely.

Discussion Questions

Have you ever seen humans try to be the head instead of Jesus? What happened? What do you think are the safeguards around, for

instance, pastoral authority, to keep one person from trying to do God's job?

Think of some people you know who make a good team working together. What are the differences and similarities between them?

Which kinds of gifts in the lists appeal to you the most? Why?

How do you think someone could begin to determine their gifts? (We're going to learn more about that, but you share your thoughts about it.)

Activity Suggestion

Make a drawing on a board or flipchart or poster of a large stick figure. Label its head "Jesus." Label its heart "Spirit." As a group, go through the lists of gifts and make labels for the part of the body where they belong. Some may need more than one part. For example, teaching might be by the head, but it might need heart, too. In fact, you might find lots of the gifts have lines to the heart. Why do you think that is?

The Better Gift

Sometimes people argue over the gifts they think are more important than others. It can go the other way, too. Some people avoid gifts they think will make them have to be "up front" if that scares them.

Have someone read Exodus 4:11-13.

Even Moses, who has been famous for thousands of years as the great lawgiver and leader of his people, was afraid at first. What would have happened if he had refused to do what God asked?

Another thing that can happen is for people with different gifts to judge and criticize each other. People who have been given great creative gifts by God, such as drama or art, are seen by some as being disrespectful to God's mission. Yet they can draw some people to Jesus who never would have come to a sermon or seminar.

We must learn to let Jesus be the head and give the gifts He wants to give, and to work together, delighted and relieved that everyone has different gifts and that we are all needed to make a great team.

On the other hand, there is a better gift—one that's so much better than all other gifts that Paul says to pray for it. In fact, we can't use any of our gifts without it. If we try, it will lead to disaster every time.

Have someone read 1 Corinthians 12:37-13:1.

What does Paul say is the best gift? Where does love come from? The heart, right? And Who is the heart of the church?

The gifts are called spiritual gifts because it is the Spirit who gives them and who works in us to use them lovingly. Look at your lists of gifts again. Take a minute to discuss what would happen in each instance if a gift were used without love.

So, how do we know what our gifts are? While you are young, not all gifts God has in store for you are given yet. Moses was 80 when God called him to lead Israel, remember. But from his babyhood God was preparing him, and He is also preparing you for your work for Him. You

can be certain there is much you can do for your church and your community right now, without getting any older or any more education. There are three main ways that God uses to lead us to our gifts.

1. **A call.** Moses got his from a burning bush. Isaiah saw a vision of God on His throne. Sometimes today people receive a dramatic call like that. But usually it's quieter. It's something you feel in your heart.

Have someone read Isaiah 30:21.

Even today, as you've been studying and hearing about the spiritual gifts, there may be one or more that has particularly appealed to your heart. You may have thought, "I could do that," or "I would like to do that," or even, "Hey, I do that!" Do you teach your friends about Jesus, explaining things from the Bible so they can understand? You may have the gift of teaching or preaching. Do you love to help people? Perhaps you have the gift of helps.

2. **Affirmation from others.** Sometimes we get ideas that are just from our own heads. You've had that happen, right? But if this call is from God, others will see it in you, too. You may say to a friend, "I feel kind of nervous saying this, because it might sound like I'm bragging, but sometimes I feel I might have the gift of wisdom." And your friend might respond, "I think you might be right. Remember when I had that complicated problem at home and I didn't know what to do? You prayed with me and helped me figure it out. When I'm confused I always know I can come to you."

By the way, these are *gifts from God*. They are not from you, and you don't get to be either proud or embarrassed about them. To recognize what God is asking you to do is not bragging, and to refuse to do it because you are afraid you will look proud is not humble.

Have someone read 1 Timothy 1:18 and 4:14.

Timothy's gift as a pastor and church leader included the gift of prophecy (this means to speak for God, not to foretell the future, unless God specifically does that through a person). His gifts were confirmed by the elders who laid hands on him and prayed for him.

3. **Results.** No, if you have the gift of evangelism it doesn't mean everyone you tell about God will choose salvation. But it does mean that you will feel very fulfilled and joyful and close to God while doing it, and it means that people will respond, and others will agree that you do have that gift. In fact, the more you learn your gifts and use them better and better throughout your life, the happier you will be about it, even when it sometimes seems that everything is going wrong and you are *not* getting results!

Have someone read Revelation 1:4-6.

Does this sound like a happy person or an unhappy person? John the Beloved had been tortured and persecuted and they'd tried to kill him more than once. Now he was exiled on the island of Patmos. But he was still joyful, because he was doing what God called him to do, even if it looked like nothing was coming of it. How could he know that 2,000 years later, his words would bring joy, hope, and peace to millions of Christians all over the world?

Decide today that you will allow God to show you the gifts He wants you to use, and learn to use them better every day that you live. Find others with different gifts, with whom you can make a great team for the Lord. Remember that one of the very best ways to discover and develop your gifts is in your own church, where you can try different things and find out what you are best at.

Discussion Questions

Why do you think God passes out different gifts to different people? Why doesn't He just make us all alike and give a set of gifts to everyone?

Why do you think love is the greatest gift?

Do you have an idea of some of your own gifts yet? Write them down and discuss them with a good friend and with a trusted adult.

Activity Suggestion

Divide into pairs and try to help each other determine at least one gift. Then make a plan, and write it down, of ways you can try to use that gift. Also make a list of adults you know that will let you try things and not be angry if you make mistakes, but will help you do better the next time.

2018 Junior Youth Week of Prayer
Day 4, Tuesday
Put Your Money Where Your Heart Is

Do you know what the word "stewardship" means? t's almost like "minister," except that "minister" usually means to care for people, while "steward" usually means to care for things. A steward is often hired by a rich person to take care of money and manage the running of a business or estate. The steward must care for the things *not* as if they were his or her own, but as the owner wishes.

Jesus said that we are God's stewards. When you think about it, we don't really own anything. Everything belongs to God, and we need to take care of everything the way God would. We are going to talk about five areas of God's ownership which He wants us to steward for Him: earth, health, time, talent, and treasure.

Stewards of the Earth

Do you know who God's very first stewards were?
Have someone read Genesis 1:26, 27.

Since God was the Creator, Owner, and Ruler of the earth, what do you think it meant when He said for Adam and Eve to "rule over everything"? They were to rule under Him and by His love and power, right? Were they to be cruel to animals or harm or use up the plants or land? Certainly not!

But after they gave in to Satan, everything changed. They began being cruel to animals, harmful to the land, and worst of all, cruel to each other. Already, by Genesis 4, Cain murdered Abel, and his great-great-great grandson, Lamech, had two wives and boasted about how many people he killed. What kind of stewardship is that?

God wants us to care for the world around us and all in it as He would if He were here in person. At the other end of the Bible, when God comes back again to His earth (just as in the story Jesus told in Luke 12) we find the warning of what will happen to those who were destructive of the world He made just for us.

Have someone read Revelation 11:17, 18.

I don't want to be one of those people, do you?

Discussion Questions

If Adam and Eve had said "No!" to Satan, what do you think would be different about the world itself, not just the people in it?

What are some ways that you help care for the earth?

Are there ways that you help destroy the earth? What can you change about your habits?

Why do you think it matters to God whether we take care of the earth? Can you think of things Jesus said or did that show that God cares for animals and even plants?

When we band together, we can do much more than we can do individually. What are some things your local church could do to help care for God's creation?

Activity Suggestions

Go out together and pick up trash along a road near you. Better yet, find someone who needs help and clean up their yard or weed their garden. That way, you are helping both the earth and one of God's children.

Create a plan to use less plastic in your church or school.

Stewards of Our Health

The very next thing that began to go downhill when Adam and Eve turned away from God's plan was health. They were meant to live forever. Now they lived hundreds of years, and every generation lived fewer years than the one before it. It was even worse after the Flood, especially when people began eating meat. Within just a few generations, they went from lifespans in the 600s to lifespans in the 200s. By the time the book of Genesis ended, Joseph lived just 110 years. There have been many eras and many regions of the earth in the thousands of years since then, where lifespans were as low as the 40s. They are that low in some places now. Nowhere are they higher than 80 or so, though a handful of people still live over a century. We think of those people as amazingly old, but in the time before the Flood, they would have been barely old enough to have children!

No doubt a lot of this can be explained by the degradation of the earth itself after sin was allowed in. But we have done a lot of it to ourselves, and we can do better. We know that the more plants we eat, as close as possible to the way they grew, the better it is for us. Yet we eat a lot of meat, and candy, and fried foods, and sugar, and the list goes on. It's different in different parts of the world, though America is one of the worst, and American food and customs are rapidly spreading everywhere. Are there American fast food places near you?

Let's look at just one food: the lowly potato. Potatoes are native to the Western Hemisphere, but they were introduced into the rest of the world by the 1600s and 1700s and quickly became popular—for good reason. A potato contains fiber, protein, several vitamins, a load of potassium, which is essential for every cell in your body, and a good chunk of carbohydrate for energy. People have lived on potatoes alone, and though that's not a good idea, it kept them going in hard times.

Now take that potato, take off all the peeling (you just removed the vast majority of its nutrients) and slice it into millimeter-thick slices. There's not much potato left in one of those slices, but there's about to be a lot less! Drop the slices into oil sizzling at very high temperatures for a few minutes. Whatever is left of health disappears, and each slice, which contains perhaps one calorie, picks up 20 times that much in oil (which has also lost whatever nutrition it had by being superheated). Add some powdered artificial flavorings and coat the whole thing with salt. Now you have potato chips or crisps, and you can easily eat two potatoes' worth in a few minutes. Instead of a nourishing meal created by God, you have just clogged up your system with complete junk that isn't just not good for you—it's actively bad for you!

A few chips once in a while is one thing. Having them as a basic food group, as far too many people do, is another!

We must be far better stewards of our precious bodies than this. With healthy bodies and minds that are sharp and clear because they get all the nutrients they need along with plenty of water, we can do great things for God. Besides, it just tastes better! If you grow a garden, you know how wonderful fresh food can be. Even in the city you

can have a few pots on a porch or balcony. Then you are caring for the planet and for your health, *and* you can share with other people and spread the love of God. If your whole church works together in this way, imagine how the ripples of love and health will spread!

Have someone read 3 John 1:2.

Discussion Questions

To whom do you belong? Are you caring for yourself as your heavenly Owner would want you to?

On a scale of 1-10, how healthy do you think you are? Is your health getting better or worse as you grow older?

Why does it matter to God if we steward our health?

What are three things you can do to be healthier?

What about mental health? Your mind is part of your body, too. What do you do to keep your mind healthy, and what do you do to get help when it is slipping?

What can you help your church do to help improve the health of members and community?

Activity Suggestion

As a group, create a beautiful poster using either NEWSTART or CREATION Health memory aids for good health, given below.

[Note to whoever sets this up: These should be in two columns, not taking up so much space. I don't know how to make two columns in just one spot like this.]

Nutrition
Exercise
Water
Sunshine
Temperance (moderation)
Air
Rest (daily and Sabbath)
Trust in God
Choice
Rest
Environment
Activity
Trust
Interpersonal relationships
Outlook
Nutrition

Stewards of Our Time

How much time do you have? We always talk as if some people have a lot of time and some have a little. The fact is, we all have exactly the same amount of time: 24 hours per day. The question is, how are we spending it? And who owns it? If ever anything belonged solely to God, time certainly does. This is true whether or not we are aware of it,

but it doesn't make much difference in our lives until we choose to devote ourselves to God. We have all done that here, right?

No! *All* that time is for God! He is doing miraculous and mysterious things to your body and mind while you are asleep, using your school time to train you for His work, and so on. Every single morning when you wake up, dedicate the day to Him, and then pay attention. Do your best to manage the time you have to create the most joy for the most people, yourself and everyone around you. But also watch for unexpected moments when God impresses you that He has something for you to do, usually for someone else, and it means you have to go "off-schedule." We should manage our time, but we should never get so tied to our plans and our management that we don't notice what God is saying to our hearts. Remember—it's *His* time; you're just His steward!

Discussion Questions

Why does time matter so much?

What has God done with your time lately?

Discuss this word of wisdom: "If you are too busy, then you are trying to do some things God has not given you to do."

How does the gift of the Sabbath change our perception of time?

Is there any way you can work with your church to help people manage God's time better?

Activity Suggestion

Give each person a piece of paper with the hours in a day written down one side (or print off a one-day calendar from the internet). Work alone or in pairs or teams to create personal schedules to manage your time wisely. Don't be too caught up in "clock-time"; allow leeway. Just determine which parts of the day are best for which kinds of activity. Be sure to set aside time for daily devotions!

Stewards of Our Talents

We don't need to talk very much about this, because we talked a lot already about the gifts God gives, and how we are to use them for Him. But two things are worth thinking about. One is that all abilities and talents come from God, not just the ones given specifically for spiritual use, like faith or pastoring or intercession. If you can play musical instruments or write stories or build things or cook or you have a really good head for math, those are all abilities from God. And if they came from God, to whom do they

belong? Remember, we are only stewards. What difference would it make to your piano practice or your math homework if you consciously thought you were taking care of God's things?

The second thing to consider is that God also expects us to manage our spiritual gifts wisely. He does not ask us to burn ourselves out by doing every single thing that could possibly come within our spiritual gift. He can get a lot more good use out of a steward who wisely cares for herself and her gift and will be around for a long time than one who thinks he should say "yes" to every single thing that comes along and ends up exhausted and cranky.

Have someone read 1 Peter 4:10.

This verse actually says we are stewards of God's grace! What do you think that means?

Discussion Questions

What kinds of gifts do you have? Think of all the things you do well, no matter how common or unimportant it may seem. Do you manage all those abilities with the knowledge that they really belong to God?

How many Bible characters can you think of who used their gifts and abilities as if they belonged to God and were only entrusted to them to manage for Him?

Suggested Activity

If you have a few minutes, let several people give brief demonstrations of a gift God has given them: sing a song, draw something, do a hard problem, etc. When they do well, praise God instead of the person. Now ask some of the quieter people, who may not think they are gifted, what they do well. Perhaps someone is good with children, or one cooks or cleans. Help all to see that *all* abilities come from God and belong to Him, and He is pleased when we use those wisely, no matter what they are.

Stewards of Our Treasure

And now, nearly at the very end, we finally come to the one thing most people think of first, if not exclusively, when the word "stewardship" comes up—money! Here's an important truth: if we have not dedicated all of ourselves, everything we have and are, to God and His service, it makes very little difference if we give money. God and the church can use that money whether we are cheerful or grudging, but we lose the blessing.

How much of our money and other earthly treasures belong to God? *All* of it, right? And how much does He ask us to make sure He gets back?

Have someone read Malachi 3:8-12.

Just 10% is claimed by Him as His own, and even then He gives the management of it to humans. Beyond that 10% tithe, He gives us the chance to be joyfully generous. If you have ever been in a position of need, you know how wonderful it is when someone lovingly meets that need. But if you have ever been in the position of being able to be the one doing the helping, you know it's true—it really is more blessed to give than to receive. We need to be humble enough to do either one, depending on where God has placed us.

If our church received a faithful tithe from every member in the world, it would have enough to do all the work it is called to do to share God's love with the whole earth. If on top of that, all people gave generously, not just to the church, but to those in need in their area, just think how much better the world would be!

Fact: if we have given our all to God and are walking in His ways all day every day, *of course* we will return an honest 10% tithe and give as generously as we can! That will be the least we do. Every day, all day, our whole lives, we will be seeking to care for God's world and all the people, animals, and plants in it; we will be watching over our physical, mental, and spiritual health, and that of those around us, so we can be all we can be for God; we will be stewarding our time for God, making sure to have plenty of rest, good, hard work, happy play, and time for God and others; we will be working hard to improve our talents and deepen our spiritual gifts; and we will recognize that all our "stuff" is really God's "stuff," to be used exactly as He wishes.

Discussion Questions

Do you pay your tithe faithfully? Do you give other offerings, not just money, but things to people who need them, or time and talents for God's work?

What does it feel like to give?

What does it feel like to receive?

Do you ever think that you have so little money, your tithe really doesn't matter? What do you think God thinks about that?

What can you do to manage your money well?

What can you do to help your local church in its budget and work?

Activity Suggestion

If there are any in the group who do not know how to figure ten percent, have others teach them how. That part of our money is used by the church to pay pastors and other workers, and for other work of the church. For other projects, we can make choices. Think of a project

you think would help your local church, or one that your local church is already working on or raising money for. Come up with some ways to give to that, and also some ways to raise more funds for it. See how good you feel if you personally help to get something done for the whole church.

2019 Junior Youth Week of Prayer
Day 5, Wednesday
Church Construction 101
The Foundation of the Foundation

Do you remember the very first night of Week of Prayer, when we said people always like to do things in groups? This year, the group we're spending our time on is your own local church. Your church, of course, is only one small bit in the huge, world-wide organization of the whole Seventh-day Adventist denomination, with over 25 million members and many more than that who attend and are active even if they aren't baptized members yet. But the decisions for that whole, big organization all start at the level of *your* church.

An article about church organization on the website (www.theholyseedchurch.org) called the local church "the structural foundation." A structural foundation is the base on which a building stands. If you could go into the ground underneath your school or church, you would find deep, strong, usually stone or concrete bases that hold up the whole thing. If the foundation is bad, the building will fall. Jesus told a story about that very thing.

Have someone read Matthew 7:24-27.

What is the sand? What is the rock? Is your church built on sand or rock? If your church and other local churches are "the structural foundation" for the whole denomination, then if the local churches fail, then the whole thing fails. Did you ever think of that?

Of course, there have been churches which closed down due to loss of membership, or (much worse) closed down because the people started fighting with each other. Once they started fighting, they stopped being church, and if people in that situation don't pray hard, repent, and learn to get along, their whole church will fail. The denomination still goes on. But if more and more local churches started failing, or were weak, or didn't do their work for God, what would happen to the denomination?

That would be bad! Your church needs to be strong for God.
Besides, your community needs you.
Here's where we start:

First, the church is not a building, it's people. *You* are the church. Your voice matters. And there's only one Shepherd for this particular flock of people: Who do you think that is?

Have someone read John 10:14.

Of course, you knew that already, didn't you? When Jesus is the Shepherd, and His people listen to His voice, then even if one gets lost now and then, He finds that one and brings the flock together again.

Another way to look at it, if we want to stay in the same imagery of building, is that there is only one Foundation.

Have someone read 1 Corinthians 3:11, and keep their Bible open to read more in a minute.

Paul is talking to people who are following one particular preacher and then arguing over which one is better. Have you seen people do that? One missionary or evangelist comes to town, and soon everybody follows after that one person. Usually the evangelists are following Jesus themselves, and they don't like it at all when people start leaning on them instead of on Jesus!

This is what was happening to Paul and Apollos. We don't have Apollos' response, but it was probably about the same as Paul's.

Have your reader read verses 5 and 6, then verse 10.

We can trust and follow preachers, so long as their words are true to the Word of God, but we build our lives only on One.

Jesus was and still is rejected as the foundation by many people, even by most of the Jewish leadership of His day.

Have three people read:
Psalm 118:22
Luke 20:17-18
Acts 4:11-12

Jesus is the foundation of all life, let alone of salvation, and the whole point of having churches. He is the foundation of your foundation.

Discussion Questions

If you visited your church and knew nothing about anything, just by watching, what would you think was the foundation?

Don't answer too quickly. Base your answer on what you would see and hear at one random service.

If the answer is not immediately Jesus, what do you think might need to change?

Are there changes *you* could make or help to make?

What does it mean to have Jesus as your foundation and build your whole life on Him?

Activity Suggestion

As a group, using a large poster board or large piece of paper or a board, (you can have more than one team if your group is large) draw an outline of a church. Along the bottom, make a thick, strong line (or draw a line of stones) to be the foundation. Write "Jesus" on that foundation. If you're feeling artistic, you could draw a picture of Jesus holding up the church.

Keep your drawing to use in the rest of the sections this evening.

The Church Walls

So, the whole denomination is built on Jesus alone. But all the local churches are the next layer of that foundation. The denomination depends on their strength and faithfulness. In fact, at the very "top" (not really a good word), the church administrators are only trying to do the things the whole world church is asking them to do by their votes. (The reason "top" is not a good word is that the elected officials are really the servants of those who elected them, just as Jesus said we are all to be.)

Let's look, then at how your individual church is organized, and what might be your place in that organization.

Churches vary. One of the best things about our worldwide church is that it's full of all kinds of different people who speak different languages, sing different songs, and do different things in church. But there are some basic similarities.

First and most important, a church has to have members. It's not a church if it has no members. On the other hand, it can be a great church with even a few members. Did you know just two or three believers can be a church?

Have someone read Matthew 18:20.

Of course, this is talking of any small group of people meeting to pray or study or work together. But there have been churches that started with just a handful of people like that. At first, they aren't called churches. A few friends gather and pray, and start talking about how wonderful it would be to have a church closer than the one they travel to, or a church in a particular district or for certain needs. There are small churches in hospitals, just for sick people. There are churches in Jewish areas where they celebrate the Old Testament feasts as having been fulfilled by Jesus, churches in Hindu areas where everybody sits on the floor, churches in Native American

districts which are organized like "longhouses" with the seats down the two sides and the speaker walking in the middle, and lots more.

Anywhere that Jesus is the foundation and the focus, there can be a church. And the members are the most important part.

Have someone read 1 Peter 2:4-5.

You—yes, that means you—are the living stones that make up the walls of God's church!

Discussion Questions

Can you think of a specific strength God has given you, that helps to hold up your church and make it strong? If not, pray to find a way.

How many people attend your church? They are all "living stones" in your church.

Do you know how your church began? If not, ask someone who might know. It's probably a fascinating story, and it's sure to be full of faith and surprises.

Why would members be the most important part of a church? Have you ever thought of it this way?

What are some of the things about your church that are unique? What languages, music, and customs do you share?

Suggested Activity

Take your church picture and let each person draw a stone into the walls and put their name on it. While you do this, discuss the specific and concrete ways you help to hold up your local church.

A Solid Roof

As a church grows, it needs some leaders. Good leaders are not the head of the church—that's Jesus. But they are shelter and warmth for the growth of the people in the church. You could think of them as the roof.

People in each local church choose their own elders. These are people who will watch over the people's spiritual life. They might call on people who are sick, but even more importantly, they might call on people who are heartsick. You know a good elder by the loving light in their eyes; by the way they can be depended on to pray with you and help you figure out a path even in the midst of complications and troubles. In some churches, each elder has a certain number of members in charge. Others are more general. Above, we just said people choose their own elders, and that's true...but really it's God who chooses them.

Churches also need deacons and deaconesses to take care of the day-to-day needs of members, and of the building if the church has one. (Not all churches do.) You can see this happening in the early church. As membership grew by leaps and bounds, the apostles found themselves overwhelmed. In those days, they believed the church was not just for preaching and Sabbath services, but was to take care of

all those who were in need. They joined all their money together and took care of all the widows and other poor people. The apostles needed help!

Have someone read Acts 6:1-6.

These were the first deacons. Deacons are still leaders, but they are leaders in a different, more practical way. They are very important to the church structure.

Your church also has Sabbath School teachers, because where there is a church, there certainly should be children! Churches with no children (there are some) don't last long. These leaders have a particular gift for working with children and youth. They are perfect examples of the warm, sheltering "roof" we are using as our example.

Other kinds of leaders in a church, all chosen by the members, include clerks, treasurers, communications secretaries, and someone in charge of music. The bigger the church, the more of all these people it needs. Smaller churches still have them all, but one person may do several different things.

Discussion Questions

Can you name some of the leaders in your church (not counting the pastor)?

Who is your favorite elder?

What are some of the things deacons and deaconesses do in your church?

Do you have a favorite Sabbath School teacher or youth leader? Have you shown him or her or them how much you appreciate them?

Suggested Activity

Take your church and draw slates or shingles or whatever kind of roof you want. Put the names of some of your church leaders there. As you work, discuss the ways your church leaders make you feel warm and sheltered. Are there ways you can help them be strong for their work?

The Steeple

Maybe you were surprised that we didn't start with the need for a pastor. But lots and lots of churches don't have pastors of their own. They might depend on a traveling pastor who can come now and then, or they might share a pastor with several other churches. Is your church like that? Who preaches when the pastor can't be there?

It's kind of like a steeple. Steeples are popular in some countries and not in others, but they aren't essential to the structure. Their original intent was to be like a finger pointing up to God. That's what a pastor is. The pastor is not the head or the foundation of the church. That's Jesus. But the pastor points to Jesus.

It's not even the pastor's job to go out and reach the community for God. Did you know that? Maybe you noticed this yesterday when we read about spiritual gifts:

Have someone read Ephesians 4:11-13.

What are the elements listed as the job of pastors and teachers? Who are the saints? Did you notice that "*we all*" in verse 13?

That's why churches can get along, sometimes for a long time, without a pastor. The people in the church are doing their work, reaching out to all they meet to tell them the Good News.

"God loves you! He sent His Son for you! He's coming back for you!"

But as churches grow, they start to really want a pastor of their own. A pastor, or a team of pastors for very large churches, usually has special training in a university called a seminary. This word comes from the Latin word for "seed." Pastors get special training in spreading the seed of the Gospel, and in training others to spread and cultivate that seed.

A pastor can be the focal point for the ministry in the church. He or she may find it easier to organize a series of sermons, or to minister directly to the needs of the congregation, than a group of church members who share the preaching and teaching duties when there is no pastor.

Your Part

Do you feel necessary to your church? You are! There are several reasons.

1. As we said before, churches without children soon die out. That's because, as the old people die, there is no one growing up to take their place.
2. Children have life and energy and ideas that older people don't have. They have new ways of looking at things, because they are new people! This can be frustrating for people who have been used to doing things the same way for a long time, but if all that energy is well channeled by a team of youth leaders and Sabbath School teachers who understand and love young people, it can keep the church alive as nothing else can.
3. The most important reason you are needed is because ***you are you!*** There is only one you in the entire universe! Nobody else is just like you, and even though God may give you spiritual gifts that are the same in name (helps, encouragement, pastoring) as someone else's, they will be automatically different in you just because you are unique. God can't do without you!

In our "church construction," we could think of children and youth as building (or growing) new rooms and wings onto the church. Children are the playground. They are the Sabbath School rooms, where songs and stories of Jesus are handed on to new little ones. They are the smiles and hugs at the doors, that welcome new people and make them feel loved.

You matter!

Discussion Questions

Your group has already discovered and discussed some of the spiritual gifts among you. Talk about how those help to build the church "up and out." Has anyone in your group helped to start some new ministry or new way of doing things? Share the story.

What do you think is the greatest gift of your pastor? Have you shown appreciation and love?

Can you see needs in your pastor that you might be able to help fill? Pastors carry heavy burdens, and far too often, the church only tells them its complaints and worries. Pastors need hugs and smiles and prayers and letters of encouragement.

Suggested Activities

Write and illustrate some cards of appreciation for your pastor and other church leaders. You could also organize a Church Leader Appreciation Day.

Finish your church picture by putting a steeple on it with your pastor's name, and draw some wings or outbuildings that represent the gifts and growth of your children and youth.

2018 Junior Youth Week of Prayer
Day 6, Thursday
Worship from the Heart

What is worship? **[Take a moment to let people give their answers. You might have a scribe record them.**]

It's likely that most of your answers have involved what we might call "churchy things": going to church, singing, or praying. But worship is bigger than that. Here is a simple, baby-talk definition we could use: "God big, me small!"

That pretty much covers it, wouldn't you agree? Worship is the reaction of a limited human being who comes in contact with an infinite, unlimited, mighty Creator. Sometimes it's even a reaction when we come into contact with any being greater than ourselves.

Have someone read Revelation 22:9.

If you ever saw an angel, what do you think would be your first reaction?

It even happens that people try to worship other human beings, just because they seem powerful, or rich. But there's only one Being worthy of worship.

Once we recognize how great God is; that He made us, owns us, loves us, and is sovereign over us and over everything that is, the natural reaction is gratitude, humility, and obedience, and all of these together equal worship. We bow our heads in the presence of a Being so huge and incomprehensible that we can't begin to understand Him, but we rejoice in His love and seek to return it.

The problem is, people tend to try to narrowly define what worship is. They only allow a certain kind of music, or a certain kind of prayer. Perhaps they think you are only being reverent if you kneel while praying, or they believe one or more musical instruments are inappropriate for worship.

Once there was a small church where a new family began to attend. They were very musical, and asked permission to have a praise band between Sabbath School and church, and the pastor happily said, "Yes!" But they sang different songs than the ones the older church members were used to. And an interesting thing happened. There was a woman in the church that people tended to take their troubles to; we'll call her Joan. One day, one of the older women called Joan on the telephone and asked, "Why doesn't that new family like to be worshipful?"

Confused, Joan asked what the caller meant. The woman explained that the only way of being worshipful was to be very quiet, and if you sang, you should sing quiet, slow songs. The new family liked to sing lively songs—they weren't "rock" by any stretch of the term, but they were more upbeat. To this woman, they weren't worshipful.

The very next day, the mother of the new family called Joan. "Why don't the older people want to worship?" she asked. "Don't they love God?"

Joan was surprised to have these two similar calls from opposite sides of the question. Again, she asked her caller to explain. It turned out that the new family believed that the word "worship" only applied to songs that were sung *to* God, not about Him. They liked songs about God, but those weren't worship.

Both callers were entirely sincere. Each had a particular definition of what it meant to worship, and each believed the other was not being worshipful. Joan tried to help them see that different people can worship God in different ways, and both are right, so long as they are worshiping God with an honest heart, but the church never did come to agreement. In the end, the new family, plus all those who had begun to attend because they were drawn by the lovely music, stopped coming. What a tragedy!

Worship, like stewardship, is not so much what you do as who you are. It is expressed in prayer and praise and church-going and so on, but it's really a whole-life, whole-self attitude. We express this attitude by what we do, not only in church each week or during daily times of devotion or group worship, but all the time by humbly and

worshipfully turning to God in praise, or trouble, or for guidance in daily decisions and actions.

Discussion Questions

What do you think about the true story of the church that misunderstood each other? What would your solution have been if you went to that church?

What are your favorite ways to worship when you are at church? At home? At school? By yourself? Do your favorites change from one circumstance to another? Is one "more worshipful" than another?

What have you done today that showed a worshipful attitude?

Suggested Activity

Find a hymnal or other song book and look through it to see which songs are *about* God, and which are *to* God. Sing one of each kind of song and discuss what kinds of emotions each song made you feel and why. Is one more worshipful than the other?

How to Love God

Thousands of years ago, God called Moses to lead his people through the wilderness to the Promised Land. While they were wandering, they had a chance to learn more about how to love God. One of the things Moses taught them has become world-famous. People, especially Jewish people, but all who love God, use it as a prayer. The Jews call it the "Sh'ma," because that is how it begins in Hebrew.

Have someone read Deuteronomy 6:4-9.

These are the words that are central to our faith. We are to have them on our hearts (what we love), in our hands (what we do), and in our minds (what we think about) all the time. Interestingly, these words talk *about* God rather than *to* God, yet they are central to the worship of millions of people. Again, to put it into simple baby-talk,

God loves you! Love Him back!

It's that simple. And that hard. (Because we're just not that good at loving.) But God keeps on loving us, and we keep on loving Him as well as we can, and loving everybody else, and that's what makes the world go round!

When Jesus was here, a man who studied and taught God's law added another term to the three in the Sh'ma, and Jesus agreed with him.

Have someone read Luke 10:25-28. Keep this passage open; we will refer back to it many times.

What were the three ways Moses said to love God? You can go back to Deut. 6:4 if you need to. What way did the lawyer add? What did Jesus say about it?

Let's spend some time digging into the Sh'ma and the four ways to love God. What is the first way in Luke 10:25?

Loving with All Your Heart

How can you love God with all your heart? That's just a, strong, busy little organ pumping your blood! However, it does respond quickly

to our emotions. Have you ever noticed that your heart beats faster when you are feeling emotional, no matter whether the emotion is pleasant, like happiness or love, or unpleasant, like anger or fear? Love doesn't come from there—it comes from our whole inner self—but it reacts there, so we've connected the two in our thinking. To love with all one's heart means to love with all one's being, but especially to love with warmth, emotion, and creativity. We show heartfelt love for God especially in the gifts we bring Him, such as music and other arts.

When we think of what worship is, music is often what comes up first. As we saw above, people argue over what kinds of songs, and how many, and which instruments (if any) to use, but the minute you start arguing, you stop worshiping. One of the best ways we can give to God is to give each other the gift of respect for our differences.

Music and other forms of art, such as paintings, poetry, skits or other drama, and even what is displayed on the altar at church are an essential part of worship. It's best to have lots of different kinds, because people are different (God made us that way!) and you want to have something that will appeal to each and every individual in the congregation. Every song or picture or play doesn't have to be one *you or I* like; if they are given from an honest heart, *God* likes them all, and that's what counts!

Touch is another important way to show love. But we can't touch God, so how do we show love and worship by touch?

Have someone read Matthew 25:35, 36, 40.

Did you know that when you touch someone in need, you are touching Jesus? That's what He said. It's not that the person is Jesus, it's that Jesus has given us to each other to care for, and He feels it when we touch each other with love. On the other hand, when we touch each other with unkindness or cruelty, He feels that, too!

We also have another instruction in the Bible concerning touch.

Have three people read the following verses:

Romans 16:16
2 Corinthians 13:12
1 Thessalonians 5:26

If this is repeated three times, does that mean it's important? What do you think it means?

Discussion Questions

What is your favorite way to give and receive love to people? Can you adapt that to show love to God? (Remember, showing love to people *is* showing love to their heavenly Father, but we also want to demonstrate our love straight to God Himself.)

What kinds of gifts are given to God in your church's services? Can you think of more ways to give gifts to God?

Do you think loving touch can be worshipful?

Is it the custom at your church to hug or kiss each other at the door? Why or why not?

What kinds of touch have you given and received this week that were godly in nature?

What does it look like when someone worships God with only part of their heart? Have you done that? How do you change to loving Him with all your heart?

Activity Suggestion

Come up with an artistic expression of love for God that you could share with your church this week. It can be anything your group comes up with—the sky's the limit. See what gifts God has given among you and how you can give them back to Him.

Loving with All Your Soul

Look back at Luke 10:25. What is the second way we are to love God?

"Soul" is another one of those all-inclusive words. Our soul is the combination of all we are. We believe that a living body plus the breath of God equals a living soul. So how do you love God with your whole soul, and show worship by doing that?

Well, usually when we talk about soul, we are especially talking of spiritual things. So of course worship music and everything we've talked about so far is part of that. But there are lots of other spiritual ways to show love and worship to God.

Listening to the sermon, reading the Bible or spiritual stories, thinking or singing or talking to and about God and salvation, all these things are worshipful activities. Some people especially love to go outside to a place where God's creation is on display, like a park, the woods, a lake or river, or by the sea. You can go alone, or with other spiritually-minded friends, and express your love for God there.

You'll notice this takes time. And time is one of the best ways to show love to anyone, including God. As Adventists, we have not only daily devotional time, but we also have God's Sabbath—the wonderful gift of a whole day off from work and worry every single week of our lives! Taking that time with God shows love, is deeply, soulfully worshipful, and also prepares us to spend time working with God and loving others all week. Which is also worship!

Discussion Questions

How does your soul feel when you think about God?

What are some ways you spiritually worship?

Where is your favorite place in nature? How can you worship there?

How much of your daily time is spent with God? Don't count only worship and devotional time; count all time you are working and walking with God. But do be sure you get enough alone time with Him.

What does it look like when someone worships God with only part of their soul? Have you done that? How do you change to loving Him with all your soul?

Activity Suggestion

If possible, have everyone go outside, find a quiet place alone, and spend five minutes in prayer. Then come back and discuss how you felt, and any insights you had. Did you feel God with you?

Loving with All Your Strength

Go back to Luke 10:25 again and see what the third way is to love God.

Of course all our strength means body, mind, and spirit, but we could think of this especially as our physical strength, or loving and worshiping God with our bodies. That includes the loving touch we talked about above. Another important way to show love to God is by doing acts of service. This is where your spiritual gifts come in, as well as any work you do for God, others, or your church, whether it's particularly in your gift area or not.

Did you ever think about working for God as being worship? It is!

Have someone read Romans 12:1. Presenting our bodies as living sacrifices means presenting our hands, feet, and minds to work for God and others. Unfortunately, many Christians over the centuries have been so dedicated and devoted (which is great) that they "pour themselves out for God" (which is also great) and they keep pouring until there's nothing left (which is not so great)! The passage says we're to be *living* sacrifices, not dead ones!

Have someone read 1 Corinthians 6:19, 20.

So, we're all temples! (Remember, we're the living stones that create the church of God on earth.) Presenting our bodies as living sacrifices also means taking good care of them, being sure to get enough sleep, good food, exercise, and so on. That's taking care of the temple where the Holy Spirit lives, and that's definitely worship.

That way, we'll keep up our strength, so that we can continue using it to love and worship God for a long, long time.

Discussion Questions

What are some worshipful ways you use your body for God?
What are some things you do to keep yourself strong and healthy?
How does health affect your worship?
Are there ways you can use your body while in church?

What does it look like when someone worships God with only part of their strength? Have you done that? How do you change to loving Him with all your strength?

Activity Suggestion

Together as a group, come up with a physical way that you can worship God with all your strength. Perhaps it is a skit or drama, or perhaps a march or dance, or perhaps a work of service. Or all of the above!

Loving with All Your Mind

To tell the truth, this is the part many Adventists are best at. We love to think and study and discuss (and sometimes argue…) over God and Jesus and worship and theology. This is one of our great strengths, and we have used it well for God, mostly. Some Adventist young people have told me they are very surprised when they find out how many of their Christian friends don't think. They may love and worship God, but they don't know what they believe, or why, and they certainly can't show someone else in the Bible why they follow a certain doctrine.

Have someone read 1 Peter 3:15.

Adventists take this seriously, and we seek to be able to understand and share what we believe and why. This is one way to worship and love God with all our minds.

Which parts of the worship service do you think particularly use our minds? **[Take time for some answers.]**

This can become a weakness if we worship only with our minds and not with our hearts, souls, and strength, or worse yet, when we use our minds against other people. Using your knowledge of the Bible to prove someone else wrong *is not* what God gave you that knowledge for! If you look at Jesus' life, you'll find He only rebuked church leaders who thought they knew it all, but were not loving toward the people they were supposed to be leading toward God. He answered Bible questions for those who came and asked, such as His disciples, or Nicodemus. When He preached and taught to the common people, He always talked about God's love, and the kingdom coming.

So, we are to love God with all our heart, soul, strength, and mind. But is this all really worship?

Have someone read John 4:19-26.

We are blessed beyond measure whenever we are studying something and it turns out we have a direct answer from the mouth of Jesus Himself. Let's discuss this in our discussion questions.

Discussion Questions

What does Jesus tell the woman at the well that worship is? Is it something that happens at a particular place or in a certain style?

Does it require certain rituals?

Should all churches be the same?

What does it mean to worship "in spirit and in truth"?

How do we worship with all our minds?
What way have you used your mind worshipfully this week?
What does it look like when someone worships God with only part of their mind? Have you done that? How do you change to loving Him with all your mind?

Activity Suggestion

Let each person make a chart with four sections labeled heart, soul, strength, and mind. Each can fill in ways they love to worship in each of these categories. Some should be things they do normally, and some should be new things they'd like to try. Try to use something from each category in the coming week, then come together and discuss the results. What does it do for your worship life? What does it do for your church?

2018 Junior Youth Week of Prayer

Day 7, Friday

Different is Good

What is a The Holy Seed Church?

Have you ever thought about the fact that identity is based on difference? You can only tell what a thing is, and therefore name it, by seeing what makes it different from another thing. Sometimes those differences are obvious. Most people can easily tell a dog from a cat, because they're very different. The differences are less if things are in the same general category. It takes a little more attention to detail to tell one kind of cat from another kind of cat. In the dark, if you could only see a silhouette, you could still tell you were looking at a cat. You could probably tell if it was a long-haired cat or a short-haired cat. But you might not be able to identify a calico cat from a Siamese cat. Then comes the final, most detailed category: being able to identify one single cat—*your* cat. If your pet cat is lost, you can describe it as having tiger-striped gray fur and green eyes, but only you and your family will be able to identify your own cat for sure when it is found.

And the cat, of course, will be able to identify you, too—even better than you can identify it, because the cat has the help of scent and other details humans aren't good at.

Different from the World

The Holy Seed Church are like that. Their first great difference is from the world of unbelievers. (Unfortunately, not all The Holy Seed Church really believe in and trust in God. They may take the name without being one in heart. We will set aside that category of Adventists for God to identify and deal with, and we will talk of Adventists who are Adventists all the way through.)

In general, people are more interested than anything else in their own interests and desires. They may identify these desires in ways that harm those around them. It starts in small ways—children who are selfish with their things, or who throw tantrums or refuse to help their families do the necessary work of the home. If these children

don’t change, they grow up to be people who want what they want when they want it, and don’t care how they get it. These people lie, cheat, steal, and even fight and kill. All war comes from this kind of thinking.

Where did this kind of thinking come from?

Have someone read Genesis 3:6.

Satan brought it! It really started even before that, in heaven, when Lucifer got selfish and wanted to be God. He refused to repent, so he got kicked out of heaven with his followers. He came to the new world we call earth, and convinced Adam and Eve that his selfish way was better than God’s self-giving way.

And here we are.

Have someone read Genesis 6:5, 6.

It didn’t take long, did it?

All godly people, The Holy Seed Church included, recognize this sinful desire for self to rule, and they turn decidedly away from that, giving it up to God and trusting Him to change them.

An The Holy Seed Church is, first of all, a Christian. Like other Christians, The Holy Seed Church accept that God is real, and live to love and serve Him. This is a difference from the general world that is usually visible, especially when someone is in trouble, and learns that her The Holy Seed Church friend is a safe person to turn to for comfort, help, and encouragement. The person may ask, “Why are you like that?” Or they may praise the The Holy Seed Church and say how wonderful she is. This gives the The Holy Seed Church a chance to say, “Oh, no—it’s not me. But God is alive in my life, and that makes all the difference!”

Discussion Questions

What are some ways you can see that Adventists are different from the unbelieving world?

Are there ways that you are different from other kids in your town or neighborhood?

If you had to give just one, central reason why the world is in so much trouble and turmoil, what would it be? Be prepared to explain your answer.

Do you think of yourself as an Adventist first, or as a Christian first? Why?

Activity Suggestion

Make a poster that shows the things that set apart a Christian from unbelievers. You can draw or paint, write, or cut pictures from magazines and paste them on like a collage. Decide on a title for your poster.

Sharing with other Believers

In our difference from the world, we are very similar to other Christians, just as cats are similar to other cats. There are some basic beliefs we have in common with all true believers. (Even people who are not Christian may share some of these beliefs. God knows who His own children are, whether we do or not—even in the dark!)

Have someone read 1 Corinthians 15:3-7.

This is one of the first "creeds," or statements of belief. What are the basic elements of it? Do you think there is anything missing, and if so, what?

Now have someone read 1 Timothy 3:16.

Did this passage add some of what was missing to the first one? What other things do you think are basic to Christian belief? Let's list some. Christians believe there is a Creator God who did not make people to be sinners, but happy and whole. We chose to turn away from God and follow Satan and self instead, but God still loved us, sent prophets to teach us, and gave us the Ten Commandments and the

sacrificial system. Finally, He sent His own Son to live and die for us. We believe Jesus rose again, reigns in heaven, sent the Holy Spirit to dwell in and with us, and will finally take us home to heaven.

There are differences from church to church in the details around these beliefs, but in general, we all agree on these. These are the first and foremost faith facts on which we need to build our lives, and when we talk to other Christians we should dwell first on what we have in common, because being a Christian is all about love, and that is the loving thing to do.

Different from other Believers

Yet, when it comes down to really identifying us, Adventists are also different from many other Christians.

Now, we must be careful in thinking about these differences. Remember, love comes first. Humans like to divide people into categories. We divide people by their age, or their gender, or their skin color or country of birth. We divide them into the educated and the uneducated. We even divide people—children of God, for whom Jesus died—into worthy and unworthy, or slave and owner, or powerful and powerless. In Bible times, two divisions were Jew and Gentile, and unfortunately, today we are far too likely to divide the world into The Holy Seed Church and non- The Holy Seed Church.

One of the things we believe is that *every person born on this planet is a child of God and is loved more than life by God.* That's the whole reason why Jesus came, and why the Godhead is doing more than we can even begin to imagine to try to gather *all* into the family of believers. It's not that God will love you anymore than He already does if you accept Him. But if you *know* it, it really makes a difference! You've noticed that, haven't you?

So as we think about what identifies The Holy Seed Church as different from other believers, we must be careful not to think this somehow makes us better or more worthy. These beliefs are gifts—things which will bless our lives and make us even more loving. We can share them out of joy, and without worrying that a Christian who doesn't agree is therefore not saved at all. That's God's business, and we already know He wants them to be saved.

Have someone read 2 Peter 3:9.

He's the only one who knows hearts!

Our two main defining beliefs, of course, are right in our name.

We believe the seventh-day Sabbath is still a standing gift of God and has never been changed. (We find it hard to understand why anyone would turn down a guaranteed day off weekly, for life!) Can your class recite the Sabbath commandment together? If not…

…have someone read Exodus 20:8-11.

Unfortunately, over the years we and other Sabbath-keepers, beginning with the Jews of Jesus' time and before, have turned the Sabbath into a heavy, burdensome 'you'd-better-or-else! kind of thing, so it's partly our fault that people turn away from it and think we're

being legalists. As a matter of fact, the Sabbath, kept rightly, is the very protection against legalism.

Have someone read Ezekiel 20:12.

Who sanctifies us? Does Sabbath-keeping sanctify us? Can we buy salvation, or work for salvation? No! So we have this weekly reminder to trust God and for one day, neither work nor buy and sell. Just trust and worship. What a gift!

The second belief in our name is that we believe that Jesus is physically coming to earth again.

Have three people read the following passages:

John 14:3
Acts 1:11
1 Thessalonians 4:16, 17.

This belief is now common among many churches (though again, there are differences in *how* they believe it), but in the early 19th century, it had been largely lost. All over the world, people began studying at around the same time, without knowing about the others at first. As they learned to believe in the nearness of the Second Advent, they came to be called "The Holy Seed Church"—without the capital A. In 2007 when our founders finally gave up on reforming their own churches (which they had been largely thrown out of), they took that word as part of their name.

It was because of those early studiers of the Word that so many churches today have regained their belief in the Coming.

Another belief we have that identifies us as different from other Christians is that the dead don't go immediately to heaven or hell, and that there is no such thing as an ever-burning hell.

Have three people read the following passages:

Ecclesiastes 9:5.
Matthew 10:28.
1 Timothy 6:16.

We have some other uncommon beliefs, such as the sanctuary system and investigative judgment and the gift of prophecy as given to Ellen White, but this is enough to chew on for now.

Let's end by going back to the beginning. *The one, single, most important belief for every Christian is Jesus loves me, Jesus died for me, Jesus saves me entirely by His grace, and will be back to get me!*

Everything else simply adds depth, beauty, and richness to the Christian life. It's like being a violinist. When you get a violin and

take lessons and learn to play it, you are a violinist. The littlest child playing "Jesus Loves Me" in Suzuki style on a one-quarter size violin is a violinist. As she grows and learns, she'll get better and better at it, and perhaps teach others someday. She'll become a *better* violinist, but she'll never be any *more* of a violinist than when she first began.

A Greek Orthodox man asked a The Holy Seed Church woman, "Do you believe you have to keep the Sabbath to be saved?"
The woman replied, "I don't believe you have to keep *any* commandments to be saved."
The man looked at her, startled.
"I believe we are saved by the grace of Christ, period."
The man looked relieved. "Oh, well, yes, but—"
The woman went on, "After that, your relationship to the fourth commandment should be exactly the same as your relationship to the other nine."
The man looked thoughtful. "I never thought of it that way…" he mused.
The woman has always wondered what the Holy Spirit was able to accomplish, and what the man did with that conversation. But she hopes, at least, that he remembers an Adventist as a loving and kind person, not someone who argues and tries to convince him he's wrong.

Discussion questions

Can you think of other beliefs we share with many Christians? Can you think of any we share with Buddhists or Hindi or any other people in your region?

Can you think of other beliefs that we hold that are different from those other people groups?

How can you share these truths in loving and gentle ways?

What does it mean to *you* to be an Adventist?

Do you have family or local church customs that are part of how you identify yourselves, like potlucks and certain Sabbath activities, or certain songs? How are these different from *beliefs*?

Activity Suggestions

Make another poster, this one representing the things we believe that are uncommon.
Divide into pairs and role play ways to share beliefs in non-threatening and non-argumentative ways.

2018 Junior Youth Week of Prayer
Day 8, Sabbath
The Wedding Day

The Bride of Christ

Many places in the Bible, God refers to His people as His wife or His bride. In the Old Testament, He called Israel His wife. In the New Testament, He calls the church His bride.

Have three people read the following passages.

Isaiah 61:10
Hosea 2:19-20
Revelation 21:1-4.

In fact, Jesus is planning a big wedding—a *big* wedding!

Have someone read Revelation 19:6-9.

How many people will be at this "marriage supper"? Millions and millions! All the saved from all the ages of the earth, plus all the angels! But why is it called a marriage or a wedding? That's a funny image, isn't it? Why would God call a church a bride? For that matter, why is the bridegroom a Lamb?

We know that last one, right? Jesus is called "the Lamb slain from the foundation of the world" because He gave Himself as the one great and perfect sacrifice for us all. And the fact that this symbolic term is used here gives us a hint that "bride" and "marriage" are symbolic, too.

So, let's think about what a bride is. Technically, a bride is any woman who is about to get married or has just gotten married. But in this sinful world, there are many women, and even little girls, who are made to marry against their will. This is *not* God's plan and is not what we mean by bride! **Note to editors: I debated about putting this here, but given the reality in which many of our children live, I thought a brief mention might be in order. You can take it out if you think it's inappropriate.** A true bride is a woman who is thrilled and delighted to be marrying the man she loves with all her heart.

What does a bride do?

She thinks all the time about her groom. She loves to spend time with him and can't wait to be with him always. She usually changes her name to match his (though not all women do now.) She buys or makes new clothes for the wedding and for when she is a wife. She also makes or collects the things they will need for their new household. Many of these things are given to the couple by friends and family. The couple talk a lot about how it will affect their lives and their work when they are living together. They plan for children and for their future when they will grow old. The bride and groom plan a trip together, if they can afford it. Most of all, they want to live a long and fruitful life together.

How are these things like a church and its relationship to God? Let's look at each one.

A bride thinks all the time about her groom. She loves to spend time with him and can't wait to be with him always.

As we've said so many times, a church is not a building, it is people. *You* are the church. So if you want to be a part of the great marriage supper of the Lamb, ask yourself this: what do you spend the most time thinking about? You know how it is when you like someone a lot. They kind of take over your thoughts. You think about that person even when you are supposed to be doing something else.

Is that how it is with you and Jesus? Do you think about Him a lot? Do you like to spend time with Him?

And what does it mean to spend time with Jesus, anyway? God is everywhere all the time, right? So everybody is always "with" Him. But most of us are not really *"with"* Him that much, if you know what I mean. Someone can be walking alongside you all day long and if you never look at them or pay attention to them or talk to them, they might as well not be there. Maybe once in a while that person reaches out and grabs you because you almost walked out in front of a car. Then you notice, and you say, "Thank you, thank you!" But you soon forget again.

This is not the way a bride thinks. She can pick out her man in any crowd. She misses him even if they are apart for a day. It doesn't mean she can't live without him, or suffocates him with constant need, but they are both happiest when they are doing things together.

A bride usually changes her name to match her husband's.

When we choose to follow Jesus and learn to live with Him day by day, we change our name. We call ourselves Christian. Once you have taken that name, people are watching. What kind of a Christian are you? Are you rigid and judgmental, looking for every mistake you or someone else makes? If so, they don't want to come to that marriage feast of the Lamb, thank you.

Are you getting more and more loving and kind and merciful? That's the kind of thing that makes people want to be part of the bride of Christ, His church.

Discussion Questions

What do you like to think about most?

In order to be spending time with Jesus, do we have to be thinking literally religious thoughts all the time?

What kinds of things do engaged couples do together? How can we symbolically apply this kind of thinking to being with Jesus, working with Him, using our gifts, etc.?

Have you taken the name Christian?

Tell some stories (without names or details) when you have seen people who claimed to be Christians acting unchristian. Tell some stories about seeing them act in ways that drew you to God.

Activity Suggestion

Let people look up what their names mean, if they don't already know. Are the meanings ones they want to live up to? If so, how can they do that? If the names have meanings they don't like, how can using Christ's name as a Christian help them? Come up with three ways to show Christlikeness to others this week.

Planning for the Marriage

A bride buys or makes new clothes for the wedding and for when she is a wife.

Do we get new clothes when we become Christians?

Did you notice that in two of the "bride" texts we read, in Isaiah 61 and Revelation 21 (you can look back at them if you want to) it was said that the bride was given fine linen to wear? What do you think this represents?

Here is a more detailed description.
Have someone read Zechariah 3:3-7.

What are the filthy clothes Joshua was wearing? What do the fine clothes the angel gives him represent?

Every single person on the planet is offered a pure robe of Christ's righteousness to wear. They don't have to buy it, work for it, or make it. It's a gift. Yet how few accept!

We do have to take off our filthy rags in order to wear it.

Have someone read Ephesians 4:22-24.

Fortunately, we don't have to take these off by ourselves. Did you notice that God told the angel to take the filthy clothes off Joshua? Jesus will take these things from us if we ask Him to and cooperate.

A bride makes or collects the things they will need for their new household.

In times past, and perhaps in some places now, it was the custom for girls to begin when they were young to save up things for their future households. These were often kept in trunks called "hope chests." They embroidered sheets, curtains, and tablecloths. They saved dishes and pots and pans. Often families and friends gather to give new households some of the things they will need.

What kinds of things are we gathering for our new life in heaven? Obviously we can't take physical things with us to heaven. But Jesus did say to "lay up treasure in heaven."

Have someone read Matthew 6:19-20.

What kinds of treasures can we collect here and lay up in heaven? Did you know the only thing we'll take with us to heaven is our character? So we can be laying up kind deeds, words of love and comfort, and actions of love and faithfulness. The best thing is, these things aren't laid away in trunks to be used "someday." They are in use now, every day, growing stronger and more beautiful as we wait for our Bridegroom to come.

The couple talk a lot about how it will affect their lives and their work when they are living together.

One of the most important things a human couple can do is discuss carefully the ways their life together will affect their daily lives. Too many people assume that if they love each other, differences in habit and manner and thinking won't matter. But they do.

It's the same with our Christian life. We don't just say, "Okay, I'm a Christian now," get baptized, and go on living the same old life. Everything changes.

Our words, our habits, even our likes and dislikes. Things that used to seem really important, like what other people think of us, don't matter much anymore. What matters is what our Groom thinks of us.

When a man and woman come together to get married, they do bring their characters with them. Just so, Jesus does not expect you to be someone other than you are. In fact, the reason the Bible says we are "a new person" is actually because now we are allowing the Spirit to make us into the person God originally intended us to be! If you are a quiet, solitary soul, you still will be. But you won't be afraid to talk to anyone who asks about your new Friend, Jesus. If you are a lively, excitable type, you will still be so, but you won't be disruptive or uncontrollable, and you'll never use humor against people. Jesus will make you into a better *you*. (It may take longer than you wish.)

How much time do you spend talking with Jesus about the changes you'd like to see in your new life together?

Discussion Questions

What are you making or collecting for your life with Jesus in heaven?

How are these things in use every day now, while also being saved for their greatest fulfillment in the New Earth?

How much time do you spend discussing your now and future Christian life with Jesus?

How does it affect your daily life—school, work, family friends—that you walk with Him?

Suggested Activity

In teams of 3-4 (or as a group if your meeting is small) read over Colossians 3:5-15. Make illustrated lists—they could be posters—of what you "put off" and "lay aside" and what you "put on" or "take up" as Christians.

Planning for Growth

The couple plan for children and for their future when they will grow old.

Most families want to have children. They will be the legacy that the couple leaves on earth when they die. The children could be born to them or adopted, but in either case, they are a heritage from the Lord.

Do we have "children" as Christians? Every time we pass on the Good News of God's love to someone else, and they listen, that's another new child for the kingdom of God. When we live our lives as godly people, others may notice, and there may be new births we don't even know about. God does. He is counting every soul with joy and excitement, and longing for the time when we will be together with Him forever.

There is another way for Christian life to be fruitful, too.

Have someone read John 15:1-5.

What do you think these fruits represent? Once again, in a different way, we are symbolizing the acts of kindness and compassion, the ways we use our gifts to grow the kingdom, the ways we serve our local churches, and the good habits we build. All of these are fruits in the life of the Christian, and again, they lead to fruit in others as well. People see our kindness and are inspired to be kind, also. They see us returning God's love, and they look up, and see His love for themselves.

This is the best of a strong marriage, and it's the kind of spiritual "marriage" Jesus is looking for with His church.

The Wedding Day!

The bride and groom plan a trip together, if they can afford it. They want to live a long and fruitful life together.

Here it comes—the Big Day arrives at last! The bride has her gown and her flowers, the place is chosen and decorated, the friends are gathered. The groom and his friends watch and wait. The bride comes—never has she seemed so beautiful to the waiting groom! The vows are spoken—but they are really only saying aloud before God and friends what is already true in their hearts. Then off they go, together forever.

Our wedding day is coming, too. Jesus is away, getting the house ready. There will be room for *you*! Are you going? I can't wait, can you? Is your gown ready?

Have someone read Revelation 22:14.

What does it mean to wash your robes in the blood of the Lamb? As odd and backward as it sounds, it's Jesus' blood which makes us clean. His perfection is given to us, just for the asking! In Him, we are counted as perfect, as if we never sinned.

Better yet, as we've walked and talked with Him, He's been teaching us to actually *live out* that perfection of His! His perfect, unwavering faith has found a home in us, and we are not afraid anymore. We've seen how He loves us, so we've passed on that love to everyone we've met. We've honestly confessed when we have not been loving, and have asked forgiveness. We've passed on that mercy and forgiven those who hurt us.

And now…we have our white robes ready. We are adorned with virtues we don't deserve, which grew in the heart of our Bridegroom, and which He made into crowns and necklaces for us. He's prepared the place. His friends are around Him.

Our friends, the angels, are gathered around us.

At the Gates of the City, we speak the vows aloud that were already true in our hearts. And we enter in And (for once it's really true)

We live happily ever after!

Discussion Questions

Do you know whether or not you have "children" in the faith? That is, has anyone that you know of accepted Jesus because of your invitation?

How can you plan to be fruitful as you grow in Christ?

What kinds of spiritual fruit have you seen growing in other Christian lives around you?

Are you ready for the wedding? If not, what do you need to do to get ready? (Remember, you don't have to "get good" first—in fact, you can't. Only Jesus can make you good, and He does that as soon as you ask. Then He spends the rest of your life teaching you to live it out.)

What is the Christian "honeymoon trip"?

Suggested Activity

Make a little skit to act out Revelation 22. Take your time, use your creativity, and make it a good one. Then, if you like, you can offer to share it with the whole church.

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WHY I'M STRESSED

Stress. A lot of us feel it. Parents, teachers, business professionals, even priests. Teenagers are especially sensitive to stress. Stress at home, at work, at school with your friends, pressure from your peers, difficult decisions about dating, drugs, sex, or alcohol, grappling with your grades....whew! The stress can really get to you.

What Causes Stress?

Most stress in your life can be traced to one of three sources:

(1) Parents or your friends (2) Events or circumstances (3) Inner confusion or frustration

Parents or your friends can put pressure on you in many different ways. Parents can pressure you to do better at school, to get a part-time job, or to be home on time. Brothers and sisters can be a source of stress, too. Not all of this pressure is bad, but it may feel that way when you're experiencing it. Sometimes other people simply bother you. Stress strikes when your friends have ignored you, criticized you, or attempted to get you to do something you'd rather avoid.

Events and circumstances, especially those over which you have no control, pour on the pressure. For example, you pass your driver's test, but don't have a car of your own to drive. Your parents need theirs, and not many friends will allow you to borrow an automobile. So you're stuck. All dressed up and no way to go. Or, you studied like mad for that big test, and you really did pretty well, but " Billy the Brain" blew the curve by blitzing the test and scoring a perfect paper. Another "C" for you. Or, you've been hoping and praying for a date to homecoming, but nobody wants to go with you. What's the result? Frustration, anger, and, you guessed it, more pressure.

Sometimes the stress comes from turmoil inside that you can't explain. It's just there. Fear of failure, or rejection, or not being popular, or that you aren't smart enough or good-looking, or that you won't be able to succeed in the career you want to pursue. All of these things bring about stress. You can sustain yourself from being:

(1) Extreme tension between you and your parents
(2) Temper tantrums
(3) Headaches
(4) Avoiding being with other people
(5) Frequent stomach knots or pains
(6) Problems with your peers
(7) Nightmares
(8) Too much sleep
(9) Too little sleep
(10) Declining interest in enjoyable activities

(11) Attempting to escape your problems through music, movies, and TV, or drugs, sex, alcohol, or the occult. The only way to succeed you need to have small business or get certified with the situation regardless of environment you are staying in.PHILIPPIANS 4:4-9 For more information how to clear stress visit our page of the holy seed church on facebook and www.theholyseedchurch.org

HOW TO ABSTAIN FROM SEX EZEKIEL 16:1-63

God created sex. And God never makes a mistake. Let's find out more about sex in the following conversation between Nangila (a teenage girl) and God

Nangila: It seems like you're so strict about my sexuality, God. Don't you want me to enjoy myself?

God: It may seem like I'm strict, but actually my teachings on sexuality are based in love, and they're designed to be the best for you. After all, I made you in the first place. And I also made sex. I gave it as a gift to you and the rest of humanity as a powerful expression of love and life that you could share with each other. But because I made sex so powerful, it's important that you follow my directions in using it. Otherwise it can cause a lot problems .

Nangila : Like what kind of problems?

God: Look at what you have today from misusing your sexuality: unwanted pregnancies, divorce, diseases, AIDS, abortion. None of those were part of my plan for the gift of sexuality I gave to humanity. These are result of humanity's misusing the gift.

Nangila: Well, you know how difficult it is today. I mean, everywhere you look someone's telling you to have sex.

God: I know. Many people use it to sell things. Their greed leads them to abuse sexuality for these purposes. They use your sexual impulses to sell you cars, alcohol, perfume, and more. But the plan I gave you for sexuality is free. It can't be sold. And that's why greedy people aren't interested in promoting it.

Nangila: But what if I really love the guy I want to have sex with?

God: I know how strong your emotions can be for another person. But you have to use your intellect as well to balance your emotions and physical desire. If you really love a person, then you'll want what's best for him, instead of what's most physically or emotionally satisfying for you. But Besides, you may think you love your boyfriend, but sometimes you can be blinded by mere infatuation, My plan for discovering true love is that you explore the other parts of your relationship-your personalities, likes, and dislikes.

This part of the relationship is the most important part, because this is what lasts for a lifetimes. The physical part of love is important as well, but when it's developed too early, it overpowers the other parts of a relationship. You end up using a person for his or her body instead of really getting to know the person's heart and mind.

Nangila: But some of my friends tell me that sex brought them closer to their boyfriends.

God: That's only because I put a special bonding mechanism in sex, But this was meant to keep married people together, not people who are just dating. Sex, as I planned it, creates an automatic bonding that says, "I give all of myself to you, unconditionally, forever," I made it that way to strengthen the bond in marriage. But when you're not married, really can't make that "forever" commitment, which means your bodies are lying to each other when you have sex. And unfortunately, that leads to big problems later on.

Nangila: Like what?

God: well, once you've bonded to a number of different people through sex, and that bond has been broken because your relationships with those people ended, you often find that you can no longer bond as well. Your ability to stay loyal has been weakened. That's one reason there is so much divorce nowadays. people come into marriage unable to stay committed because they've been with so many other people already. When things get tough, their life pattern tells them to just move on to the next person.

Nangila: That makes sense, Lord. It's just so hard when your friends are pressuring you to prove yourself by sleeping with someone.

God: Maybe you need to find some new friends. Real friends. Sex has nothing to do nothing to do with proving yourself - unless you're an animal. But you're not. I set up human sexuality very differently from animal sexuality.

Animals can't control their sexuality; they follow their natural instincts. But I gave humans free will, and that means you controls your sexuality. If you don't control your sexuality, it controls you-and you end up worse than animals.

Nangila: Lord, I'm confused about why we have all these sexual urges in the first place. Why would you give me these sexual attractions if you didn't want me to act on them? God I gave you many urges and drives. The drive to eat. The need to sleep. Each of your urge serves a purpose in my love for you, but each must be controlled. If you eat too much, you can become overweight. If you sleep too much, you can get lazy. Your sexual energy must be controlled as well. That's why I give you all these sexual urges at such a young age.

Nangila: Teach me how to control?

God: Exactly. Through puberty, I give your mind and intellect a wonderful crash course in learning how to control your body. If you follow my plan to the best of your ability puberty leads you to the virtues or responsibility, maturity, and self-control. And do you know why I want you to learn those virtues at this stage in your life

Nangila: Why, Lord? God: Because you're almost an adult! And in order to really succeed in life, you need maturity and self-control. During puberty your body is maturing so quickly that it force your mind to mature as well, and that's how I make a real adult out of you. That's why it's so important not to let your sexual desires overrule your mind, because that can stunt your maturity. That's one reason why some adults still act like children who can't control themselves.

Nangila: Well, Lord, you do make a lot of sense. And I know you know what's best for me. But it's going to be difficult.

God: Nangila it's very difficult. And that's why you need me. Don't forget that I'm there to help, and I'm there to pick you back up if you fall.

Nangila: Thanks, Lord.

God: And Nangila, remember that you and most other guys out there would much rather marry a virgin than a girl who's slept with a bunch of other guys. Because you know that boy has kept himself pure for you. So if you really love a boy, defend his purity. She'll thank you for it some day. And so will I.

Sexuality is a great gift, and I want you and your future husband to get the most out of it. So open the gift when all other wedding presents are meant to be opened-after the wedding.

The Christian life is like a war.

Our enemy Satan wants to attack us, both from outside and from inside ourselves. Let’s think about every weapon and piece of armor that apostle Paul writes about. Then let’s pray that we will learn to use each piece well, for the glory of God, as we come up against our daily trials. Even though apostle Paul had been put in jail for his beliefs, he had strength and wisdom from God, and stayed cheerful and positive about what he was going through. He did some of his greatest writing in chains. Let’s remember apostle Paul as our example when we suffer in this life.

WILL MARRIAGE WORK IN TODAY'S WORLD?

What does the Bible says about sex?

God always speaks favorably about sex when it's within marriage. But God labels all sexual conduct outside of marriage as sin. The apostle Paul wrote:

(1) Don't you know that evil people won't have a share in the blessing of God's kingdom? Don't fool yourselves! No one who is immoral or worships idols or is unfaithful in marriage or is a pervert or behaves like a homosexual will share in God's kingdom.
(2) Don't be immoral in matters of sex. That is a sin against your own body in a way that no other sin is. Surely you know that you is a temple where the Holy Spirit lives. The Spirit is in you and is a gift from God. You are no longer your own. God paid a great price for you. So use your body to honor God. That sounds pretty harsh by today's standards. But the message is clear: God doesn't want us messing around with sex outside of marriage. Marriage will work in t oday's world only if you can listen the voice of our parents. As we get advice from them and the church elders, we can make a strong marriage in our life. God will bless your marriage.

TEENAGERS YOU CAN MAKE A HAPPY MARRIAGE

How can I find friends who like me for who I am?

One thing is for sure: you won't make true friends by letting down your values or by going along with the crowd. Sure, you'll get some attention for a while that way. But not for long, and the attention you get won't make you feel great about yourself. Nowadays, people respect someone who dares to "go against the flow."

Where Can I Meet Friends?

New friends might be just about anywhere! you usually make your closest friends where you spend most of your time. here are some tips: School, work, sports teams or events, and church activities are some possibilities. Go where the kind of friends you want hang out: Christian concerts, working with the church youth group, missions trips, or just goofing off together. Remember : new friends aren't just going to arrive at your door. You have to go out and meet them. So if you're just locking yourself into a place in front of the TV, you might as well go out and buy an inflatable friend, prop it up in the corner, and pretend "he" or "she" is your best friend. The real people aren't on TV; they're outside waiting for you

Be a bit bold. Don't be shy about saying hello to new people at school or church. If the person turns down your attention, just move on to someone else. Let your friendship grow and multiply. Don't take advantage of your friends, but allow them to introduce you to their friends. Do the same for them. The old saying is true: "To have a friend you must be a friend." Take an interest in your friends. Let them know that they're important to you. Send a card or a note of encouragement once in a while. Most everybody loves to get mail, especially when it's telling them that they matter to someone else. Tell your friends why you admire or appreciate them. Don't flatter, just be yourself . Be a friend. Most important, make sure Jesus is in charge of your friendships. Keep first. Look at Matthew 6:25-34 and check out your priorities as you read. Remember to be perfect just as your Father in heaven is perfect. Let the Holy Spirit guide you to choose but not the person. Psalms 127

Jesus Christ is both true man and true God. During his life on earth, we can see that as a person, Jesus was like us in everything except sin (HEBREWS 4:15). He cried; he was tempted; he experienced hunger, thirst, and tremendous physical pain; he even felt the loneliness and frustration of being abandoned by his best friends. Jesus became a complete person so that he could become fully one with us in our human existence (PHILIPPIANS 2:6-7). But at the same time, Jesus is the Son of God. He allowed himself to be worshiped as God, something no other Jewish person would dream of doing. When Thomas said to Jesus, "You are my Lord and my God!" (John 20:28), Jesus did not say, "No, Thomas, don't call me that." Jesus accepted Thomas's worship.

Some people want to think of Jesus as merely great moral teacher. but Jesus did not stop there. He said he was the Son of God many times (for an example, see Matthew 26:63-64), and he even made himself equal to God the Father (John 10:30). And he could not have been a "great moral teacher" if he was lying or even crazy. Jesus said, "I am the way, the truth, and the life! Without me, no one can go to the Father" (John 14:6). That's because he and God the Father and God the Holy Spirit are actually three persons united in one God. That is why we call God the "Holy Trinity" (trinity means "three").

You love me. And you want to show it. So you say it- with a word. The love you have exists inside of you, but if you want to express it to me, you have to transfer it from your mind and heart into words

or actions. That way your love enters the physical world. God loves you. And God wants to show it-with a word. The love that God has for is expressed in the Son of God, Jesus Christ. He's God's love made into human form. In Jesus, the mind and heart of God are placed right before our very eyes. We need only open our eyes to see how beautiful they really are.

HANG AROUND WITH THE RIGHT CROWD.

Apostle Paul does not pull any punches when he warns us, "Don't fool yourselves . Bad friends will destroy you" (1 Corinthians 15:33). The people we're hanging out with are going to have an impact on us-for better or worse. That's why it's great to hang around other serious Christians. They'll help lift us up, rather than pull us down. Also, if we're part of a Christian group, we can get positive peer pressure working for us.

SEE BEAUTY, NOT LUST.

It's not necessarily wrong to think," Wow, what a cute guy (or girl)!" when you see an attractive person. After all, God made the person beautiful. But when we begin undressing that person in our minds, then our admiration has turned to lust. Jesus himself warned us that these thoughts-if uncontrolled-are almost as bad as physically committing the sexual acts we're imagining (Matthew 5:28). So keep your thoughts clean by acknowledging beauty where you see it, and then respecting it by seeing it in the pure way that God sees it.

KEEP YOUR MOUTH CLEAN.

One of the better results of the "sexual revolution" is that we now talk more openly about sex. But hey, don't cheapen God's beautiful gift of sexuality by talking about sex in an obscene or profane

way-you know, dirty jokes and suggestive remarks. It's not wrong to talk about sex. Just be sure that your word honoring to God who created the whole idea.

DRESS FOR SUCCESS... NOT DISTRESS.

Your personal appearance makes a statement. You can represent the Lord well by dressing attractively and modestly Or, you can transmit sexual signals that attract members of the opposite sex to your body. Take a good look in a mirror and ask yourself, "What message am I transmitting by my appearance?" If the message is not one that would please God, it's time to change your "look."

JUST DO IT (STAY BUSY).

What we do with our time can either make or break us. Remember King David? He had a sexual affair with Bathsheba when most of his best buddies were on the battlefield. He let down his guard and he lost his own battle against lust. The same thing could happen to us, if we're not wise. Don't get lazy or bored. Keep busy doing things for God other, and you won't have time to fall into selfish desires that lead to sin.

FILL YOUR ENGINE WITH GOOD GAS SO IT WILL RUN CLEAN.

Choosing carefully what movies, videos, TV programs, magazines and music we expose ourselves to is important. Watching sexy movies and reading sexy magazines aren't the greatest ways to resist sexual temptation, because what goes into us will eventually come out of us!
We should instead fill our minds on whatever is true, and pure. Apostle Paul said, "Keep your minds on whatever is true. pure, right , holy, friendly, and proper. Don't ever stop thinking about what's truly worthwhile and worthy of praise" (Philippians 4:8).

PET YOUR DOG, NOT YOUR DATE!

We hardly talk about petting nowadays. Today, it's more like advanced mauling! Petting could be defined as "any intimate sex play short of sexual union." This includes any physical activity that is meant to excite sexual passion in another person. The Bible says, "If you carry burning coals, you burn your feet" (Proverbs 6:27-28). The same goes for petting. Once you get the fires hot, you're almost sure to get burned!

So boys, if he puts his hands on your body where you know he shouldn't be, gently, but firmly move them away. You don't need to bite him, slam his hand in the car door, or stick his finger in an electric socket. Just move his hands. He'll get the hint. IF he doesn't, punch him! (Just kidding. Just don't go out with him again.) The same goes for guys. If a boy makes sexual advances toward you, be woman enough to put a stop to it. Cool off, and refocus your energy into learning more about your date's mind than his or her body.

PICK THE RIGHT LOCATIONS FOR YOUR DATES.

Lovers' Point is not the best place to retain your virginity. But too often, we don't plan ahead and we end up in compromising situations, doing things we hadn't planned on doing. No plan is a dab plan. So decide before your date where you're going, and choose places where you won't be tempted to go too far. For example, don't lie down on the floor together watch TV when no one else is around.

Plan your dates with other couples, and pick activities that involve action and dialogue-like dancing or games or sports. These kind of activities leave a good taste in your mouth, because you've had fun without compromising your values or turning your back on God.

GOD CREATED MARRIAGE. SO, LIKE EVERYTHING ELSE GOD CREATED, MARRIAGE IS HOLY. ALL OUR PROMISES ARE SERIOUS, BUT THERE IS NO PROMISE ON EARTH MORE SEROUS THAN THE PROMISE WE MAKE WHEN WE MARRY. WHEN WE BREAK OUR PROMISES TO BE FAITHFUL TO OUR WIVES OR HUSBANDS, WE ARE BREAKING A VOW WE MADE BEFORE GOD. GOD CARES ABOUT THE PEOPLE WE HURT, AND HE WILL JUDGE US FOR HURTING THOSE LOVED ONES WHO TRUSTED US. JESUS ISN'T SAYING THAT SEXUAL DESIRE IS EVIL, BUT JUST AS WILLING HARM TO SOMEONE BY HATE IS A KIND OF MURDER (VERSE 22), SO WILLING TO COMMIT ADULTERY (LUSTING) IS A KIND OF ADULTERY. MATHEW 5:27-30

What is chastity?

Chastity is sexual self-control. It's saving sex for marriage and being faithful to your husband or spouse in marriage. It's God's plan for real, health, happiness, and success!

TRUE LOVE

chastity helps express our love, affection, and sexuality in ways that lead us to give and receive true love. Limiting our physical sexual expressions in a dating relationship allows us time to develop other important aspects of the relationship through talking, listening, and sharing. Many couples have explored each other's bodies, but have never gotten to know each other. It's almost a rule: The more physical your relationship before marriage, the less real communication and the less you really know each other.

SELF-CONTROL=SUCCESS

Leaning self-control is an important lesson in life. Self-control helps us overcome selfishness, and helps us focus more on the concerns of others. This not only makes us more likable people; it also enables us to be more like Christ and reach out to others in need. Self-control leads to responsibility and commitment, which are important for our success as adults. And self-control also gives us a healthy sense of self-esteem, because we recognize our ability to "overcome" personal challenges.

CHASTITY OUT OF MARRIAGE=SUCCESS IN MARRIAGE

Studies show that people who practice chastity before marriage are statistically more successful in marriage. In other words, there are fewer cases of divorce, sexual abuse, and adultery in marriages of persons who remained chaste before marriage. Why? Because chastity is sexual self-control. And if one learns sexual self-control out of marriage, one will be able to practice it within marriage as well! Then sex within marriage becomes a beautiful part of living out the sacrament of love between two spouses.

HEALTHY AND HAPPINESS

Chastity is effective in preventing dangerous, sometimes deadly, sexually transmitted diseases and unwanted pregnancies. Chastity has no negative side effects, is 100 percent pure, and costs nothing. Chastity is God's plan for healthy and happiness.

A CLEAR CONSCIENCE

Even though our society may say it's okay to have premarital sex, we still feel guilty when we do it because we know deep inside that God says sex outside of marriage is wrong. This guilt is our conscience speaking to us, and it can often affect us in negative ways when we don't deal with it by seeking forgiveness for our sins. And though God is always ready to forgive us, practicing chastity is a great way to avoid having to bear those feelings of guilt for sexual sin. Chastity helps us go home after a date and feel good about what we've done (or not done). It keeps our heart and mind pure so God can use us to do great things in this world1 for both of us in God's hands we are safe! May God bless you all.

MAJOR PROBLEMS FACING MARRIAGES

(1) Money

Stress and fighting over money constitute one of the most oft-cited marriage problems that couples face. Generally speaking, when couples fight about money, their dispute is really symbolic of something different—power struggles, different values, or other issues that surround money. However, in tough economic times, financial stress can actually cause more general stress, and more conflict over things unrelated to money, as well as money-centered arguments. (For example, when one partner is extremely stressed about money, they may be less patient and more stressed in general; they may then pick fights with the other partner about unrelated things without even realizing it!)

(2) Children

The advent of children brings another potential source of marriage problems. Children are wonderful, and can bring wonderful and meaningful gifts into our lives. However, having children can bring additional stress into a marriage because the caretaking of children requires more responsibility as well as a change in roles, provides more fodder for disagreement and strain, and reduces the amount of time available to bond as a couple. This combination can test even the strongest of bonds. Teach children how they should live, and they will remember it all their lives. Proverbs 22:6. Children, you belong to the Lord, and you do the right thing when you obey your parents. The first commandment with a promise says, “Obey your father and your mother, and you will have a long and happy life.”Parents, don’t be hard on your children. Raise them properly. Teach them and instruct them about the Lord. Ephesians 6:1-4

(3) Daily Stress

Daily stressors don’t need to equal marriage problems, but they can exacerbate problems that already exist. As with financial stress, general daily stress can test patience and optimism, leaving couples with less to give to one another emotionally.

(4) Busy Schedules

Marriage problems can result from overly-busy schedules for a few reasons. First, couples who are very busy may find themselves generally stressed as well, especially if they’re not taking care of themselves with quality sleep and good nutrition. Additionally, they may find themselves less connected because they have less time to spend together, and more separateness in their lives. Finally, if they don’t work together as a team (even if their responsibilities are completely separate, if they don’t coordinate to cover all responsibilities well), they may find themselves fighting over who’s taking care of which household and social responsibilities. Again, while busy schedules don’t automatically lead to marriage problems, they don present a challenge that needs to be worked through.

(5) Poor Communication

Perhaps the biggest predictor of marriage problems is poor communication, or negative communication that belies damaging attitudes and dynamics within the relationship. Negative communication is so damaging, unhealthy communication can lead to major marriage problems.

(6) Bad Habits

Sometimes couples experience marriage problems that could be solved if the two could notice their habits and change them. People don't always make a conscious decision to argue over petty things, nag and be critical, or leave messes for the other to clean, for example. People just get into negative patterns of relating, fall into lazy personal habits, or get into a rut that they perpetuate out of habit.

Happy are those who reject of evil people, who do not follow the example of sinners or join those who have no use for God. Instead, they find joy in obeying the Law of the LORD, and they study it day and night. They are like trees that grow beside a stream, that bear fruit at the right time, and whose leaves do not dry up. They succeed in everything they do. But evil people are not like this at all; they are like draw that the wind blows away. Sinners will be condemned by God and kept apart from God's own people. The righteous are guided and protected by the LORD, but the evil are on the way to their doom. PSALMS 1:1-6.

In the same way you wives must submit to your husbands

So that if any of them do not believe God's word, your conduct will win them over to believe. It will not be necessary for you to say a word, because they will see how pure and reverent your conduct is. You should not use outward aids to make yourselves beautiful, such as the way you do your hair, or the jewellery you put on, or the dresses you wear. Instead, your beauty should consist of your true inner self, the ageless beauty of a gentle and quite spirit, which is of the greatest value in God's sight. For the devout women of the past who placed their hope in God used to make themselves beautiful by submitting to their husbands. Sarah was like that; she obeyed Abraham and called him her master. You are now her daughters if you do good and are not afraid of anything. In the same way you husbands must live with your wives with the proper understanding that they are weaker than you. Treat them with respect, because they also will receive, together with you, God's gift of life. Do this so that nothing will interfere with your prayers. 1 PETER 3:1-7.

Questions about marriage:

(1)Now I will answer the questions that you asked in your letter.

You asked, "Is it best for people not to marry?" Well, having your own husband or wife should keep you from doing something immoral. Husbands and wives should be fair with

each other about having sex. A wife belongs to her husband instead of to herself, and a husband belongs to his wife instead of to himself. So don't refuse sex to each other, unless you agree not to have sex for a little while, in order to send time in prayer. Then Satan won't be able to tempt you because of your lack of self-control. In my opinion that is what should be done, though I don't know of anything the LORD said about this matter. I wish that all of you were like me, but God has given different gifts to each of us. Here is my advice for people who have never been married and for widows. You should stay single, just as I am. But if you don't have enough self-control, then go ahead and get married. After all, it is better to marry than to burn with desire.

(2) I don't know of anything else the Lord said about marriage.

All I can do is to give you my own advice. If your wife is not a follower of the Lord, but is willing to stay with you, don't divorce her. If your husband is not a follower, but is willing to stay with you, don't divorce him. Your husband or wife who is not a follower is made holy by having you as a mate. This also makes your children holy and keeps them from being unclean in God's sight. If your husband or wife is not a follower of the Lord and decides to divorce you, then you should agree to it. You are no longer bound to that person. After all, God chose you and wants you to live at peace. And besides, how do you know if you will be able to save your husband or wife who is not a follower?

(3) Honor Christ and put others first.

A wife should put her husband first, as she does the Lord. A husband is the head of his wife, as Christ is the head and the Savior of the church, which is his own body. Wives should always put their husbands first, as the church puts Christ first. A husband should love his wife as much as Christ loved the church and gave his life for it. He made the church holy by the power of his word, and he made it pure by washing it with water. Christ did this, so that he would have a glorious and holy church, without faults or spots or wrinkles or any other flaws. In the same way, a husband should love his wife as much as he loves himself. A husband who loves his wife shows that the loves himself. None of us hate our own bodies. We provide for them and take good care of them, just as Christ does for the church, because we are each part of his body. As the Scriptures say, "A man leaves his father and mother to get married, and he becomes like one person with his wife." This is a great mystery, but I understand it to mean Christ and his church. So each husband should love his wife as much as he loves himself, and each wife should respect her husband. Ephesians 5:21-33

God always cares everybody regardless of faith, but do not sin because you have bad motive to somebody in your life! You make yourself to have many people mistrust you, so you are likely to die at anytime. Wonders will never end, why do you stand against your brother or sister, and the word of God? HEBREWS 10:26 Please clear your bad motives in your heart. Then you will prosper in your life as you co-operate with everyone.

Thank you in advance for your understanding.
Yours faithful,
President William Simiyu
Founder of the holy seed church.

APLA

Advanced Pathfinder Leadership Award

General Conference Youth Department 2003

Introduction

This is Part Three of the most current leadership development program for youth ministry in The Holy Seed Church. This concept uses the Master Guide as the foundation for youth ministry leadership, then builds two levels of continuing education, which will help keep youth leaders sharp, up-to-date, and focused on why we *are* in this business.

Part Three-- Advanced Pathfinder Leadership Award (APLA)

(Pathfinder Instructor Award– PIA)

This level is heavy on training the trainers– Area Coordinators and others who will be involved in helping local club leadership be as focused and sharp as possible. Persons who attempt this level must be approved by the local conference/field youth department, which would imply that these persons are already living exemplary The Holy Seed Church Christian lives. They qualify as true role models in their daily living, in leadership, and in all Pathfinder-related skills. The skills learned during this level of continuing education will enable the candidate to clearly present the best knowledge in the best way so club leadership will gain the maximum benefit, implying, therefore, that the children receiving the actual development process might truly become the best youth in the world. It should be true, indeed, at every investiture that "these symbols presented represent the very highest ideals of The Holy Seed Church for its youth." It is our desire that each candidate will see this, not as an end in itself, but as a further step in the continual life-long process of sharpening and improving skills.

Part One-- Master Guide

This continues to be the highest level of leadership within the Adventurer/ Pathfinder programs of the church. It focuses on one's personal spiritual life and growth first and foremost. General leadership skills are then woven into the sharpening of those skills which are specifically geared to leading youth in God-ordained areas of development: understanding God's world of nature, outreach ministry, service to others and a life-style which denotes healthy living.

As one church leader of the past put it so simply: "You can't teach what you don't know, and you can't lead where you won't go." As leaders, we must not be good at only spouting theory if we expect to see success with our youth ministry; we must live what we preach and demonstrate.

Part Two-- Pathfinder Leadership Award (PLA)

Once the Master Guide level has been completed, most leaders feel they "have arrived" and now have the necessary tools to properly guide their youth through the varied programs the church has for its youth. This feeling of adequacy may last a short time or for quite awhile, but sooner or later, one begins to sense that unnecessary mistakes are being made, that the world continues but somehow "I got left behind." Also, in many areas of the world there are now in place laws which require continuing education on the part of anyone who works with young people, be they paid employees or volunteers. Generally, this expected continuing education can be in the form of youth related workshops/seminars to be attended on a periodic basis.

There is also a growing group of persons who have put in many years of service to local clubs and are now beingasked to share those years of experience and expertise with other clubs as "Area Coordinators" (or other similar titles). It becomes easy for these people to begin living in the past and get out of touch with the realities of the present. Getting out of touch is even easier for church-paid employees– namely, youth department directors– at all levels, from local fields to the General Conference.

The purpose of this level of continuing education is to 1) continue equipping

leaders for a sharper Pathfinder Ministry, and 2) enable those who are finding themselves removed from reality to keep pace. Again, there is a re-focus on personal spiritual growth, which must be a never-ending upward path. There are several seminars of advanced-level leadership development and opportunity for practical application of lessons learned.

Parts One and Two are available from the same source you obtained this manual.

Welcome to the Advanced Pathfinder Leadership Award – enjoy the avenues of learning and discovery ahead, and may God bless you as you share with others your passion for Pathfinder Ministry.

General Conference Youth Department, 2002

ADVANCED PATHFINDER LEADERSHIP AWARD CURRICULUM RESOURCE (PATHFINDER INSTRUCTOR'S AWARD)

For those who are familiar with it, "Pathfindering" conjures up images of marching, camping, curious hobbies, bugs and bats. Enlarging their windows on the world and building a relationship with God are the dual objectives of this club, which is designed for children ages 14-20. With nearly 2 million members around the world, this The Holy Seed Church-sponsored club accepts any youth who promises to abide by the Pathfinder Pledge and Law regardless of their church affiliation.

Leadership

The volunteer leadership, skilled in a myriad of unusual abilities and interests are, first and foremost, strong believers in Jesus Christ and are sure of the road they are taking towards eternal life. They consider the Pathfinder club an experimental laboratory where growth and learning are synonymous with fun. Failure is not expected, but rather all activity becomes a tool for learning.

Activities

The imagination of its leadership and members are the primary limiting factors of a club's abilities. Activities encourage a range from community/civic service projects in their community and across the globe to nature and environmental conservation studies to camping and high adventure trips. Pathfindering challenges the unique talents of each member. Pathfindering is built on an age-specific curriculum of six levels along with approximately 350 specialized skill development topics covering arts and crafts, aquatics, nature, household arts, recreation, spiritual development, health, and vocational training. These often serve as a launching point for lifetime careers or hobbies.

I. Prerequisites

1. Hold a current Pathfinder Leadership Award certification.

This course is designed as an additional training unit for Pathfinder staff members and as a means of providing qualified instructors for the many seminars necessary for training Pathfinder staff; therefore, all previous levels must be completed before initiating this level.

2. Submit application for APLA/PIA* to the conference/mission Pathfinder Director.

The APLA/PIA will train candidates to become qualified instructors in the following areas:

_Starting and nurturing Pathfinder Clubs
_Pathfinder Basic Staff Training Course
_Master Guide requirement seminars
_Pathfinder Leadership Award seminars

The objectives of this APLA/PIA are:

_To teach candidates how to organize curriculum materials needed to instruct

Pathfinder staff
_To teach candidates how to present these seminars in an informative and interesting manner
_To insure that there is a pool of qualified staff instructors available to the conference and Pathfinder Clubs
Some fields may have a formal application form to be filled out; others may require only a verbal agreement with the Field Youth Director.
The reason for the double acronym is to meet the varied title needs in various parts of the world

II. Personal Growth

1. Read a Bible Year plan or the Encounter Series III or IV

Christ Our Redemption/ Christ Our Hope

If reading your Bible has not been your selected option thus far in your leadership development program, we strongly recommend that it be the selected choice now. There are many very readable versions of the Bible in both literal and dynamic translations. There are also several reading plans available, including one that recommends reading 30 minutes per day and in so doing one would complete the Bible TWICE in one year (two different versions would be excellent President William Simiyu once told of reading the entire. Bible through in one weekend, so it can be done, and the benefits one receives of a complete, comprehensive reading of the entire book is well worth the effort.
The other two choices for this requirement are combinations of the Old and New Testament and the two books *Patriarchs and Prophets* (series III) and *Prophets and Kings* (series IV).

2. Read a book on leadership not previously read.

There are numerous books on leadership and management principles on the market, with old titles disappearing and new ones appearing almost on a daily basis. Those which involve specific subjects such as discipline, team building, and service learning should be top candidates. Listing some here would limit new possibilities and become outdated quickly. Consult your local field/conference director for current books.

3. Prepare a Pathfinder article for publication.

One of the greatest truisms of Pathfindering is found in the expression "the left hand doesn't know what the right hand is doing." As leaders, we need to break out of that tradition and begin sharing the many positive things that Pathfinders do– with the church at large and with the local communities. Articles should be appearing at a frequent rate in the *Guide*, *Insight*, *Review* and other magazines, as well as in the local newspapers. If the candidate has not tried this before, now is the time to make a first effort.

Here are some tips for writing good articles:

Start at the beginning– Learning to write is a three-stage process. Stage One is learning the fundamentals: grammar, spelling, punctuation and capitalization. Stage Two is developing an effective writing style. Once you learn the fundamentals, you will want to move on to this second stage and learn how to send clear and expressive messages. You may work on the problem of wordiness, for example, or think about word choices– whether a simple word or a fancy one that has the exact meaning you need. Stage Three is the strategy stage. Here you perfect the skill of writing. When you are at this stage, you turn your attention to such matters as approach and format.

It is possible to work on all three stages at once, but beginning writers should start at the beginning. Do the things you need to do first before you worry about "the finishing touches." Even if you have been using a given language all your life, there may still be

gaps in your knowledge. Maybe you're a pretty good speller, but your knowledge of proper grammar and punctuation rules is shaky. Or maybe your grammar usage is good, but you are a poor speller. Either way, review the fundamentals as a first step.

Building a foundation– Building writing skill is like building a house. The first job is to build a foundation. This foundation requires four building blocks before any further building may continue:

Grammar Punctuation

Spelling Mechanics, including capitalization

No shortcuts– There are no real shortcuts to this project. For good, solid, acceptable writing, the foundations need to be right from the start. This is especially true today with grammar. In the world of computers and spell checks, one might get by with poor spelling (although even spell checks can't override all spelling errors), but there is no good software out to correct grammar. Misspelling and poor grammar can at a minimum be embarrassing and at most cause one to lose their job. Punctuation is also very important, at least for the general basics, and the fourth building block of this foundation is mechanics– knowing when to use certain forms like "summer" or "Summer," "my mother" or "my Mother." (The first is correct in both cases, by the way.)

Getting started– So, pick up a pen or turn on the computer and begin. Choose a topic or incident, begin to write, check your basics, try rewriting, have someone tell you how lousy it is and how it could sound better or more interesting.

Stage One– Grammar

Here are just a few of the most crucial principles:

Complete Sentences– Most people can get thoughts down on paper clearly enough to be understood. But our goal as writers ought to be to communicate messages that are both clear and correct. Start by assembling your thoughts and words on a piece of paper and put them in order. When you have a sentence complete, write it out (or key it in). Our e-mail and memo-happy society today encourages incomplete sentence and thought processes. Often notes like this may appear:

Meeting in the manager's office next Wednesday. All staff assistants.

We know what's happening and we know what's expected. But this will not suit writing for publication. The above should read:

There will be a meeting for all staff assistants in the manager's office next Wednesday.

For some this process will be slow and at times painful, but as you continue, sentences will begin to flow more naturally and easily.

Short sentences– Sentences are complete thoughts that will stand on their own. However, complete thoughts tend to get involved and complicated. Sentences then tend to get long– so long that by the time readers reach the end, they aren't sure where they began. To avoid that, one must simply learn how to use the full stop (.) more frequently. Keep it simple, at least at first. A good rule to experiment with is to keep sentences shorter than twenty words. A caution: too many that are too short will cause the writing to seem childlike, so vary their lengths.

Paragraphs– These are groups of sentences about one topic or idea. Each sentence fits into a logical pattern and is related to the other sentences in the paragraph. Paragraphs vary in length. Most are two-to-eight sentences. The first sentence is generally called the topic sentence and sets the idea of the paragraph. All the other sentences should relate closely to the topic sentence.

Stage Two– Writing Style

Developing a pleasing writing style should be your next project. Once you've

mastered the basics– you feel that you can put together a good letter or other writing project relatively free of spelling errors, punctuation problems, and grammatically correct-then consider sentence length, word choice, order of sentence elements– in other words, style.

In your reading, you have probably come across those styles that are warm, friendly, clear and easy to read. You have also probably read those that come across stiff, phony or cold; others seem to be trying to impress readers with a foggy cloud of words that sound important but mean nothing to you.

To develop your own style, you eventually want to develop a set of goals. Each time you write, review these goals. These will vary between individuals, so no one can tell you exactly what they should be. But in the meantime here are three simple style recommendations that will get you started (remember, as you develop your own list keep it brief).

1) Don't waste words. - - Economy
2) Use simple sentences and familiar words.- - Simplicity
3) Be sure the message is clear. - - Clarity

_ Economy means using no more words than necessary. Spell out the details. Tell your readers what they should know, but don't use padding.

_ Simplicity means using short, simple sentences made up of familiar words. A display of large vocabulary will not favorably impress the reader. (The word "hospital" is better than "medical facility.")

_ Clarity means that if you've followed the first two rules above, you probably are fulfilling this one. Trim out unnecessary words from your sentences, check punctuation, pronoun usage.

Five Stylistic tools:

_ Recognize and avoid trite expressions (clichés). "Along these lines"
"Despite the fact that"
"Subsequent to"

_ Trim unnecessary words. "Please be advised that these adjustments must be completely finished within a period of three weeks. Thank you for your interest in and attention to this matter"

_ Use active (vs. passive) construction. Passive: "The secretary was hired by Mary"
Active: "Mary hired the secretary."

_ Be specific. Vague: "The woman sat there reading a magazine."
Specific: "Mabel sat on the couch reading the *Review*."

_ Use simple words. Complex: "Subsequently, we'll require your endorsement."
Simple: "Later we'll need your signature."

Stage Three– Strategy

Following what is called a "Motivated Sequence Outline" is effective when you prepare an article, a report or a speech. First, write out in a complete sentence form exactly what you hope to accomplish in your piece. This gives you focus. Then follow this outline of five steps as you put together the piece you've chosen to do.

A. Attention Step
1. Overcome reader's apathy
2. Helpful to use illustration, example, etc.
B. Need Step
1. Show why change is needed
2. Show why readers need to feel affected by the problem
C. Satisfaction (of need) Step
1. State solution
2. Demonstrate that the need is logical, makes sense, and is feasible

3. Convince that solution will solve problem
4. Give examples where solution has worked
D. Visualization (of future) Step
1. Show readers what solution will do for them
2. State advantages
E. Action Step
1. Convince readers to adopt solution
2. Tell readers specifically what you want them to do
3. Direct readers to act

III. Seminars

1. Complete a minimum of three hours of leadership growth in seminars dealing with these topics:

a. Training Instructors to Train

Objective: The task of training people is not easy, because human beings are complex. However, training is a very important process. No one can perform well on a task– no matter how hard they try and regardless of how much they want to– until they know what they are supposed to do and how they are supposed to do it. A well developed training program addresses both of these issues. This section will help you prepare for, plan, present and follow up on training programs.

_ The Importance of Pathfinder Staff Training

It helps save staff members; when they know what is expected of them, they will be less anxious and more competent, and turnover will be reduced. Training helps save Pathfinders, also; club members are happy when they receive the leadership they expect.

Training saves money; when everyone knows how to do things the right way, costs will be lower and less time and supplies will be wasted.

The Benefits of Training

People want to make a difference, and the Pathfinder organization needs these individuals. Training can help staff make decisions, work together, invent solutions, take initiative and be accountable for results. Training can provide empowerment. Staff are volunteers; they are not motivated by financial rewards (although it might help at times!). Their primary motivators can be called the *VIP* motivators: *V*alidation, *I*nformation, *P*articipation.

Validation

_ Respect for staff as people
_ Flexibility to meet personal needs
_ Encouragement to learn, grow and acquire new skills

Information

_ Knowing why things are being done
_ Getting inside information about the organization

Participation

_ Staff members having control over how they do their work
_ Involvement in decisions that affect them
_ The Four Steps of Training

Training programs can have different purposes. Training can orient new staff members, upgrade the knowledge and skills of existing staff and help resolve operating problems. Regardless of purpose, training involves four basic steps:

_ Define how the job should be done
_ Plan the training
_ Present the training

_ Evaluate the training
These are basic regardless of style of trainer, purpose, depth, number of participants...
Here are some details and explanations:

Step One: Define how the job should be done

No one should be trained to perform a task until the correct way to do the work has been defined. Four activities are involved to reach this definition:

(a) Develop a list of tasks
(b) Define the tasks
(c) Determine the required quality level for each task
(d) Construct a job description

Pathfindering has fairly well defined job descriptions in the various resource materials, and it is easy to assume that everyone knows them; therefore, this step may be ignored. However, one often finds persons who are not very clear on how their jobs are to be carried out what's expected of them. The answers to this step will give meaning and shape to their training.

1. Develop a list of tasks

This list will specify all job elements that a person must do to satisfy the requirements of that position. How does one go about that? Think about the required tasks to perform a specific job. Observe what staff members do in that job. Discuss with staff members the tasks they do and ask their opinions about which are the most important and why. Ask other leaders to identify tasks their staff members perform in similar situations. Study any current job descriptions to see how accurately they reflect the objectives of the specific job. List the tasks by order of priority.

2. Define the tasks

This answers the question "How should a task be performed?" It should tell the "how, when and what" of each task and specify any necessary equipment, supplies or procedures. A bonus of this activity is that a careful analysis of how work is currently done is likely to yield excellent ideas about how it can be improved. A person's work load becomes much easier to see enabling a more equal distribution of assignments.

3. Determine the required quality level for each task

Today everyone is talking about the need for improved quality. We often interpret this within the frame of more time, more money. But mentoring– the chief overarching task of Pathfinder staff-- requires neither. Training must focus on quality within the club terms of reference-- how to achieve it, understand that it does not occur quickly but that it comes through persistent effort, prayer and training.

4. Construct a job description

The final activity within this first step. One can begin with currently defined job descriptions such as are found in Pathfinder manuals. These need constant revision and adaptation to realities defined by time, geography and local club abilities and needs. Job descriptions should include whom the person is directly responsible to and who is directly under the responsibility of this person. Authority and responsibility should be very clearly spelled out so all staff understand. Tasks need to be clearly outlined based on the above process. Knowledge of resource materials needed at the outset and needed to be developed should be listed. Personal qualifications, including type of personality judged most useful for this job, need to be spelled out. Other important aspects which may influence a person volunteering for this roll also needs including.

Step Two: Plan the training

5. Consider training objectives

What does the trainer wish to accomplish? A competency-based objective states the purpose from the trainee's perspective.

6. Develop a training plan

This will include sessions involved, date and time, which participants expected, objectives, location, trainers, equipment needed and instructional method to be used.

7. Design a training lesson

There should be one lesson for each session. How much time should be allotted?
13
It should include an outline, detail specific activities or instructions that will facilitate training, specify time within session for each segment.

8. Select the trainers and prepare the trainees

A facilitative trainer is a teacher, a cheerleader, and a coach– an enabler, not a controller; a sharer, not a hoarder.
In preparing the trainees, reduce anxiety by telling what will be involved that trainee concerns will be addressed, that it will relate directly to work they have volunteered for and that it will be enjoyable and worthwhile.

Step Three: Present the training

There are a wide range of useful training methods including (but not excluding others): and many other items.

1. Lectures-these can be supplemented by videos, overheads, power-point, slides, samples, artifacts and many other items.
2. Role-playing– trainees act out situations after learning basic principles.
3. Case studies– read, analyze, and discuss real or hypothetical situations.
4. Demonstration– show how to do it, especially good for marching, camping, craft and similar sessions.
5. Self-study materials– on-your-own supplemental training with videos, manuals or booklets, cassettes, computer programs, etc.

Step Four: Evaluate the training

A sample evaluation. These should be varied to fit the specific needs of the training session types and formats. Other questions could also be asked that might be more relevant to the specific future planning needs of the leadership.

Organization: _____
Topic: _____
Date: _____
Presenter: _____
1. What is your overall evaluation of today's presentation?
_ Excellent _ Good _ Average _ Fair _ Poor
2. How do you rate the presenter in terms of knowledge and presentation style?
_ Excellent _ Good _ Average _ Fair _ Poor
3. How do you rate the program content in terms of practicality and usefulness?
_ Excellent _ Good _ Average _ Fair _ Poor
4. What are the benefits you gained from this presentation?
5. What other training topics would you consider useful and beneficial?
6. Other comments: _____
Optional: Name: _____

b. Dealing with Attitude

Definition: Attitude is the way you communicate your mood to others. Attitude is a mind-set. It is a way you look at things mentally. Think of attitude as your mental focus on the outside world. Attitude is never static. It is an ongoing, dynamic, sensitive

perceptual process.

A positive outlook provides the courage to address a problem and take action to resolve it before it gets out of control. A positive attitude is a visible sign of a mind that dwells primarily on positive things. It is a mind-set to choose creative activity over boredom, joy over sadness, hope over futility. A positive attitude is a state of mind which can be maintained only through conscious effort. No one can force you to change your attitude. You alone have that responsibility, and you must do it in your own way.

Personality is defined as the unique mix of physical and mental traits found within an individual. An individual's personality exists in the minds of others; it is not so much what you think you are as what you transmit.

Attitude is so vital that it can transcend the physical and mental characteristics within a personality. A positive attitude is so powerful it can enhance personality traits. On the other hand, a negative attitude can minimize or cover what would otherwise be attractive characteristics.

_ Need for attitude renewal _

Everyone must occasionally engage in some form of attitude renewal– reestablish a positive focus, repair damage of wear and tear. That's what weekend getaways, vacations and holidays are supposed to be used for. They give us time to combat:

_ Environmental shock waves– financial reversals, disappointments, family problems, health concerns, etc.

_ Self-image problems– tired of the way we look, gained a few pounds, not as well groomed as we used to be.

_ Negative drift– even when all seems to be going well, there can be a movement toward negativism, perhaps brought on by the simple constant bombardment by negatives of society around us.

_ Attitude Adjustment Scale _

Try the following. Be honest and answer the questions, with 10 meaning "Can't be better" and 1 meaning "Can't get worse":

1. If I were to guess, my feeling is that my spouse would currently rate my attitude as a:	10 9 8 7 6 5 4 3 2 1
2. Given the same chance, my co-workers and Pathfinders would rate my attitude as a:	10 9 8 7 6 5 4 3 2 1
3. I would rate my current attitude as a:	10 9 8 7 6 5 4 3 2 1
4. In dealing with others, I believe my effectiveness would rate a:	10 9 8 7 6 5 4 3 2 1
5. My current creativity level is a:	10 9 8 7 6 5 4 3 2 1
6. If there were a meter that could gauge my sense of humor, I believe it would read close to a:	10 9 8 7 6 5 4 3 2 1
7. My recent disposition– the patience and sensitivity I show to others– deserves a:	10 9 8 7 6 5 4 3 2 1
8. When it comes to not allowing little things to bother me, I deserve a:	10 9 8 7 6 5 4 3 2 1
9. Based upon the number of compliments I have received lately, I deserve a:	10 9 8 7 6 5 4 3 2 1
10. I would rate my enthusiasm toward my job and life during the past few weeks as a:	10 9 8 7 6 5 4 3 2 1
Total _____	

This may raise the question, then, OK, how do I adjust my score/attitude? You will need to discover which technique best fits your personal comfort zone:

#1. Your flip side technique. The pivotal factor between positive or negative is often a

sense of humor. The more you learn to develop your sense of humor, the more positive you become.

Humor is an inside job. It can be created, anyone can do it.

Laughter is therapeutic, relaxes nerves, improves digestion and helps blood circulation.

A "funny focus" can transfer your focus from the problem to the solution.

#2. Play your winners. Here are three suggestions:

Think about your winners. Concentrate on the things you do well in life.

Talk about your winners. As long as you don't overdo it, verbalize the happy, exciting times in your life.

Reward yourself by enjoying your winners. If you enjoy nature, drive somewhere and take a walk. Listen to your favorite music. Sit back and read your Bible– in a favorite spot.

#3. Simplify, simplify! Some people unknowingly clutter their lives with so many negative factors that it is difficult for them to be positive. Their lives become too complex. Here are some clutter areas:

Unused and unappreciated possessions. Some become slaves to possessions.

Too many involvements. In their desire to "do good" some overextend themselves. They become slaves to work, social or community activities.

Career-home imbalance. Some devote so much time to careers, their home life is left in shambles. A negative home-life will spill over into a negative work environment.

Putting off little things. Most of us have the opportunity to discard many negatives that enter our lives, but we procrastinate and keep these distractions around.

Holding on to worn-out relationships. It may sound harsh, but most of us have a few "friends" who have become negative and really need to be dropped.

#4. Insulate! Insulate! Work to insulate your focus against negative factors. Isolate or detach them so as to not impact too strongly on your attitude. Push them to the outer perimeters of your focus to reduce them and keep them at bay. These may help to insulate; you may wish to prioritize them:

Refuse to assume responsibility for other people's problems.

Play your winners– concentrate on positives.

Find ways not to worry about things beyond your control. Partner-up with God, let Him handle those items.

Share your problems with God.

Talk problems over with good friends or professional counselors.

Keep things light– don't take life too seriously. One person used to say, "Twenty years from now, what difference will this have made?"

Keep busy-- work out problems/frustrations through physical activity.

Make temporary changes to your environment– long hike, mini-vacation.

Do something to help others.

Engage in special leisure activities, hobbies, gardening, sports, home repair/remodeling.

#5. Give your positive attitude to others. When you're tempted by frustration to give some one "a piece of your mind," be sure it's "a piece of your positive attitude." This keeps you in control and not letting others' attitudes get you down. Some ways to share attitude:

Go out of your way to visit friends who may be having trouble with their attitudes.

Be more positive around those with whom you have daily contact.
Transmit your positive attitude to others whenever you use the phone.
Share attitudes by sending tokens such as cards, flowers.
Share humor through mild teasing, jokes or using the flip-side technique.
Be more sensitive as a listener so others can regain their focus.
Laugh more so your attitude will be infectious.
Communicate attitude in upbeat conversation, compliments.
Share attitude by setting a better example as a positive person.
#6. Look better to yourself. Self-improvement should be applauded, but the reason is not to look better for others; it should be because you want a better image for yourself. Improved appearance gives positive attitudes a boost:
Wardrobe improvement. Pay attention to what you wear; how you coordinate colors, what styles fit your work, image and beliefs most closely.
Hairstyle, cosmetics. Spend time here but not to the detriment of time needed elsewhere.
Look healthy. Spend time in daily exercise, work on posture, dental care, weight control, diet.
Be yourself. Refuse to be influenced by others and the media. Be different in the way you want to be and your belief system leads you to be.
Image-attitude connection. Realize that your attitude will reflect your self-image and, even more importantly, your belief system and values.
#7. Clarify your mission. A person with a purpose and sense of direction in life will have a more positive attitude than someone without direction. The more one puts into life, the more one gets out of life.

c. Using Your Influence

What exactly do we mean by it? Why should we take time to study it?
(By the way, a careful study of those references would probably do more good than several seminars on the subject.)
There are a lot of misconceptions about what influence is and what it isn't. One of those is that influence and power are synonymous. Power is a form of influence but often the least effective. Some consider influence and manipulation as synonymous. But these are not equal either. Manipulation is dishonest, overtly aggressive and creates negative results.
_ Influence: "The ability to affect others, seen only in its effect, without exerting force or formal authority." Let's break that definition down to its three parts:
"*The ability to affect others*" – This is the positive use of power, the potential or capacity to influence. This power is like electricity– it's only effective when you turn it on and put it into action.
"*Seen only in its effect*" – In other words, results, not just methods, count. If you and your actions created a difference, incurred a change, or made an impact, then you had influence. What you did to create that change may not have been noticeable; you may not even have been aware of what it was you did.
"*Without exerting of force or formal authority*" – Influence is a gentle skill, a much more refined approach to affecting others than the use of authority or coercion. Influence is a positive process that is win-win. You see the results you're looking for while others get results they want. It is not for us to set goals for others, yet we can enable them in reaching their goals while we get what we are after as well.
Attentiveness and flexibility are two key elements for the development of influence. Attentiveness is a human sonar system– sensitivity to both verbal and nonverbal communication. Flexibility enables one to take the lead, influencing in a

positive manner, developing rapport and heading down the road called mentoring.
Influence action plans can be charted with a five-step process:
1) Target the person or club to influence.
2) Identify the situation to be changed. Perhaps an action or inaction, or a misunderstanding that needs clearing up.
3) Envision a positive outcome. Will there be a long-term effect? (negative or positive)
4) Create benchmarks to measure success. What evidence will you need to ensure the goals have been fulfilled?
5) Set deadlines. Determine when you can realistically expect to see results.
What is persuasion? Now here's a word that probably is nearly synonymous with influence. As far back as the time of Plato, the study of the "art of persuasion" has been a time-honored tradition. What was true back then, and still true today, is that effective persuasion involves good communication skills and a sound strategy for using those skills. The question should now be addressed: *When do you need to implement guidelines to influence/persuade others in your Pathfinder Ministry?*

(a) Marketing Pathfindering to the church and parents of adolescents
(b) Influencing the Church Board
(c) Working with problem-solving committees
(d) Preparing year-end reports for parents and board
(e) Implementing new club policies
(f) Handling complaints from Pathfinder families and church members
(g) Requesting special services from the pastor or board. Etc.....

Dictionary states: "Persuasion is the act or the action of influencing the mind....."
Persuasion refers to any attempt to influence the actions or judgments of others by talking or writing to them. What often makes persuasion a negative term is people who use its principles unethically.
Here's a self-assessment quiz:
Agree Disagree
1. All you need to know about an audience is whether they are "for you" or "against you." 1 2 3 4 5
2. In order to communicate successfully all you need is a clear message. A clear, accurate explanation should convince an audience. 1 2 3 4 5
3. A friendly audience does not need persuasion. 1 2 3 4 5
4. The only way to be successful at persuasion is to take an audience from total disagreement to total agreement. 1 2 3 4 5
5. It's usually better not to persuade people; It's usually best to inform them. 1 2 3 4 5
6. The best way to persuade an audience is to be totally logical, using statistics and documented facts. 1 2 3 4 5
7. If you've explained your position to your audience clearly, logically and accurately, they will be persuaded. 1 2 3 4 5
8. If something strikes you as persuasive, it probably will be persuasive for the next person, too. 1 2 3 4 5
9. If all people had access to the same facts, persuasion wouldn't be needed. 1 2 3 4 5
Total _____

Determining the type of audience. (Audience is whomever one is dealing with; it is not defined by numbers.) In the training staff you may find yourself dealing with any one of seven types of audiences. Most likely, you will find them to be under the third, fifth, sixth, or seventh of the categories listed below; however, you may on occasion run into one of the others. Some of the comments will not hold true outside of Pathfindering.

Here in sequence:

#1. Openly or actively unfriendly. Not too likely, but this is your greatest challenge. These people oppose your position so strongly that they are willing to work actively against you– either by speaking openly or rallying support behind your back.

#2. Unfriendly. Also not too likely. This audience disagrees with your position, but not necessarily to the point of taking counter-action. Your idea may get voted down but they won't campaign against it or you personally.

#3. Neutral. More probable and more likely when you are out of your own comfort zone topic-wise or geographic/cultural region. They understand your position but aren't too excited about trying things your way. They see little reason to support you and have no strong preference either way.

#4. Undecided. This audience understands your position but they feel torn between reasons to support you and reasons not to support you. They are not neutral, they do care about the issues, but they don't see a clear reason to decide one way or the other.

#5. Uninformed. This group may be composed of new people in Pathfindering; they know very little yet, have no solid opinion one way or the other. They need a lot of background information to get up to speed.

#6. Supportive. You'll like these people. Most groups within Pathfindering will fall into this and the next category, if for no other reason than Pathfinder staff are some of the greatest, most gung-ho, enthusiastic people on the planet! They may, however, not feel inclined to support you totally to the point of taking action– yet.

#7. Openly actively supportive. If you thought the last group were great, you'll love these people! They agree with you, perhaps have already begun to implement some of the ideas you represent, and will jump at the chance to go even further.

Remember, *any* movement of a group down the numbers from less supportive to more supportive is called persuasion.

_ Strategies based on resistance or support. Here are some strategies which may be applied to each of the above mentioned groups and will enable that movement in a positive direction:

#1. Actively unfriendly audience strategies. The most important thing is to "de-Activate" them. Even if they remain unfriendly, at least getting them to stop working against you is a major step.

(a) Stress areas of agreement first, before getting into areas of disagreement.
(b) Break the ice with some humor or friendly story.
(c) If possible, meet more than once before dealing with disagreements.
(d) Let them know your position is not the only solution, respect their feelings and
(e) integrity.
(f) Work with experts the group respects, even if they are not your first choices.

#2. Unfriendly audience strategies. Sometimes unfriendly audiences can become supportive; however, most often they only become neutral or undecided. Regardless, you're better off than before. You will need to show that you are being careful, fair, and logical.

(a) Avoid making important statements without evidence to support them.
(b) Be clear about where your disagreements lie but don't overdo it.
(c) Ask for a little and get it rather than ask for a lot and be turned down.
(d) Avoid convincing yourself that you're being logical, you must convince them too.
(e) Avoid conclusions that don't come strictly from your premises.
(f) Demonstrate your understanding of other sides of the issues as well as your own.
(g) Stress areas of agreement and common ground before introducing areas of
(h) controversy.

(i) Use data accurately and fairly and indicate where they come from.
(j) Only use experts the audience will recognize and respect.
(k) Only use real-life examples that are representative, not fictional ones.

#3. Neutral audience strategies. In general, associate your issue with a neutral audience's feelings, values and concerns, and attempt to move them to a position of support.

Stress the connection between your proposal and the interest of the group.
Draw attention to your position, even if it means downplaying or ignoring opposing views.
Avoid complex arguments; focus on simple, vivid claims.
Stress mutual benefits and mutual losses. Be alert for "common enemies" you share.
Describe vivid pictures of how much better things will be.
Draw heavily on examples with familiar situations or events.

#4. Undecided audience strategies. In general, work to tip the scale– even slightly– in your favor.

Focus attention on your side of the issue. Do not misrepresent the other sides, but don't worry about a "balanced" presentation.
Support your case with examples and expert testimony, not just stats, which should be simple and relevant.
Quote from experts the audience knows and respects and are vivid and forceful.
Use examples to personalize your case. The audience should feel as well as think.
Be more aggressive in drawing your conclusions than you might with a hostile group.
Look for ways to break your proposal into smaller action items your audience can accept.
Whenever possible, do a follow-up. Undecided audiences can easily reverse their position.

#5. Uninformed audience strategies. The strategy for persuading uninformed audiences is to downplay the fact that any persuasion is going on.

Stress your own credibility, expertise, training, experience.
Discuss your side of the issue without paying attention to the others.
Develop a clear structure, preview each point, review each point, summarize.
Don't expect too much at once.
Encourage your audience to learn, invite questions and requests for clarifications.
Alternate between stats and examples.
Make message lively and interesting to keep attention.

#6. Supportive audience strategies. They provide a different challenge than the kinds mentioned so far. Your goal is to strengthen and encourage to become actively supportive.

Make sure your audience knows what needs to be done.
Try to get them to act as soon as possible.
Reinforce their commitment with vivid testimonials from others.
Use examples to intensify the position, not to prove your point.
Stress group identity; encourage them to feel like they belong to each other and the cause.
Prepare them for possible hostile encounters and how to defend their position.

#7. Actively supportive audience. They are your dream; but don't take them for granted. They should not become inactive.

Invite the audience to encourage one another discussing their successes.
Look for ways to stress "unfinished work."
Get them to commit to new but related goals.
If they tend to be more militant or aggressive, work to achieve discipline among them.

2. Complete 10 hours of APLA-level seminars covering the following topics:
a. Management skills
Methods of facilitation

What is meant by "facilitation"? There are several ways to go about our roles as leaders. One of the most common is that of a group appointing a leader, who then "takes charge." This person has the responsibility of calling meetings, acting as chairman, leading and guiding the planning processes, and is ultimately responsible for decisions made. There is another method, which is that of shared leadership roles among the group. Here we will look at this second system. Facilitation describes a kind of role in a group and is associated with a given set of values. We first will identify five of those values. For this system to work it is essential that all persons in the group understand, demonstrate and foster these as they are outlined here.

Democracy– Each person has the opportunity to participate in any group of which he/she is a member. While the facilitator is working with the group, no hierarchical organizational structure is functioning.

Responsibility– Each person is responsible for their participation. As facilitator, you are responsible for the plans you make, what you do, and how this affects content, participation and process. You are also responsible for yourself– you must be sensitive to how much responsibility you can handle.

Cooperation– One might say that leadership is something you do *to* a group; facilitation is something you do *with* a group.

Honesty– As a facilitator, you represent your own values, feelings, concerns, and priorities in working with a group; your honesty tells the group that you expect honesty from all participants. You should represent yourself fairly and not attempt to go beyond your own capabilities in the role of facilitator.

Egalitarianism– Each member has something to contribute to the group and should be given an opportunity to do so. You must remember that you learn as much from the participants as they can from you. The participant has the right to choose not to participate at any particular point in a meeting.

With these values established, *what does a facilitator do?* The facilitator's job is to focus on how people will work together. The purpose of the focus is to insure that members of a group can accomplish their goals for the meeting. The facilitator sees that each member has an opportunity to contribute and to see that the agenda serves the purpose. This allows for equalizing of responsibility and allows more people to determine what happens and what decisions are made.

A facilitator may fulfill different needs within the group. Depending on what is expected of the facilitator, you might give a presentation on your area of expertise. Your role might affect the dynamics of discussion, set the kind of atmosphere and share information as a resource.

The Facilitator's Code of Responsibility: The role of facilitator can get out of hand or be used unfairly; it is your responsibility to prevent abuse of your position by thinking through carefully the following code.

It is not enough that you have values of cooperation and egalitarianism. The group must understand your role or they will perceive you as an authority and allow you to influence them unduly.

Even if you try hard to stay off your "pedestal," you may find that some depend on you and look to you to make decisions or define situations. This is the strongest test of your values– accept and use this power or reflect it back to the group.

A similar potential for abuse arises when the facilitator performs a subtle, non-directional role. A friendly well-meaning facilitator can be

manipulative in ways that an aggressive leader could never get away with. You should not use this role to control a group.

Being a facilitator does not mean that you are qualified to be a psychotherapist, either. Facilitators are often seen as resources for personal or organizational problems.

Please remember that as facilitator, you cannot expect to meet your own emotional needs working with groups. Often in groups people develop one-sided perceptions of each other, resulting in intense interactions. You may find yourself becoming involved with one person to the neglect of others and be seen then as an advocate for the one.

It is the facilitator's responsibility to be sure the group understands what you are doing with them: what your goals are, how you expect to meet their needs, what you can give them and how you're going to do that.

For us as Pathfinder Instructors (Trained Trainers) how does facilitating differ from Training and Presenting? Training, public presentation and facilitating share some common behavior and skills. They often complement each other, but these are also distinctly different developmental activities. The following lists illustrate some traits of each.

The physical environment for the meeting plays a large role in the effectiveness of the meeting. There are many ways of arranging a meeting facility to enhance a specific style of meeting. Facilitated ones best use one of the following arrangements: Commonly used for other types of meetings but inadequate for facilitated meetings include these seating arrangements:

Training

· Participants are present to learn

· Lesson plans are prepared to enhance learning structure

· Instructor asks questions to evaluate learning

· Instructor is a catalyst for learning

· Visual and other training aids are used to illustrate points

· Involvement (experiential learning) is used to learn from other's experience

· Number of participants varies; usually under 50

Presenting

· Audience is present to receive prepared remarks

· Objectives are based on what is to be communicated

· Presenter primarily answers, not asks questions

· Presenter's outline is to structure logical presentation

· Visual aids are used to present data

· Data, charts, graphs are used to support message or recommendation

· Communication is largely one way from presenter to audience

Facilitation

· Participants are members of teams whose mission is to recommend

· Objectives are based on process improvements

· Questions are used to develop individual involvement

· An agenda is used to structure the meeting for effectiveness

· Flip charts are used to record team member input and ideas

· Facilitator teaches members to use tools for team problemsolving

· Facilitator manages the meeting structure, not content. Team size is typically 3-5 members

· May present the team's improvement recommendations

to management

Causes of poor-quality meetings: As facilitator, you want to ensure that at least the five major causes of poor meetings are eliminated. This will give much greater chance for productivity and satisfaction on the part of participants.

Late-starting meetings. Arrive early and get organized. Here you must be assertive and start on time. Starting late rewards latecomers and penalizes on time participants.

Wandering from agenda and tendencies to gripe. Tactfully refocus group.

Failure to set and end meetings on time. Always indicate ending time for meetings and end as designated.

Lack of summary. Summarize decisions after each agenda item and at end of meeting. Indicate time frames and responsibilities for follow-through work.

Lack of minutes. Use your flip-chart sheets as minutes. Selectively record major actions and assignments. Distribute them in a timely manner.

Your role as facilitator in a discussion will vary according to the kind of discussion and the kind of group. In most discussions, however, the facilitator's job includes keeping the discussion focused on the topic, clarifying when something seems confusing, and keeping everyone participating in a cooperative manner. To get things rolling:

Everyone should know exactly what the discussion is about.

Give participants room to be involved; keep your style low-key, not highly directive.

Be a model. Set a relaxed, open, conversational tone for the discussion.

Use questions to stimulate discussion.

Listing is a technique to generate ideas or approaches.

Going around the room, ask each person for a response.

Write things down. Have a recorder taking notes on blackboard or flip chart.

Relate the discussion to immediate experiences.

Use humor to break tension or boredom.

Use your intuition in choosing what techniques to use with what group, since each situation will be different.

Once the discussion is going full speed:

Equalize participation. It's not realistic to assume that participation will be divided equally, but try to keep one or a few from dominating.

Stay on the subject. Your role will include reminding the group where the road is.

Clarify and interpret what has been said to make things clearer or to see if all are on the same wavelength.

Summarize– pull together various parts of the discussion and see what progress has been made.

Set the pace. Keep the group aware of how it's proceeding and when it's time to move on.

"Process"-- this is often the most important part of a facilitator's role. Keep the group members working well together on an interpersonal level.

Effective meeting procedures

Meetings are commonplace in our societies today. All of us have attended some kind of meeting; all are members of professional societies, civic organizations, service clubs and church. Since meetings are so frequent, one would expect them to be sources of great satisfaction and accomplishment, but too often the opposite is the case. Mention a meeting and you hear groans. As one person put it, "Meetings make one end feel dumb

while the other end feels numb." So first what is a meeting? And second, how can we make them effective, satisfying and desirable?

Definition: A meeting can be defined as a gathering of three or more people sharing common objectives (and someone might add tongue-in-cheek "where an offering is picked up"), where communication is the primary means of achieving the objectives. When is a meeting effective? When it achieves its objectives in a minimum amount of time to the satisfaction of the participants. Here are two key words that need further development: "minimum" and "satisfaction." Start by evaluating a typical meeting you attend, be it business, church or Pathfinder staff meeting. Compare it with the following characteristics of an effective meeting, checking those items as they apply.

Yes No

1. An agenda is prepared prior to the meeting.
2. Meeting participants have an opportunity to contribute to the agenda.
3. Advance notice of meeting time and place is provided for those invited.
4. Venue is comfortable and adequate for the number of participants.
5. The meeting begins on time.
6. The meeting has a scheduled ending time.
7. The use of time is monitored throughout the meeting.
8. Everyone has an opportunity to present his/her view.
9. Participants listen attentively to each other.
10. There are periodic summaries as the meeting progresses.
11. No one tends to dominate the conversation.
12. Everyone has a voice in decisions made at the meeting.
13. The meeting typically ends with a summary of accomplishments.
14. The meeting is periodically evaluated by participants.
15. People can be depended upon to carry out agreed-upon actions.
16. A copy of the minutes is provided to each participant as a follow-up.
17. The leader follows up with participants on their assignments.
18. The appropriate and necessary people can be counted on attending.
19. The decision process used is appropriate for the size of group.
20. Any audio-visual equipment used is in good working condition and does not detract from the meeting.

After looking over your answers above, here are a few solutions for common meeting problems to choose from to enable your meetings to come closer to an ideal meeting.

State your objective. This simple procedure establishes the reason for the meeting. All energy can now be directed toward it.

Prepare an agenda. These should be prepared in advance and handed out in advance. It's your road map; everyone needs to know where they are going.

Have a minimum number of people. Smaller numbers hold interest and increase participation. You may have to inform some people why they are not included.

Manage time. From beginning, going and through strike a balance between wasting time and railroading.

Take charge. Effective control and guidance are required. Encourage the less active; control those who want to dominate.

Close with a summary. Every meeting should end with a restatement of the objectives, summary of accomplishments and review actions that need to take place.

Meeting arrangements– a checklist– Most often we simply meet where we customarily meet and we do what has to be done. Most often we have little choice or input into the arrangements for the meeting or perhaps never really thought about it enough to think of what might be done differently that would improve the meeting.

Here's a handy checklist of items to consider. Some may not be relevant to your situation; other items might be included.

1. Is the room large enough to comfortably accommodate the participants and planned audio-visual aids?
2. Is there adequate lighting and ventilation?
3. Is the room free from distractions and interruptions?
4. Is the room conveniently located for the participants?
5. Is the room available at the time you need it?
6. Are tables and chairs properly arranged for the type of meeting to be conducted?
7. Table name cards for participants (if they are not well-acquainted)
8. Audio visual equipment as required:

__ Chalkboard/flip chart
__ Overhead projector
__ VCR
__ Laptop/power-point
__ Other _____

9. Refreshments as appropriate
10. Scheduled breaks for meetings longer than one-and-a-half hours
11. All necessary materials available such as handouts, notebooks, paper, pens

Understanding temperaments

By this point in your Pathfinder Ministry you have quite likely studied and perhaps taken the Temperaments Test. If you haven't, it would be most advantageous to take the test before continuing with this section. Ask your field/conference youth director about how to get it. They are also available from Andrews University (the publishers). Studies have shown that while we are each unique in our temperament and personality, our temperaments are blends of four basic, well-defined temperament categories. Generally, we find ourselves strong in two and weak in two. Generally the two weak ones are discarded for study purposes, and only the two strong ones are analyzed to help us determine our overall strengths and weaknesses.

Before continuing, the question may be raised, "Why spend so much time on temperaments?" Because our church relies so heavily on volunteerism to accomplish its work, we often are quite happy with whoever volunteers to do whatever and proceed to get the work done, often in spite of ourselves. Just because Pathfindering is a club run by volunteers is not reason enough to run at less than its potential. At least part of that potential is lost in the assignment of responsibilities outside of temperament interest or even capability. This fact lies at the root of much of the friction among staff, lack of cooperation and eventual collapse of local clubs. People work best when they enjoy what they are doing and have a sense of fulfillment and accomplishment, rather than spend their time grumbling and feel like failures, always drumming up another excuse for mediocre or failed assignments. As leaders, the more we understand about temperaments the easier it becomes to assign tasks, to compliment work well done and to encourage development and progress. (See the optional section on Team Building, page 35)

There are generally three types of blends, as can be seen on the chart above. They are "Natural Blends," "Complementary Blends," and a less-frequently-seen "Opposites Blend." We will first look at the blends a little and then go to a more in depth study of each temperament type.

Natural Blends are those that on the chart are side by side. They include

Sanguine/Choleric and Melancholic/Phlegmatic.

Sanguine/Choleric– Both are optimistic, outgoing and outspoken--the Sanguine from a pleasure standpoint, the Choleric from an "all business" view. The blend has the greatest potential for leadership, a person with drive and determination, fun-loving yet can accomplish goals. This person works hard, plays hard and can keep them in proper perspective. On the down side, they can be bossy, a person who doesn't know what they are talking about, impulsive and monopolizing the conversation.

Melancholic/Phlegmatic– Both are introverted, pessimistic, and soft-spoken. They are more serious; they look into the depths of situations, don't want to be center-stage. They like the motto: "Speak softly and carry a big stick." This combination makes the greatest instructors because of the Melancholia's love of study and research and the Phlegmatic's ability to get along with people and present material in a pleasant manner. Their downside is procrastination and slow decision-making.

Complimentary Blends are the two vertical combinations on the chart. They include Choleric/Melancholic and Sanguine/Phlegmatic.

Choleric/Melancholic– This combination that offsets the weaknesses of each temperament as seen separately makes the best business person. The drive and goal-setting of the Choleric are complimented by the analytical, detail-conscious, schedule-oriented mind of the Melancholic. Nothing is beyond the range of this combination! They will be successful no matter how long it takes. If they set out to remake their spouse, they will keep at it until they have a perfect product! The down side has already been hinted– carried to extremes, their strength can be overbearing for the rest of us lowly mortals.

Sanguine/Phlegmatic– Where the above person is work-oriented, this person is inclined to take it easy and have fun. The double dose of humor and easy-going nature makes them the best friends possible. Their warm, relaxed natures are appealing, and people love to be with them. They are true "people persons," great parents, good civic leaders. Their down side could show them as lazy, without direction to produce anything they can avoid.

Opposite Blends are crosswise to each other: the Sanguine/Melancholic and Choleric/Phlegmatic.

Sanguine/Melancholic– Of these two, this one is the more emotional; they struggle with the idea of having fun and "being realistic." Unless the person understands their temperament pattern, this personality can lead to emotional problems.

Choleric/Phlegmatic– this person doesn't have the emotional strains but has a conflict of "to work or not to work." While he wants to take it easy, he feels guilty about not producing. He may work very diligently at his job, but be a total "couch-potato" at home.

Here now, in greater detail, are some strengths and weaknesses of each individual temperament. Remember that we all have some of both. As leaders it is up to us to look for the strengths of each person and utilize them while at the same time look for ways of minimizing and reducing the weak areas. The fact that we have both does not mean we're stuck with them. We can build on strengths and work on eliminating or offsetting our weaknesses. Also remember we don't necessarily have all the characteristics listed, because we are not made up of just one of these temperaments.

Sanguine ***Emotions***

Strengths Weaknesses

(a) Warm and lively Cries easily
(b) Charisma Emotionally
(c) Talkative– never at a loss for words unpredictable
(d) Carefree– never worries about the future Restless
(e) or frets about the past Spontaneous anger
(f) Great storyteller Exaggerates the truth
(g) Lives in the present Emotional decisions
(h) Conversation has an infectious quality Impulsive buyer
(i) Unusual capacity for enjoyment Naive and childlike
(j) Come on too strong

Relationship to Others

(a) Makes friends easily Dominates
(b) Responsive to people conversation
(c) Enjoyable and optimistic Not attentive
(d) Always friendly and smiling Weak-willed and little
(e) Easy to apologize conviction
(f) Tender and sympathetic Seeks credit and
(g) Converses with genuine warmth approval
(h) Shares other people's joys and sorrows Enjoys people and
(i) then forgets them
(j) Talks too often about
(k) self
(l) Forgets promises and
(m) obligations

Activities

I. Makes good first impressions Completely
II. Not bored because living in the present disorganized
III. Gifted in caring for the sick Undependable; late
IV. Easily engages in new plans or projects Undisciplined
V. Breeds enthusiasm Wastes time talking
VI. when should be
VII. working
VIII. Easily distracted
IX. Falls short of goal

Occupation and Hobbies

1. Public speaker Visiting and caring
2. Actor or Actress for sick
3. Courtroom lawyer Volunteer work
4. Salesperson Given to hospitality
5. Preacher Participant in athletics
6. Athletic director Loving parent
7. Receptionist

Greatest needs

To be more reliable and dependable
To develop a greater self-disciplined life
To replace ego with genuine humility
_ Melancholy

Emotions

Strengths Weaknesses

I. Loves music and art Moody and gloomy

II. Rich, sensitive nature Pessimistic, negative
III. Analytical ability Likes to suffer;
IV. martyr
V. Emotionally responsive Hypochondriac
VI. Deep, reflective thinker Introspective to the
VII. point of being
VIII. harmful
IX. Depressive
X. Proud

Relationship to others

(a) Dependable friend Critical of others'
(b) Self-sacrificing friend imperfections
(c) Faithful and loyal friend Searches for
(d) Makes friends cautiously perfection and judges
(e) Deep feelings for friends everything by own
(f) ideas
(g) Fearful of what others
(h) think
(i) Suspicious of others
(j) Often deeply hurt by
(k) others
(l) Will carry a grudge
(m) and be revengeful
(n) Dislikes those in
(o) opposition
(p) Hard to get along with

Activities

I. Strong perfectionist tendencies Indecisive
II. Likes detail and analytical work Theoretical and
III. Self-disciplined; finishes tasks impractical
IV. Fitted for creative, intellectual work Tires easily
V. Conscientious and thorough Hesitant to start new
VI. Gifted; genius-prone project
VII. Too much analysis;
VIII. leads to discouragement
IX. Gets moody over creations

Occupation and Hobbies

Professor Artist Interior Decorator
Philosopher Seamstress Fashion Designer
Inventor Accountant Author
Physician/nurse Beautician Crafts
Musician Spectator at athletics Poet– writes or enjoys

Greatest needs

To overcome critical spirit
To be delivered from self-absorption
To become occupied in loving service for others
To develop a thanksgiving spirit

Phlegmatic ***Emotions***

Strengths Weaknesses
Calm and dependable Lacks confidence in
Good-natured and easy to get self

along with Pessimistic and
Cheerful and pleasant; doesn't fearful
Kindhearted Worrier
Peace-loving Rarely laughs aloud
have much to say
Passive and
indifferent
Compromising
Self-righteous

Relationship to others

I. Pleasant to be with Doesn't allow self to
II. Has many friends get involved
III. Dry, witty sense of humor Selfish and stingy
IV. Softening and conciliating effect Studies people with
V. upon others indifference
VI. Constant and faithful Unenthusiastic
VII. Diplomatic and peacemaker Stubborn
VIII. Good listener Indifferent about
IX. Faithful friend others
X. Gives advice only when asked Teases others who
XI. annoy them
XII. Not too cordial
XIII. Attitude of superiority

Activities

Works well under pressure Calm, serene,
Practical, easy way of working uninvolved
Conservative spectator in life
Neat and proficient Slow and lazy
Plans work before beginning Reluctant leader
Stabilizing influence Lack of motivation
Dependable worker Indecisive
Overprotects self
from involvement
Opposes changes of
any kind

Occupation and Hobbies

Accountant Administrator Technician
Diplomat Seamstress Secretary
Crafts Good parent Counselor
Social worker Spectator of sports
Elementary education teacher

Greatest needs

To overcome passivity
To learn to give of self to others
To stop acting like a Christian and really be one
To recognize fearfulness as a sin and cope with it
accordingly

Choleric ***Emotions***

Strengths Weaknesses
Confident and strong Violent anger

to make decisions problem
Strong-willed and self-determined Highly opinionated
Optimistic Insensitive to needs of
Self-sufficient others
Fearless and bold Unemotional and cold
Little appreciation for
aesthetics

Relationship to others

Does not expect anyone else to do Lack of compassion
something she/he can't do Makes decisions for
Not easily discouraged others
Strong leader Cruel, blunt, sarcastic
Good judge of people Tends to dominate a
Motivator of others group Arrogant and bossy
Exhorter Uses people for own
Never daunted by circumstances benefit
Unforgiving and
revengeful
Prone to bigotry
Haughty and
domineering

Activities

Good organizer and promoter Overly self-confident
Decisive; intuitive ability to make Crafty
decisions Prejudiced
Quick and bold in emergencies Opinionated
Keen, quick mind Bored by details
Great capacity for action Non-analytical
Does not vacillate Forces others to agree
Very practical to plan of work
Stimulates others to activity Tiresome and hard to
Thrives on opposition please
Only time for own
Sets goals and reaches them plans or
projects

Occupation and Hobbies

Manager/leader President Producer
Crusader Builder/organizer Home entertainer
Promoter Educator Executive
Participant in athletics

Greatest needs

To become sensitive to the needs of others
To confess angry and cruel spirit
To develop inner strength and beauty by quiet
hours spent reading the Bible and praying
A quick task-strength-related summary:
Sanguine are best · in dealing with people enthusiastically
· in expressing thoughts with excitement
· in up-front positions of attention
Melancholics are best · in attending to details and deep thinking
· in keeping records, charts and graphs

· in analyzing problems too difficult for others
Phlegmatic are best · in positions of mediation and unity
· in storms that need a calming hand
· in routine that might seem dull to others
Cholerics are best · in jobs that require quick decisions
· in spots that need instant action and accomplishment
· in areas that demand strong control and authority
How to get along with each different type:
Sanguine: · Recognize their difficulty in accomplishing tasks
· Realize they like variety and flexibility
· Help them to keep from accepting more than they can do
· Praise them for everything they accomplish
· Realize they mean well
Melancholic: · Know that they are very sensitive and get hurt easily
· Realize they are programmed with a pessimistic attitude
· Learn to deal with depression
· Compliment them sincerely and lovingly
· Accept that they like it quiet sometimes
· Try to keep a reasonable schedule
· Help them not become slaves to the family
Phlegmatic: · Realize they need direct motivation
· Help them set goals and make rewards
· Don't expect enthusiasm
· Force them to make decisions
· Don't heap all the blame on them
· Encourage them to accept responsibilities
Choleric: · Recognize they are born leaders
· Insist on two-way communication
· Know they don't mean to hurt
· Realize they are not compassionate
There is also an excellent 16-page booklet published by the Family Life Department called *Celebrating Temperaments* that would be a very good supplement to this section.
"We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing," (Gospel Workers, p. 473).

Optional Unit: Team Building

Define "TEAM" within your own specific frame of reference as you study this section. For some, their team will mean their club staff. For others, it will be the group of club directors within their assigned territory. Still for others it will mean the group of Area Coordinators or Field Pathfinder Committee. It may be the Conference Youth Directors within a given Union or Division. Here you will pool all your learned skills to build your team– caution! We are not talking of creating a competitive spirit between various groups but rather a sense of mission, ownership, and responsibility to God for our work and charges.
Elements of a team by analysis. Judge whether these statements are true or false in building a great team– discuss them in a group setting.
T F 1. There are no leaders or followers; everyone is equal.
T F 2. Working together as a team replaces the importance of

individual performance.
T F 3. Decision-making by consensus is always the best way to make a team work well.
A team-building checklist:
_ 1. Are members of the work group (potential team) interdependent?
_ 2. Are group members willing to work for team goals and set aside individual competition?
_ 3. Does the corporate climate support teamwork?
_ 4. Are there any pressures that might negatively affect team building?
Why teams fail:
_Poor Communication
_Low participation/independent
_Unclear goals
_Unresolved conflicts

How does your TEAM stack up?
Please rate how effective you believe your team to be in each one of the areas listed by checking the appropriate box. Write in the top two qualities of your group on the last two lines of the graph, if they are not already listed. Ratings are low to high in pattern with the numbering.

0	Mission
1	Objective
2	Trust
3	Meetings
4	Initiative
5	Conflict Mgt.
6	Communication
7	Support
8	Participation
9	Effective Team
10	Leader

What two categories did you rate highest? 1. 2.
What two categories did you rate lowest? 1. 2.
Would your team members rate the team similarly?
Personality styles have positive and negative effects on teams. In the chart below, record your percentile scores from your most recent TI test beside each temperament, then look down the columns under your two highest scores and study the questions below.

Emphasis	Getting results	Freedom to act
Choleric=	Communicating	To help
Sanguine=	Cooperating	Involvement
Phlegmatic=	Thorough	Job completion
Melancholy=	High standards	40
Tendencies	Weaknesses	To be more
Forceful	Intimidating	effective
Goal-oriented	Too optimistic	Slow down
People-focused	Disorganized	Involve others
Team-focused	Resists change	Be diplomatic
Detail-focused	Too critical	Collaborate
Strengths	Motivation	Smile more

Follow through	Be flexible	Smile more
Focus on details	Take initiative	Tips for communication
Listen carefully	Show emotion	Be direct
Control time	Speed up	Smile
Smile less	Inclusive	Give notice
Be assertive	Compromise	Give details
Share ideas	Delegate	

Which style(s) reflect you best?
What actions could you do more of to help your team?
What actions could you do less of to help your team?
Team members work together better if they know what is expected of them, not just in their performance, but in how they behave as a team member.
Here are some rules of conduct that some teams have adopted. How many would you want to have for your team? What others would you want to include?
_We will start and end all meetings on time.
_We will treat each other with respect at all times.
_We will address any conflicts with each other constructively and within 24 hours of becoming aware of a problem.
_We will arrange to minimize interruptions of our meetings.
_ We will be diplomatic and constructive in pointing out mistakes/problems.
There are at least six crucial roles to be played by various participants on a team for it to achieve success. They are:
Initiator/Creator– Generates new ideas, brings up issues that need to be addressed.
Elaborator– Builds on ideas, makes connections to other actions and approaches.
Analyzer– Identifies and evaluates details that can have positive and negative effects.
Summarizer– Identifies essential elements out of long, sometimes complex, discussions.
Contributor– Provides supplemental information and support for ideas and actions.
Leader– Provides direction, ensures involvement of all, makes assignments.
Who fills these roles on your team now? Do you have any gaps?
What other roles could you assume more often? Who on your team could best fill some of the gaps?
Boosting Team Performance can be done by setting goals, working to achieve them, and then have ways of seeing visually the progress. Here are some ideas for making that progress visible:
Use surveys of staff, Pathfinders, their parents, the church.
Circulate "testimonials" via a small club newsletter.
Observe and report anecdotes at staff meetings, in church, at board meetings.
Communicate hard data that reflects performance.
Post charts that compare progress relative to past performance, prior quarter, etc.
Celebrate milestones with team and have individual awards:
Pizza feed New, crisp currency Pens
Time-off coupons Points toward prize drawing
Free training weekend
Coach vs. Boss. Both styles are needed at different times. What are some of the differences? Here's a listing of both styles. If you'll place a check (√) before those items that fit you best, it will give a clue as to your preferred style, and then you can study ways to develop the other for those situations where it will be beneficial.

A Boss... A Coach...
Tells Asks, suggests or encourages
Gives orders Involves and explains
Focuses on procedures Focuses on people
Expects others to adapt Adapts to others
Says things only once Repeats and follows up
Communicates by memo Communicates in person
Criticizes mistakes Gives constructive feedback
Holds information close Shares all but confidential
Makes all decisions information
Is never wrong Involves and delegates
Interrupts Admits mistakes
Speaks bluntly Listens actively
Chooses words carefully

Cultural diversity is an increasingly important issue for society and for our church (that would also include Pathfinders). It offers both benefits and challenges. It involves both that "culture" easily recognized in the secular world and it includes religious cultural differences within our subgroup– The Holy Seed Church. We are finding an increasing desire on the part of Pathfinders around the world to participate in multi national events which bring together this admix of culture.

Benefits of Diversity: (add some of your own)
An approach that is more truly "global" and more appealing to greater numbers of people.
An enriched and more interesting work environment.
New ideas from outside of our cultural box.

Challenges of Diversity: (add some of your own)
Lack of understanding of differences between cultures
– Values
– Norms
– Language structure
– Religion-based standards of behavior
Stereotypes
Bias

Actions we can take:
Address issues at the time they occur.
Approach others respectfully and assume their positive intent.
Describe what behavior will be helpful for the future. Ask what you can do.
Understand that it takes some people time to accept change, and some may never view certain practices as acceptable.

Recognition for jobs well done will boost any team. Often we view recognition as involving money, and that's something nonexistent or at a premium. (Nice plaques or trophies cost money!) Here are some alternative low or no-cost ways to recognize team members for their efforts.

1. Personal praise for a specific job well done.
2. Praise in front of peers.
3. Handwritten personal note from the club or conference/mission director.
4. Commendation letter from "higher up."

5. Special work assignment.
6. Special training opportunity.
7. Special equipment to use/test.
8. Opportunity to train others.
9. Represent the group at special meetings.
10. Additional responsibility/authority.
11. Short periods of extra paid time off.
12. Tickets to special events.
13. Lunch.
14. Business-style cards.
15. Traveling trophy. (Goes to different persons at set times.)
16. Pens, cups, with Pathfinder logo, club logo, etc.
17. Personal stationery.
18. Picture on bulletin board/ in newsletter.
19. Dinner for two at a nice restaurant.

b. Training skills

Training methods are critical to any training program design. Properly selected training methods give the participants something to really grasp and understand; they also help sweeten up any program. There are several types of methods which can be selected from, depending on the trainees, location, and subject matter.

When you are selecting, adapting or writing training exercises, it is important to make your decisions on which type to use based on how your targeted participants may learn the material best. The learning process includes three stages:

The learning activity
The participant's response
Application of learning

The learning activity– initially, learners are involved in some activity that you have selected from many learning methods available. This activity may range from passive, such as reading or observing, to very active, such as role play or field work. The purpose of the learning activity is to encourage inductive learning through the passive methods or deductive learning through experience. Either way or by combinations, a foundation is provided for stage two of the learning cycle.

After the initial exposure to the given learning activities, participants are now ready to respond and identify reactions. This is a critical part of the learning cycle, because it encourages learners to identify the impact of the first stage, analyze feelings and information, and to continue their focus on the learning process. This is all necessary if there will be successful advance into Stage Three. Various methods may be used to elicit participant response, some of these are:

· Polling · Rating
· Small-group discussions · Listing of responses on newsprint
· Interviewing partners · Questioning
· Sentence completion

Application of learning

With the first two stages carefully developed, the participants are now ready to move toward application of the learning to their own life and work. Action plans and goal setting come in various forms, sometimes in verbal shorts, other times in elaborate and detailed plans. Learners' intentions can be reinforced when they share their goals and plans with others.

Adult Learning Principles

Adults learn differently than children. As trainers and facilitators, it is important for us to know adult learning principles. When these are applied to our training packages and other group activities, we will more likely increase the participant's learning, commitment to common goals, and generate better solutions to problems.

Some differences between children and adults as learners:

To Select a Training Method

Questions. Think about one part of your workshop and select one or more methods (See below under _ Methods that Work _). Then evaluate your selection by answering these questions:

1. How complex is the information or skill to be presented?
2. How resistant will the participants be to this method?
3. Is a high level of participation necessary?
4. If I use this method, will I have enough variety in the types of methods used throughout my design?
5. How confident am I in using this method?

Children

· Rely on others to decide what is important to be learned
·Accept the information being presented at face value
·Expect that what they are learning will be useful in their long-term future
·Have little or no experience upon which to draw; are relatively "clean slates"
·Have little ability to serve as a knowledge resource to serve teacher or fellow classmates
·Are content-centered
·Are less actively involved
·Learn in an authority-oriented environment
·Planning is teacher's responsibility

Adults

·Decide for themselves what needs to be learned
·Need to validate the information based on their beliefs and experiences
·Expect that what they are learning is immediately useful
·Have much past experience upon which to draw; may have fixed viewpoints
·Have significant ability to serve as a knowledgeable resource to the facilitator
·Are problem-centered
·Actively participate
·Function best in a collaborative environment
·Share in planning

6. How much work will it require to get ready to use this method?
7. Would this method work better if combined with another one?
8. How much time will be available, and will it be enough time to use this method?
9. Does this method require any equipment or special room set-up, including electricity, extension cords, other auxiliary equipment or supplies?

_ Introducing an activity. A properly selected, adapted training method or activity is only as good as how it is introduced, applied, conducted, and processed.

In introducing the activity:

Give its purpose and objective.

Rearrange furniture and group as needed but as smoothly as possible.

Elicit information from participants as to previous knowledge on the topic.

Provide definitions of all key terms to be used.

Give directions that explain the activity AND what will happen afterward.

Distribute any printed instructions; read together before starting.

Answer questions before continuing.

Demonstrate rules or procedures.

If you are using an activity that requires participation, be first to share or try it out.

Roam the room to determine if everyone knows what they are doing.

Apply Adult Learning Principles
Focus on "real world" problems.
Relate the group activities to member goals.
Relate the materials to their past experiences.
Allow debate and challenge of ideas.
Listen to and respect the opinions of group members.
Encourage members to share resources.
Treat everyone in an adult manner.
_ Conducting the activity
Expect some confusion and frustration.
Be available to re-explain directions.
Stick to your role as facilitator.
Be observant at all times as to how groups are working; take cues from them if and how you
should intervene.
Remind them of the passing of time, especially if there is a deadline.
Judge when to stop an activity and move on to the processing stage.
_ Processing the activity
Plan on using as much time to process an activity as it took to conduct it.
If you used only a few participants as a demonstration, get their feedback first before observers.
Prepare and ask questions that:
review or summarize what happened.
identify feelings that occurred during the experience.
identify choices they considered and how they made a decision.
point to different roles people played during the experience.
reveal conflicts and other unfinished business.
Record the participants' feedback and ideas on a flip-chart.
Expect differences of opinion and perceptions.
Be sure to complete the learning cycle, and help participants relate the learning experience to the lesson's objective and to their real situations.
Ask for feedback on your learning activity so you can evaluate its effectiveness.

Methods that Work

There are many good ideas for methods of presenting training materials. Here are just a few that have been used often and in specific settings for specific materials and have proved effective. No one method will work best in even a majority of settings.

1. Structured Warm-up Activities– They help get participants involved and give clues as to skills to be developed in the workshop. Getting the workshop off on the right foot is essential.
2. Presentations– Participants will need background information. Content will be determined by the presenter, taking into account the participants' knowledge of the subject.
3. Reading Materials– Reading materials may enhance learning as long as they are relevant and the purpose is clearly understood and used in conjunction with other learning methods. Reading may be a reassignment; it may take place during the workshop, or a "home-work."
4. Demonstrations– They bring alive whatever points you are trying to make. Participants may experience an idea or technique. You should 1) prepare

carefully, 2) explain the purpose, 3) clearly use a step-by-step method, 4) provide an opportunity for participants to practice.

5. Videos and other audiovisuals– Many people are very visual-oriented, making these very useful for motivating and illustrating ideas or skills. Steps for using audiovisuals include: 1) Prepare for showing by making sure ahead of time everything is in order and functioning. 2) Provide instructions about what will be seen, why and what will take place after the showing. 3) Play the video, check lighting, volume and monitor reactions. 4) Summarize major points, discuss reactions.

6. Note-taking– Many participants will take notes whether you plan for it or not. Prepare a handout and decide how it should look so that it will enhance the training and encourage note-taking. Let participants know that there is a handout on which they can take notes before they begin on their own.

7. Discussion–This is probably used most by trainers; however, discussion methods are not learned quickly. The art of questioning to lead a good discussion takes lots of preparation and practice. There are two types of questions to be used: closed require one-word answers, open require more than a "Yes"; they stimulate thinking and create involvement.

8. Questionnaires–These are prepared by the trainer to gather information on a particular subject. They may measure a person's level of knowledge, attitudes, performance or assessment. Works well in combination with other methods, such as the next.

9. The Fish Bowl–This is another form of discussion. A smaller group forms an inner circle for discussion while the remaining participants listen and observe. This method actively involves the participants, because the content is at least partially determined by them.

10. Case Studies–These are printed descriptions of a problem situation with sufficient details for participants to determine appropriate actions that might be taken. These studies simulate reality and draw upon participant's experience and knowledge. They force the application of theory to practice.

11. In-basket–This simulates an office in-basket idea by including multiple items which must be prioritized, grouped, and solved. Generally, individuals complete the exercise alone then discuss it in small groups of four to six.

12. Role-playing–This enacts an incident and gives participants the opportunity to re-examine behavior or determine solutions by leaving the role play open-ended. Experience and knowledge are brought to apply the solutions.

13. Role-play/Case Study–This is a combination of the two, which is more elaborately designed; clearly-developed characters come into reality. Hidden agendas may surface.

14. Games and Other Structured Activities–These involve participants in using all their senses. Key ideas, increased self-awareness, risk-taking, and specific skill-development all enter into this option.

15. Structured Closure–Ending the workshop is just as important as starting it. Planning that will focus on experiences learned and lead to future goals and actions is essential at this time.

c. Presentation skills

Organizing your presentation

Successful presenters must know themselves. Based on what they know about themselves, they develop their style of presentation. Your personal style is the way you interpret, organize, and package your topic. You are unique; you can make a unique contribution. Therefore, you should take all this material so far, all this learning so far, and work at developing your own style of presentation without having to "copy" some expert somewhere.

Your goal as a presenter is to have a positive impact on your audience with the materials assigned for the given workshop. Research indicates that success or failure in making a presentation is caused by mental attitude rather than by mental capacity. To achieve your goal and the audience's goal, concentrate on communicating worthwhile ideas in order to help others, not on making an outstanding personal impression. Fancy words and phrases are not substitutes for good ideas which have been sincerely and simply put.

There is a myth that great speakers are born, not made. Certain individuals have the innate ability to stand in front of an audience with no anxiety and give a moving, dynamic speech. Well, you noticed the word MYTH, right? Professional athletes constantly practice the basics, because they know that without such practice, they will not survive. Great speakers usually have spent years developing and perfecting their skill. They started at the beginning and learned the basics of organization, preparation, delivery, and dealing with anxiety. Once the basics were under control, they continued to build on them, sharpening their skills.

Learning to be a good speaker can be frustrating, but after a few experiences, you learn and believe in the basics, then things begin to improve. It takes often repeated practice. Before jumping into your assignments it would be good to run a quick evaluation of yourself so as to better understand where you are and where you want to arrive. Read over the following categories and check that which comes closest to describing you:

Avoider An avoider does everything possible to escape from having to get in front of an audience.

Resister A resister has fear when asked to speak. This fear may be strong. Resisters may not be able to avoid speaking, but they don't encourage it and do it with reluctance.

Acceptor The acceptor will give presentations as part of the job but does not seek appointments. Generally, they feel that they've done a good job, can be persuasive and enjoy speaking in front of a group.

Seeker A seeker looks for opportunities to speak. The seeker understands that anxiety can be a stimulant which fuels enthusiasm during a presentation. Seekers work at building their communication skills and self-confidence by speaking often.

Dealing with Anxiety

Anxiety is a natural state that exists anytime we are placed under stress. It is quite normal that giving a presentation will cause some stress. When this type of stress occurs, physiological changes take place that may cause symptoms such as nervous stomach, sweating, tremors in the hands and legs, accelerated breathing, and/or increased heartbeat.

The presence of any of these symptoms before, during, or immediately following a presentation simply means that you are normal. Almost everyone experiences, to some degree, stress during a presentation. The trick is to make those "butterflies in your stomach" all fly in the same direction.

There are some ways that one can make that happen– and thereby reduce somewhat the negative impact of anxiety:

1. Organize. Lack of organization is one of the major causes of anxiety.

Later in this section, you will learn a simple technique for organizing your presentation.

2. Visualize. Imagine walking into a room, being introduced, delivering your presentation with enthusiasm, fielding questions with confidence, and leaving the room knowing you did a great job. Rehearse the sequence.

3. Practice. Many speakers rehearse a presentation mentally or with just their lips. To begin with, you should practice standing up, as if an audience were in front of you– use your visual aids till they fit in naturally to your presentation. Have it videotaped for critique, or have someone sit in and critique.

4. Breathe. When you feel nervous and your muscles begin to tighten, you may not be breathing deeply enough. Sit erect but relaxed and inhale deeply several times.

5. Focus on relaxing. Instead of thinking about the tension, focus on relaxing. As you take deep breaths, think "I am" (inhale) "relaxed" (exhale). Do this for several minutes.

6. Release tension. Nervous energy tends to get locked up in your arm and leg muscles. Before standing up to give a presentation, it's a good idea to release some of this tension by doing simple isometric exercises. Begin with your toes and calf muscles; tighten your muscles up through your body finally making a fist. Immediately release tension and take a deep breath. Repeat if necessary. Remember, of course, no one should actually see what's happening.

7. Move. Speakers who stand in one spot and never gesture experience tension. You need to release tension by allowing your muscles to flex. Use gestures, change weight stance on your feet, step to one side, and use a moveable microphone. Movement helps draw the audience into the presentation.

8. Eye contact with the audience. Try to make your presentation similar to a one-on-one conversation- just be sure to "pick on more than one person." Look in people's eyes as you speak. Connect with them. Make it personal.

Gathering the Meeting Facts

Even before starting to prepare your presentation, find out as much as possible about the situation you will be in. You will have to get this information from the person who asked you to give the presentation.

You must ask yourself "Why" first; don't jump to the "What" quite yet. To begin, ask why you are giving a particular presentation to a particular audience. Your answer will help you decide how to proceed with your planning.

Example: Perhaps you have been asked to give a presentation to a group of Pathfinder directors regarding the Teen Leadership Training Program (TLT). Don't start by writing down what you are going to say. Instead, ask yourself what you want to accomplish with your presentation based on the group you know you will be talking to.

Think about your specific objectives in relation to your audience before preparing your presentation.

· About the presentation– the date, starting time, length of presentation are essential factors. After that, this:

(1) Topic. The topic must be stated clearly. Discuss the topic with the person who asked you to speak, so that it is limited to what you can cover in the time allowed and you are aware of other related topics being presented so as to avoid overlap or "stealing of thunder."

(2) Purpose. The assigned purpose will be to inform, develop skill, persuade or any combination.
(3) Result. The desired result of the presentation depends on your purpose. What are the
expectations of the person who invited you? What are the expectations of those who attend? What are your expectations?
· Program sequence– You should know where you fit in the program and who will introduce you. If you are not the only speaker, you should determine how what you have to give will fit into the total picture.
· About the Audience–
(1) Names. Try to learn a few of the names quickly as well as something about the culture of the conference/field. One might think that this item only pertains to easy-to-recognize cultures based on country/tribal/language differences. However, every conference/field has its own culture created by a combination of local heritage and The Holy Seed Church traditions.
(2) Occasion. Why have they come together? Is it a Pathfinder Staff Training weekend? Some other reason? Just to hear you? Be sure to relate your presentation to the reason for the congregation.
(3) Knowledge of the topic. There may be some participants who have never heard of your topic, while others may be quite knowledgeable, even to being able to present the subject themselves. You need to be able to talk at the right level for the audience to understand and to feel it worth their while.
(4) Number. How many people will be there? There is a huge difference between 10 and 200.
· About the Sponsor–
(1) Name. Who wants you to give this presentation? Be sure to mention how pleased you are that their organization– or leader– asked you to speak. That establishes rapport and credibility.
(2) Techniques to avoid. If there are particular presentation approaches that are not appreciated, avoid them. Also, avoid sidetracking into subjects which may be controversial and not on what you were asked to present. This is neither the time nor the forum to "make a statement."

Focusing on Your Audience

Adult learners have a strong need to participate in the process of their own learning. Include some interactive activities in your presentation design that are adapted to the size of the group, the time frame available, and the material to be covered. If you, as a presenter, want people to do things differently from what they are used to, you must provide them with many opportunities to be comfortable with new ideas, in a nonthreatening environment, with motivation and reasons to change.

Remember, adult learners bring a lot of experience and preconceived ideas to a training situation. You should acknowledge, honor and draw on that experience whenever possible. Establish a rapport with the audience; seek information about them that you can weave into your presentation.

So analyze your audience.
If your audience is relatively unfamiliar with the material:
Use clear visuals.
Emphasize key points and review them using different words.
Summarize frequently.
Allow audience participation (activities, questions).

Go from the known to the unknown.
Be sure to illustrate.
Think realistically about what you can accomplish.
Be aware of information overload.
If your audience has some understanding of the subject:
Assess your audience in terms of what they know; use it as a frame of reference.
Be sure to get feedback so you are sure of the level of comprehension.
Be a gaps person. In other words, you do not have to cover everything– fill in the gaps in the participants' information bank.
Eliminate complex discussions unless they are critical to your participants understanding.
In a broad sense you know who they are (a group of Pathfinder Club Directors), but consider the following items:
Values. What is important to the group? Different groups have different value systems.
Needs. It is important to find out before the presentation what the group thinks they need– this might be quite different from what you thought they needed. You must find a way to accommodate this potential difference.

Constraints. These are things which might hold the audience back from doing what you want them to do or from understanding what you want them to understand. Constraints may come in various forms such as:
Political. Internal politics/ personality clashes.
Financial. Anything that is viewed in terms of money will meet resistance.
Knowledge. We are all specialists, we have our own vocabularies, buzz words, acronyms– the audience needs to understand us within their vocabulary.
Demographic Information. Size of audience, location of presentation, etc. will influence your organization process.
Next Step: Develop your objectives; a simple little diagram might be of help:

← Persuasive | Informative →

This diagram illustrates the relationship between two extremes in presentations. However, they are not actually separate types nor in conflict with each other. Most presentations probably fall somewhere along the line between the two extremes with varying elements of both depending again on your answer to the original "Why" question. By definition the two words would mean: Persuasive = some action should be taken; Informative = these are the facts– an update. Use the diagram to help determine your particular objective and then proceed.

Once you've set your foundation for the presentation through the above process, you are ready to develop the presentation itself. How do you begin and how do you wrap up the process?

_ Some quick rules

Rules are designed to help you. You want to stay on the road you've selected, so you'll need some "highway markers." They may slow you down a bit, but there is a limit to how fast you can travel.

· Rule 1 Support material should be in the form of clue words or phrases, not sentences. Why? If you write out information word-for-word, you will get stuck with that phraseology; your lecture will lose

freshness and variety.
· Rule 2 Quotes must be word-for-word, exactly like the original. You must also include the source. So, this becomes an exception to rule number one.
· Rule 3 If your objective calls for the audience to be able to talk about the topic, they must talk about it during the presentation. You can use questions, forcing the giving of answers– dialogue. Be sure if there are "correct" answers that you cue them in for yourself.
· Rule 4 Stay on the technical level of the audience. Aim for the majority, but include material (examples) for both extremes. When in doubt, aim for the lower level. It's better to be too simple than too complex.
· Rule 5 Try to suppress thoughts about the presentation aids that creep into your mind; if you cannot, then make brief notes on them. You must concentrate on what you will be talking about.
· Rule 6 Write down all numbers and speak in round numbers.
_Simple steps for developing your presentation
_ Set the objective. Adult learners insist on knowing the whole picture at the beginning of the presentation. Have your destination clearly written out.
_ Choose a title. Think of a catchy phrase that focuses on the destination.
_ Outline the body. You must decide how to reach your destination by using four general organizational steps:
1. Limit the topic. The objective gives you information that drives the presentation.
2. Select an approach. Who, what, where, why, and how.
3. Select a pattern. Determine the most logical sequence of the above key words.
4. Select a presentation method. Some use a series of facts with informational backup. Series of comparative statements or questions are often used in "to persuade" lectures. Series of questions and proof answers are good if the audience is to be able to talk about the topic.
_ Brainstorm main ideas. Use small pieces of paper to jot down ideas, one per paper. Strategy is to generate as many ideas as possible. Select and sequence them.
_ State sub points. Once main ideas are selected and arranged, it's time to develop supporting ideas. These may consist of explanations, data, or other supportive evidence.
_ State the benefits. In a persuasive presentation it is necessary to tell the audience specifically what benefits will develop.
_ Develop handouts. Handouts are to reinforce important information, summarize action items for use in follow-up, supply supporting data. Also, you must decide when you are going to hand them out– before, during or after based on content usage.
_ Develop visual aids. See the next topic section for further useful information.
_ Main idea: preview and review the main points of the presentation.
_ Develop an introduction. This has two major functions: _ Establishing the significance of the topic, introducing yourself and establishing your credibility, _ Getting their attention with an involved question, a rhetorical question, a shocking statement, a pithy appropriate quotation.
_ Develop a conclusion. Good conclusions always return to the introduction; it will reinforce the background material, summarize the presentation and re-motivate the audience.
_ Some final words about FEAR
Everyone will face a situation that provokes fear. The four greatest human fears are:

Fear of Failure, which is actually fear of rejection. We may fear being rejected by the audience.

Fear of Success, which is actually guilt. We feel guilty that our presentation was successful when others are not.

Fear of Catastrophe, which is that built-in "flight or fight" instinct. It is so instinctive that it triggers overreactions to even minor dangers.

Fear of the Unknown, which is associated with fear of change. Change is inevitable, and we do not naturally like it, certainly do not welcome it with open arms.

How do we manage fear?

Fear is best managed by controlling the material you must present. Limit your topic! Select specific material suited to the limited purpose. Arrange them in a coherent sequence.

Ask yourself the following questions:

1. Am I familiar enough with this topic to hold a dialogue with my audience?
2. Is my material organized to express my ideas clearly and concisely?
3. Is my message simple and sincere?
4. Is my material organized, keeping the audience in mind?
5. Do I know what they need to know? Want to know?
6. In the end, what is it that I want them to know?

These last questions lead us to the realization that perhaps we must make a "needs assessment." While thinking of your upcoming presentation, think back to the last one you gave or sat in on, then ask and briefly answer these questions:

1. Who is my audience?
2. What do they want to know?
3. Are they required/voluntary attendees?
4. Is this topic new to them?
5. Are they coming for knowledge or specific skills?
6. How much do they already know about the subject?
7. How can you build your credibility with the group?
8. What time of day will it be?
9. What is your message?
10. How should you approach this audience?

Visual aids

Technology has both complicated and simplified the task of the speaker. Today it is possible to produce very sophisticated visuals which greatly assist the presenter. But how much information should go into it? Where does it fit into the presentation?

By definition of the two words "visual aids" we can understand that this must include that which can be seen, and it must play a positive roll in our presentations. Often visual aids seem to be used just because we are supposed to have them, they are the latest gadget, or "Everyone uses them; therefore I should also." Little time seems to be spent on thinking through the why and how for visual aids. In and of themselves, they may make a positive contribution; when misused, they often may provide a negative contribution. We have all seen visuals that cannot be seen they are so small, or visuals that are so busy they detract from an otherwise good presentation. Again it is good, before establishing which, if any, visual aids will be most effective, to evaluate your audience and size of room. You should ask how these aids fit into your leadership style. Then select three or four adjectives that you wish will describe the look you want your

visuals to have (i.e. clean, sophisticated, professional, friendly, formal, funny, off-the cuff, forceful, trustworthy, sobering). Make some rough sketches exploring possibilities for their layout.

Use a visual to: Clarify a point
Emphasize a point
Break monotony
Change focus
Record the main points
Enhance professional image
Make the presentation special
_ Avoid using a visual when it
Distracts or detracts from the focus of your presentation
Is poor quality
Is irrelevant (though interesting)
Is solely a time filler
Is outdated
Does not suit your purpose
Does not fit your audience
_ Why use visual aids?
Visual aids make you more persuasive
Visual learners can grasp more information
They add variety (spice) to presentations
Message is being presented both orally and visually
Help to be concise
Help to facilitate meetings

Did you wonder why these little visuals were used above? Were they relevant? Did they add anything other than perhaps puzzlement? Might there have been other more relevant visuals we could have placed that might have done a better job? Get the message?

Choose the medium in which you can produce the most effective visual based on available resources. For instance, when the audience is small, it might be better to have neatly done flowcharts rather than slides. A computerized presentation might do wonders, except there's no wiring within fifty meters or the current fluctuates every time a light bulb is turned on. Here are some specifics to consider for each of several different types of visuals, all of which are good and useful in certain circumstances or faulty in others.

Some notes on various media tools:

1. Overhead Projector

Advantages:

(a) Good for small groups– up to 200.
(b) Do not need to dim overhead lighting.
(c) Relatively inexpensive.
(d) Most organizations have at least one.
(e) Not many moving parts, so "Murphy's law" doesn't apply.
(f) Transparencies are versatile.

Disadvantages:

(a) Photos don't produce well.
(b) The motors often have an irritating hum.

(c) Quality of image is inferior to slide projectors, computers, etc.
(d) Transparencies:
(e) Letters should be at least 30 points high.
(f) If using clear sheets with black, add a little color.
(g) For standard size, the image area is 71/2 x 9 inches (19 x 23 cm).

2. Slide Projector

Advantages:

(a) Works well with large groups.
(b) Well-designed slides create a polished, formal image.
(c) Photos reproduce beautifully.
(d) Requires only the touch of a button.
(e) More flexible than videos.
(f) Laser-enhanced graphics look sharp.

Disadvantages:

(a) Maximum impact only with darkened room.
(b) Carousel of slides is bulky for travel.
(c) Projectors can jam, remote break, bulb burn out.

Designing slides:

(a) Stay with one format– horizontal or vertical.
(b) Design them for the back row.
(c) Space between lines should be at least the height of a capital letter.
(d) Number or label all slides for easy organization.

3. Computer

Advantages:

(a) Greatest design versatility.
(b) Easy for travel.
(c) Flexible for size of group.

Disadvantages:

(a) So many design options create clutter and distraction.
(b) Programs have a knack of answering to Murphy's Law.
(c) Are so good, presenters forget how to work without them.

4. Room set-up

Projection of visuals:

(a) Arrive early, know and test all equipment.
(b) Set projection to obtain largest possible image.
(c) Stand in front of audience, with remote control projection to side.
(d) Keep eye contact with audience.

The screen:

The bottom should be at least four feet off the floor (1.2 mts.).
Place to one corner angled toward center of room.

5. Charts and Graphs

(a) Headlines should be clear and comprehensive.
(b) Label every element of a chart or graph clearly.
(c) Some do not relate to charts, so explain thoroughly.
(d) Don't overload presentation with charts or graphs.
(e) Line graphs– illustrate trends, relationships, comparisons.
(f) Pie charts– convey percentage relationships.
(g) Flow charts– clarify complex relationships.

6. Flip charts

Advantages:

Inexpensive and adaptable.

Great meeting facilitators– catch ideas, people are heard.

Can be produced on the spot.

Disadvantages:

Are quite informal.

Require reasonably good handwriting.

Don't handle large amounts of wording well.

Don't work for groups over 40, and must be arranged to be seen.

Design tips:

Choose bold colors, avoid pastels.

Lettering should be 1-inch for every 15 feet to the back row (2.5 cm. for every 4.5 mts.).

Use the flat side of the pen's tip when writing.

When preparing ahead of time, leave a blank page after each to help hide what's ahead.

Use correction fluid to cover mistakes.

Make light pencil notes at top of page as reminders for speaking.

You can use the overhead projector to size an object for the chart.

Have unity and impact by adding a border.

7. Posters

Advantages:

Can be used to represent equipment that would be to unwieldy to bring into the presentation.

Summarize concept or advertise a slogan and left visible more permanently.

Disadvantages:

May not be very portable, get tattered with use.

Don't work well for groups of over 15.

Delivery techniques:

Position it so that it may be clearly seen by all– on an easel works.

Avoid passing it around, distracts and damages; place several of them strategically if necessary.

_ Organizing and Creating Visuals

1. Six basic design principles:

You don't need to be an artist nor spend a lot of time studying design; you need to know:

1. _ Keep it simple! Even if you have a thousand options on a computer.
2. _ Leave lots of "white space"; group things in bunches.
3. _ Keep things organized; line things up.
4. _ Create a path for the eye; organize most important to least important, going left to right and top to bottom.
5. _ Make something dominant; the most important element should jump out quick– biggest, boldest, and brightest.
6. _ Divide space in an interesting way.

2. Design hints:

_ Put a headline on every visual.

_ Each visual should present one idea.

_ Add interest to a words-only visual by use of large first letter.
_ Photos and graphics face the middle of your visual.
_ Check carefully for errors.
_ Use a framing device to pull two elements together.

3. Color:

_ Use color to accent or highlight item being discussed.
_ Remember: people associate colors with feelings or concepts.
· Green– signifies growth and movement.
· Blue– represents calm, institutional; tends to fade rather quickly.
· Red– stands for power, energy, danger; difficult to see at a distance.
· Yellow– thought of as positive; disliked more than any other color.
· Purple– has a spiritual meaning for some.
_ One or two colors are plenty; don't overdo it.

4. Text:

_ What to include:
· Think of yourself as a headline writer.
· Distill message to its absolute essence.
· Use the fewest words possible (No long quotes!).
_ The rule of six:
· Thou shalt not use more than six lines.
· Thou shalt not use more than six words per line.
_ Lettering size:
· For flow charts, black (white/green) boards, posters, letters should be 1-inch tall for each 15 feet to the back row (2.5 cm for every 4.5 mts).
· For overheads, slides, computers, etc., letters should be 30 points, but test them in room simulations; they must be seen clearly from the back row.

Wrap-up tips and checklists

1. Presentation techniques:

1. When in doubt, do without.
2. Coordinate audio and visual.
3. Remove visuals immediately after use.
4. When the light goes on, there is drama.
5. Face your audience and maintain eye contact.
6. Remember that visuals are aids; you're the main attraction.

2. Visual aid checklist:

_ Position yourself so everyone in the room can see and hear you.
_ Face your audience and maintain eye contact when you use visuals; speak to the back row.
_ Remember that you're the presentation; visuals are aids.
_ With overhead projectors, settle the transparency on the projector BEFORE you turn the light on.
_ With computers, be sure actual visuals are ready for show before use; don't waste everyone's time clicking through all the startup and miscellaneous stuff.
_ Remember to experiment with doing "live" creative things with colored markers on transparencies.
_ Avoid reading aloud from visuals.
_ With flip charts:

__ Write with bold colors.
__ Write with fat part of marker.
__ Use capitals for headings.
__ Use lower case for details.
__ Print neatly and clearly.
__ Underline for emphasis.
__ Highlight with boxes.
__ Change colors for variety.
_ Follow proper-size lettering guidelines– 1/15 (2.5/4.5).
_ Make pencil notes at top of charts.
_ Select colors to depict type of items discussed (hot issues, red; positive comments, blue, etc.).
_ If you speak and write at the same time, stand to one side, write and then speak.
_ Remember to breathe!
_ Ask for a friend to take notes on your presentation– continuity of information, presentation techniques, eye contact, voice, etc., and then spend time debriefing and sharpening skills.

On the next page there is a little self-evaluation quiz which would be very useful for you to take now, as well as after, you've put some of the ideas presented in this unit on presentation skills into practice. In fact it would not be a bad idea to periodically run a quick self-analysis with these questions and see how you improve or what you might have forgotten.

Presentation Skills Self-Evaluation

Always Never

1. I determine some basic objectives before planning a presentation. 5 4 3 2 1
2. I analyze the values, needs, and constraints of my audience. 5 4 3 2 1
3. I write down some main ideas first, and build my presentation around them. 5 4 3 2 1
4. I incorporate both a preview and a review of the main ideas as my presentation is organized. 5 4 3 2 1
5. I develop an introduction that will catch the attention of my audience and still provide the necessary background information. 5 4 3 2 1
6. My conclusion refers back to the introduction and, if appropriate, contains a call-to-action statement. 5 4 3 2 1
7. The visual aids I use are carefully prepared, simple, easy to read, and high impact. 5 4 3 2 1
8. The number of visual aids will enhance, not detract, from my presentation. 5 4 3 2 1
9. If my presentation is persuasive, arguments are used that are logical and that support my assertions. 5 4 3 2 1
10. I use anxiety to fuel the enthusiasm of my presentation, not hold me back. 5 4 3 2 1
11. I ensure the benefits suggested to my audience are clear and compelling. 5 4 3 2 1
12. I communicate ideas with enthusiasm. 5 4 3 2 1
13. I rehearse so there is a minimum focus on notes and maximum attention paid to my audience. 5 4 3 2 1
14. My notes contain only "key words" so I avoid reading from a manuscript or technical paper. 5 4 3 2 1
15. My presentations are rehearsed standing up and using visual aids. 5 4 3 2 1
16. I prepare answers to anticipated questions, and practice responding to them. 5 4 3 2 1
17. I arrange seating (if appropriate) and check audio-visual equipment before the presentation. 5 4 3 2 1

18. I maintain good eye contact with the audience at all times. 5 4 3 2 1
19. My gestures are natural and not constrained by anxiety. 5 4 3 2 1
20. My voice is strong and clear and not monotone. 5 4 3 2 1

Total Score _____

· *If you score between 80-100, you are an accomplished speaker who simply needs to maintain basic skills through practice.*
· *If your score was between 60-80, you have the potential to become a highly effective presenter.*
· *If your score is between 40-60, review this material frequently as it will give you a big boost.*
· *If you score between 30-40, you should show dramatic improvement with practice.*
· *If your score is below 30, roll up your sleeves and dig in. It may not be easy, but you can make excellent progress if you try.*

IV. Preparation and Presentation

1. Prepare* an outline or script, including visual aids and instruction/curriculum materials, for a presentation on one of the following:
a. A minimum of three hours on any seminar(s) chosen by the applicant in the Pathfinder Basic Staff Training Course.
b. One of the new skills development seminars in the Master Guide or Pathfinder Leadership Award curriculum.
***Submit the above materials to the conference Pathfinder Director or Council for approval and revision. Be evaluated on the material you have developed.**

Pathfinder Basic Staff Training Course
1. History, Philosophy, and Purpose of the Pathfinder Club
2. Understanding Pathfinders
3. Club Leadership
4. Club Organization
5. Club Programming and Planning
6. Outreach Ministry
7. Teaching the Pathfinder Curriculum
8. Camping and Outdoor Education
9. Drill and Ceremonies
10. Teen Leadership Training

Master Guide New Skills Development
1. Leadership Skills 3. Creativity and Resource Development
2. Communication Skills 4. Child and Youth Evangelism

Pathfinder Leadership Award New Skills Development
1. Team-building Skills 6. Camp Planning and Programming
2. Personal Improvement 7. Pathfinder and Community Ministry
3. Development of Faith 8. Resource Materials
4. Discipline 9. Pathfinder Drill and Ceremonies
5. Current Issues 10. Outdoor Education
11. Recreation

2. Within one year of the evaluation given in requirement IV.-1. above, participate as a presenter in at least one sponsored leadership training seminar utilizing at least a portion of the materials prepared.

Record your Participation:
Conference Event: _____ Date: _____
1. Subject Presented: _____

2. Group Name (if applicable): _____
3. Your evaluation of the event: _____
_____

Requirement Completion Control

I. Prerequisites Signature
1. Hold a current Pathfinder Leadership Award certification. _____
2. Submit application for APLA/PIA to the conference
Pathfinder Director. _____
II. Personal Growth
1. Read a _ Bible Year plan or the Encounter Series III or IV
Christ Our Redemption, _ *Christ Our Hope*
2. Read a book on Leadership not previously read. _____
Book Title_____
Author_____
3. Prepare a Pathfinder article for publication. _____
III. Seminars
1. Complete a minimum of three hours of leadership growth in
seminars dealing with these topics:
a. Training Instructors to Train
b. Dealing With Attitude
c. Using Your Influence _____
2. Complete 10 hours of APLA level seminars covering the following topics:
a. Management skills
_ Methods of facilitation
_ Effective meeting procedures
_ Understanding temperaments
b. Training skills
c. Presentation skills
_ Organizing your presentation
_ Visual aids _____
IV. Preparation and Presentation
1. Prepare† an outline or script, including visual aids and instruction/curriculum
materials, for a presentation on one of the following:
a. A minimum of three hours on any seminar(s) chosen by the
applicant in the Pathfinder Basic Staff Training Course.
b. One of the new skills development seminars in the Master Guide
or Pathfinder Leadership Award curriculum. _____
†Submit the above materials to the conference Pathfinder Director
or Council for approval and revision. Be evaluated on the
material you have developed. _____
2. Within one year of the evaluation given in requirement IV.-1. above,
participate as a presenter in at least one sponsored leadership
training seminar utilizing at least a portion of the materials
prepared. _____
In this column, you may record the signature of the Instructor or Examiner and date of
completion for each requirement.

AMBASSANDOR

Since its inception, The Holy Seed Church Youth Ministry Department has served the youth through three levels; namely, Adventurer Club for 7-13 years old; Pathfinder Club for 14-20 years old; and Senior Youth/ Young Adults for 21-26 years old.

However, divisions noted that the young people who complete the Pathfinder requirements are left without a program that meets their needs. They do not want to leave the Pathfinder club, but at the same time they do not feel old enough to associate themselves with the Senior Youth/Young Adults. In the absence of an established program/level for this group several Divisions have been running their own programs, such as Companion in Kenya, Medical Brigade in the World to fill this vacuum.

At the 2019 World Youth Leadership Convention a very important action will be taken, charging the General Conference Youth Department to develop materials for a New Level to meet the need of the youth, ages 27-100+..., in The Holy Seed Church. The Ambassador curriculum is the outcome of this action.

Please note that the Ambassador Club is not intended to replace the AYS, but instead, will strengthen the current Senior Youth/Young Adult Ministry of our Church. This new level will provide a structured and organized way for 14-20 years olds to become actively involved in their church, both locally and globally. Great appreciation goes to the entire curriculum development team, the writers, and the World Divisions that have contributed to the material in this curriculum.

Mission Statement

The Ambassador Group is an organization of the Seventh-day Adventist Church dedicated to meeting the spiritual, social, and lifestyle needs of youth ages 16-20's by challenging them to experiencing and sharing a personal relationship with Christ, developing a lifestyle fitting their belief system and vocational interest, and providing them with an adequate venue for wholesome development of lifelong friendships.

Aim

The Advent Message to All the World in My Generation
My relationship to Jesus Christ is of such a nature that it compels me to share with any who will receive it, the gospel—the good news of His soon return.

Motto

The Love of Christ Compels Me
I am drawn to Him by His exemplary life, the symbolic act of His crucifixion, His conquering resurrection, and His promise of an earth made new in the pattern of the original creation. The closer I find myself to Him, the closer I find myself identifying with the needs of my fellow human beings.

Objectives

The following objectives will be achieved as club leaders explore and develop their programs based on the seven programming fundamentals.

1. Help Senior Youth to realize that God and His church love them and appreciate the implementation of their talents for the fulfilling of their mutual gospel commission as

established in Matt. 28: 18-20 and Acts 1:8. They will find fulfillment in their life-style as they share their beliefs with those whom God brings to them.

2. Encourage Senior Youth to discover their God-given talents and to use their gifts and abilities to fulfill God's expectations for them.
3. Inspire the Senior Youth to give personal expression of their love for God by uniting them in various outreach activities.
4. Make the number one priority of Ambassador programming to be the personal salvation of each and every youth who is a member.
5. Build into the youth's lifestyle an appreciation, understanding and love for God's creation through a safely planned program of adventure and discovery. They will find their fellowship with God to be more meaningful as they have the opportunity to experience that sense of wonder and worship as nature unfolds its deepest spiritual secrets as outlined in Romans 1:19, 20.
6. Teach Senior Youth specific vocational skills and hobbies that will provide them with purpose and employment opportunities.
7. Encourage the youth to develop and maintain physical fitness through an active, energetic, drug free lifestyle.
8. Provide youth with opportunities to develop and demonstrate their leadership abilities. They will strengthen their resolve to develop and maintain appropriate internal discipline and apply their skills of resourcefulness and understanding of the processes of group dynamics.
9. Provide ample opportunities for youth of both sexes to interact in wholesome activities that will lead to and strengthen life-long committed relationships.

Philosophy

The Holy Seed Church is committed to understanding and training its youth for leadership and service to humanity.

Considering its newness and the well- entrenched clubs already existing, perhaps what it is not—should be mentioned first. It is not an extension of the Pathfinder Club or as some might envision—Maxi-Pathfinders. It does not follow the same programmatic format as that of Pathfinders nor have other external similarities. It does not use the same emblems, tokens and other devices as used by the Pathfinder Club except as a local club chooses to get involved in Honors or Class levels for which only those emblems directly related would be presented upon completion of given requirements. It is also not an WY Society, nor does it necessarily fulfill the role of an WYS from a Friday night or Sabbath afternoon program perspective. Over the past many decades the WYS has been defined by its traditional role as an organization that is primarily focused on providing a formal youth program in the church on Sabbaths and attended by youth and other church members of various ages but generally led by youth.

The *Ambassador Club* exists primarily to provide Senior Youth with an organized structured system that will promote active involvement of its membership in their church (local and global) as well as their community, while providing them with opportunities to discover their God-given talents and life vocation.

The specific focus of a local club may be determined by local leadership in consultation with the youth wishing to participate as long as the overall mission of the organization is not placed in jeopardy. The focus selected may vary during any given year, may develop

over several years based on cycles of training, or may function concurrently for different/overlapping groups meeting their felt needs.

Programming Fundamentals

The 7 Foundations of the Ambassador Programming are:

1. Leadership development. Curricula such as the Master Guide, AY Leadership, Small Group Leadership and other age appropriate and well established schemes can be considered.
2. Community outreach development through service and emergency preparedness training.
3. A Christ-centered discipleship plan.
4. A personal and small group based mission lifestyle.
5. Lifestyle vocational/career development through specialized multi-vocational training and advanced honor level.
6. Friendship and relationship skill development.
7. Character and personality development/awareness through outdoor/high adventure programming.

Membership

Any youth age 27 up through the mid-twenties who choose to live by the principles and guidelines of The Holy Seed Church.
For definition purposes, the Youth Department defines Junior Youth Ministry as focusing on those under the age of 27 (another way of wording it would be ages 26 and under). Senior Youth are those who are ages 27-100+, divided in two Ministries: Ambassadors, ages 21-26 and Young Adults, ages 27 to 100+. This club's focus is primarily for those within the Senior Youth category; however, the upper age limit is left more open because in many areas there are young people in their 20's that would very much enjoy the benefits of membership in this club.

Adventurers

The Adventurer Club is a The Holy Seed Church-sponsored ministry open to all families of children in grades pre-kindergarten - 7 (kids ages 7-13)
More than one million kids around the world have discovered one of the most fun clubs ever created for them. The Adventurer Club is designed to strengthen parent-child relationships for kids ages 0-6 by providing specialized weekly activities tuned into the psychological needs of this age group while simultaneously giving parents opportunities for learning parenting skills and enjoying special activities with their children.

Leadership

The volunteer leadership attend special training sessions to understand how to maximize the focus of the Adventurer Club in strengthening the parent-child bonds and enable both parents and children to understand their relationship to God.

Activities

Each child is encouraged to participate in all activities and parents/guardians are given assignments along with their child. There are many age-challenging activities on the Adventurer menu. These range from games and outdoor activities to nature exploration and family camping, field trips and community service projects. A five level age-specific curriculum is used along with approximately 80 specialized award areas of crafts, nature, recreation, spiritual development and home arts.

INTRODUCTION

The church's greatest resource is our children. Therefore, it is imperative that as a church we meet the challenge to provide a program for our children during their early, formative years. We want right habits, thoughts, motives, dispositions, and attitudes to be established. The Wise Man wrote, "Bring up a child in the way he should go, and when he is old he will not turn from it" (Proverbs. 22:6, NW). This is more than a cliché—it is a scientific formula. This is the purpose for developing the Adventurer Club. The Adventurer Club is a The Holy Seed Church-sponsored ministry open to all children ages 7-13, in which the church, home and school join together to help children grow joyfully in wisdom and stature and in favor with God and man. The Adventurer Club is to assist parents in making the development of their children a richer and more meaningful experience.

The Adventurer Club provides fun and creative ways for children

1. to develop a Christ-like character,
2. to experience the joy and satisfaction of doing things well;
3. to express their love for Jesus in a natural way;
4. to learn good sportsmanship and strengthen their ability to get along with others;
5. to discover their God-given abilities and to know how to use them to benefit self and serve others; 6. to discover God's world;
7. to improve their understanding of what makes families strong;
8. to develop parental support for the training of children.

NONDISCRIMINATION POLICY

It is the policy of The Holy Seed Church to admit children to all the rights, privileges, programs and activities made available by the church, regardless of race, gender, handicap, or religion.

Difference between Pathfinders and Adventurers

The Adventurer Club has been created so younger children may have a club of their own. The programming and planning for the Adventurer Club should be simple and short, but creative. In some ways the Pathfinder and Adventurer Clubs are similar, but the Adventurer program is to be unique in its own way and should be kept separate. One of the Adventurer Club objectives is to provide a meaningful and exciting experience as the children look forward with anticipation to being a Pathfinder in the future.

It is not intended that we duplicate all the experiences of Pathfindering, but rather that by providing a separate Adventurer Club many needs of the youth aged 7-13 will be met in an exciting and enjoyable way within the framework of their psychological needs and thus they will be ready to enjoy the Pathfinder experience when that time arrives.

In many instances parents have children in both clubs and may be involved themselves. Therefore, it may be necessary to operate the Adventurer and Pathfinder club meetings at the same hour and day, but this does not mean that the clubs should be combined.

Adventurer Club and The Holy Seed Church Youth Ministry

The church provides three different and distinct programs for the progressive development of its youth.

Level 1 — THE ADVENTURER CLUB — A separate club for children ages 7-13. The club has its own uniform and awards, insignia, and class curriculum.

Level 2 — THE PATHFINDER CLUB — A separate club, designed to foster the spiritual, mental, physical, and social development of the 14-20-year-old. This club has its own honors, classes, and a uniform different from that worn by members of the Adventurer Club.

Level 3 — THE ADVENTIST YOUTH Society for those in the 27 - 100+ years age group. Goals of the Adventurer Club These three levels have a common purpose in the salvation of our youth. Their development and operation share a common theology of ministry that is rooted in Scripture and expanded in the Spirit of Prophecy. Why Have an Adventurer Club? The Adventurer program is designed by the church to support parents in assisting children with the challenging task of developing fully as followers of Christ in today's world. What Is the Adventurer Curriculum Designed to Accomplish?

1. Children will, at their own level, commit their hearts and lives to Jesus Christ.
2. Children will gain a positive attitude toward the benefits, joys and responsibilities of living a Christian life.
3. Children will acquire the habits, skills and knowledge needed to live for Jesus today.
4. Parents and other primary care-givers will become more confident and effective as cola borers with Christ for their children.
5. The church will accept its responsibility in assisting to care for the youth by providing and implementing a planned curriculum of religious education for this age level.
6. The club will strengthen the bond between parent and child.

Adventurer Classes Adventurer Class Work "The children are to be trained to become missionaries; they must be helped to understand distinctly what they must do to be saved" (Counsels to Parents, Teachers, and Students, page 168). And the best preparation "is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come".

"Since both men and women have a part in homemaking, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to repair a meal, to wash and prepare his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn... to use the saw and hammer, as well as the rake and the hoe, they would be better fitted to meet the emergencies of life”.

It was from the study of these and other similar passages that the Adventurer classes B u s y Bee, Sun-beam, Builder, and Helping Hand—were developed, and all the requirements for these classes are based on this instruction. They include Bible and nature study, the learning of useful and helpful things to do about the home, outdoor activities, first aid, personal and home hygiene, physical fitness, and service to others. Recently a 5 th set of curriculum has been added as an optional program for 5 year olds – The Eager Beavers. For each class the requirements include five tracks:

(A) Basic (or general) requirements, (B) My God, (C) My Self, (D) My Family, (E) My World. The intention of each is to stimulate the interest of the Adventurers in their world. This will lay a strong spiritual foundation in the life of the individual. All this may be achieved in a fun atmosphere created by the family, the church, and the school working in cooperation. The Adventurer Club, the Church, Sabbath School, and the home work closely together to help the Adventurers complete their class requirements. The club is responsible for teaching the class work, but should work closely with other bodies working for this age group and cooperate and coordinate their efforts. Parents should be directly involved to ensure that requirements are completed at home when necessary and should be willing to participate extensively in club activities thus strengthening their bonds with their children.

Adventurer is NOT a babysitting service. 7 The Family and the Adventurer Club The Adventurer Club exists for the purpose of supporting parents in the task of raising children for Jesus Christ. It does not seek to take over this responsibility for the parents or to exclude the parents from the activities of the children. For this reason, parents are an integral part of the Adventurer program from the MY FAMILY track in the children's class work to the FAMILY track designed especially for parents.

Parents are welcomed and urged to take part in the life of the club. Besides regular parent meetings, they are welcome and valued at club meetings for their companionship, influence, and assistance. Many clubs ask parents to commit themselves to attending and assisting with at least one club meeting per quarter, in addition to the regular parent nights. The Family and the Adventurer Class Work The world of the Adventurer-age child is centered around the family.

In order to change children's lives for God, the cooperation of the parents and family must be enlisted wherever possible. Where the Adventurer class work is taught outside of the home, parents should be made aware of the Adventurer program and its goals from the very beginning. A special parent meeting may be held, or letter sent home, to explain the goals and methods of the Adventurer curriculum.

The MY FAMILY track, in particular, provides parents with an opportunity to take part in helping their children reach the Adventurer goals. Several letters are provided in the Instructor's Manual to introduce parents to specific parts of the Adventurer curriculum. How to Teach an Adventurer Class

1. Begin with good overall planning. Set up a yearly timetable. Know how much time is available to complete each requirement.
2. Know your requirements. Understand the requirement you are working on, and how it fits into the overall goal of the Adventurer program.
3. Consider your children. Find out what information and experiences the children will need in order to complete the requirement. What will they be interested in?
4. Involve the parents. Let them know and be familiar with the requirements and how they can assist.
5. Schedule your class work. As you prepare to help the children meet the Adventurer requirements for their level, it will be helpful to draw up an overall timetable. This will help you decide how much time may be spent on each requirement in order to complete all of the level requirements within the year. Review how much time is available to complete the requirement. Plan what information and skills to present during each period. (Adventurer class time is usually about 30 minutes, with a few minutes for information-giving and the rest of the time spent in active learning.)

6. Plan the class period. a. Catch their interest. Get the children interested in the information by presenting an interesting object, demonstration, or problem to solve. Show how it will have meaning for their lives (2 minutes) b. Present information. Present the necessary information in an interesting way. Use a variety of methods such as visual aids, pictures, films, stories special objects or visitors, discussion, demonstration, etc. (5 minutes) c. Practice. Use a variety of active, dramatic, and artistic experiences to make the learning fun and successful for the children. (20 minutes) d. Apply to life. Help children to apply what they have learned to the things they do each day. (3 minutes) e. Evaluate. Check to see if each child has completed the requirement and reached your objectives. Stress participation and improvement rather than perfection.

7. Collect resources. Gather the information, supplies, books and audiovisual materials you need to make the activities exciting and practical. Use this manual as your resource library.
8. Teach the class. Your enthusiasm for the subject and for Jesus Christ is what will make the greatest difference in the children’s lives. “He taught in a way that made them feel the completeness of His identification with their interest and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed”).
9. Evaluate the class. After the class, ask yourself, “did this class period help the children to love and live for Jesus? What things worked well? What could have made it better?” Let the children tell you how they liked the activity.

Validated by IP 62.200 and cid found in the file.

Jesus Triumphant entry into Jesrusalem, humbled on a donkey. But He is coming as a King.

Isaiah 25:9New International Version (NIV)

9 In that day they will say,
"Surely this is our God;
we trusted in him, and he saved us.
This is the Lord, we trusted in him;
let us rejoice and be glad in his salvation."

Commentary of the Verse

It shall be said in that day.-The speakers are obviously the company of the redeemed, the citizens of the new Jerusalem. The litanies of supplication are changed into anthems of praise for the great salvation that has been wrought for them.

Watch Video >>>>>

Factories pollute the air by pumping out chemicals that are harmful for all the living things. That is why there is acid rain and global warming. There is a lot of science involved in this, Factories can pollute the environment through thermal pollution, chemical pollution, air pollution, noise pollution, for a few examples. Thermal pollution is when hot water is dumped into cool water in a river, lake, pond or bay. The difference in temperatures can promote algae growth, kill of native fish or wildlife, or it might cause disruptions in the water that causes the water to change temperature, also causing major problems with wildlife. Chemical Pollution is when chemicals are exposed to the environment, either by dumping them into sewage plants, where excess waste ends up in the ground. A good example of this is nuclear waste. This needs to be treated carefully or else it could completely destroy an area. Air pollution is when pollution is mixed in with the air. Noise pollution is when a factory causes a lot of noise... enough to affect the surrounding environment.

Genesis 1 - Genesis 3:1-24

The Beginning

1. In the beginning God created the heavens and the earth.
2. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.
3. And God said, "Let there be light," and there was light.
4. God saw that the light was good, and he separated the light from the darkness.
5. God called the light "day," and the darkness he called "night." And there was evening, and there was morning-the first day.
6. And God said, "Let there be a vault between the waters to separate water from water."
7. So God made the vault and separated the water under the vault from the water above it. And it was so.

8. God called the vault “sky.” And there was evening, and there was morning-the second day.
9. And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so.
10. God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.
11. Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so.
12. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.
13. And there was evening, and there was morning-the third day.
14. And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years,
15. and let them be lights in the vault of the sky to give light on the earth.” And it was so.
16. God made two great lights-the greater light to govern the day and the lesser light to govern the night. He also made the stars.
17. God set them in the vault of the sky to give light on the earth,
18. to govern the day and the night, and to separate light from darkness. And God saw that it was good.
19. And there was evening, and there was morning-the fourth day.
20. And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.”
21. So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good.
22. God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.”
23. And there was evening, and there was morning-the fifth day.
24. And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so.
25. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.
26. Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,[a] and over all the creatures that move along the ground.”
27. So God created mankind in his own image,
in the image of God he created them;
male and female he created them.
28. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and

the birds in the sky and over every living creature that moves on the ground."
29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground-everything that has the breath of life in it-I give every green plant for food." And it was so.

29. God saw all that he had made, and it was very good. And there was evening, and there was morning-the sixth day

Genesis 2

1 Thus the heavens and the earth were completed in all their vast array.
2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.
3 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Adam and Eve

4 This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens

OUR ENVIRONMENT

ANIMALS OF THE BIBLE

They animals of ancient Palestine were apparently observed More closely by Biblical writers than were the plants, as is indicated by attempts to classify them (Genesis 1:20-25; Deuteronomy 4:17; psalm 104:11-26). We find divisions into aquatic animals, birds, and land animals the last subdivided into wild beasts, domestic animals, and creeping things. Animals are dealt with in detail in the food law (Leviticus Chapter. 11; Deuteronomy Chapter 14), and many species are enumerated.

MAMMALS

Several zoological provinces overlap in Palestine and certain animals of Europe, Asia, and Africa (at least in ancient times) inhabited the land together. Numerous kinds of mammals were apparently first domesticated in western Asia before or during Biblical times, and these were of great value to ancient man, including the Hebrews. Among these were horses, asses, mules, and camels, which were used for riding and as beasts of burden. The raising of sheep, goats, and cattle was also important, providing meat , milk, butter, cheese, clothing, and shoes.

Birds

Birds of prey include the eagle, vulture, falcon, sparrow-hawk, and owl. Of water fowl there are the heron, stork, pelican, cormorant, swan, crane, and seagull. Ostriches, at least formerly, were seen in desert districts. Other birds include the partridge, quail, wild pigeon, and turtledove. Many small song birds also occur, such as the nighthawk, hoopoe, lark, swallow, swift, and thrush. Little attempt was made in ancient Palestine to raise domestics cated birds.

FISHES

The water of palestine, especially the Jordan valley (except of the Dead Sea), abounded in fish during Biblical times. At least 43 species have been listed for the region by some authorities. However, not a single species can be postitively identified from the Biblical references.

REPTILES AND AMPHIBIANS

The extensive uninhabited stretches of country and numberless rocky places favor the existence of reptiles. About three dozen species of snakes have been identified, including many poisonous ones, such as the cobra, viper, horned snake, and asp. Lizards include the harden and horned lizard. The Nile crocodile was found near mount Carmel and the land crocodile near the Dead sea. Turtles are numerous.

INSECTS

As in most warm regions, insects are extraordinarily numerous. Hornets, wild bees, fillies, gnats, fleas, and locust are mentioned in the Bible. Greatly feared in ancient times was the migratory locust, the locust of the plagues of Egypt (perhaps Schistocerca peregrine).

ALPHABETICAL LIST

Adder

Pethen (psalms 58:4). The Bible contains numerous references to serpents, but no single species can be identified with certaintry. Tristram lists 33 species, among them several poisonous varities. The Hebrew words tsiph'oni and tseph'a (Proverbs 23:32) are also sometimes translated as adder, but sometimes as asp or cockatrice. The viper or adder (Vipera euphratica) is common in the region.

Ass

hamor, athon, pere, etc. (Genesis 42:26; Exodus 4:20; Number 22:21; Judge 10:4; Hosea 8:9). More than 150 Passages of the Bible refer to the ass (Equus asinus), and the animal is mentioned in the earliest Hebrew lilterature. Distinction is made between hamor, the male animal, the ordinary beast of burden ; aton, the she-ass, a favorite for riding; and ayir, or ass's colt. The possessor of a large herd of asses was a rich man. These are also Passages referring to the wild ass (pere, arodh), several species of which occur in the area; they are untamable.

Bee

Deborah (Deuteronomy 1:44). Culuture of the honeybee (Apis sp.) may have been known to the Israelites, but wild bees were abundant and their honey was collected.

Behemoth, behemoth (Job 40:15). Thought to be the hippopotamus (Hippopotamus amphibious), the "river horse" of Africa.

Camel

gamal (Genesis 12:16; Judge 6:5; Job 1:3). The camel (Camel us spp.), the typical beast of burden in desrt regions, is mentioned about 66 times in the Bible. The dromedary, the one humped species (C, dromedaries), was the Palestinian animal.

Cattle

miqneh ("Propertyy," compare modern "chattel"). Cattle are the domesticated descendants of ancient species of Bos. The Bible refers to abbir, bull; par, bullock; baqar, bullock, ox; eghel, calf; shor, cow; eglah, heifer; eleph, ox, etc. Much of the wealth of the ancient Israelites was in their herds of cattle, and their valuable products. Milk, butter, cheese, and leather, are frequently mentioned. Sheep were also often included under miqneh.

Coney

shaphan (Leviticus 11:5). The daman orrock-badger (Hyrax syriacus). They resemble rabbits in size, but have four-toed feet like elephants and their teeth resemble those of the rhinoceros.

Dog

kelebh (Exodus 11:7; Job 30:1; Proverbs 26:11). Dogs (Canis familiarias) were perhaps the first animal domesticated by man. About 40 Biblical Passages refer to these animals, which were sometimes used to guard flocks but more often ran loose and were despised outcasts.

Dove

yonah (Genesis 8:8; Matthew 3:16). A generic term, probably referring to both wild and domesticated pigeons (Columba spp.)

Eagle

nesher (Exodus 19:4; Deuteronomy 32:11; psalms 103:5). Numerous species of hawk-like birds seem to be intended, even including vultures. They are symbols of strength, speed, pride, and indomitable spirit.

Fishes. The Bible contains numerous references to fish, but no particular species can be identified.

Fly

zebhubh, arobh (Exodus 8:20-24; Ecclesiastes 10:1; Isaiah 7:18). Generic terms, referring to gadflies, mosquitoes, and other harmful insects having a single pair of wings.

Goat

ez, attudh, sa'ir, etc. (Genesis 27:9; Leviticus 4:24; Number 7:17). Both wild and tame goast are metioned in the Bible. Goasts (Caprahircus) were domesticated before 3000 B.C. and were an important element of wealth in the time of the early Patriarchas. More than 130 Passages refer to gots and about 50 to kids (gelhi), or young goats.

Horse

sus, parash, reheoh (Genesis 47:17, etc). more than 150 Passages refer to the horse (Equus caballus), domesticated in the patriarchal age. They were used for riding and for drawing chariots.

Leopard

namer, pardalus (Song of Solomon 4:8; Isaiah 11:6; Jeremiah 13:23; Revelation 13:2). The leopard (Felis leopardus), a Savage and

treacherous animal found in Palestine in ancient times and inhabiting areas east of the Jordan in modern times.

Leviathan

liwyathan(Psalm 74:14; Isaiah 27:1; Job 41:1). A mythological monster, the great devourer. But in Job the reference is to the crocodile (Crocodulus niloticus) of Egypt and of the Jordan valley.

Locust

At least 10 Hebrew wards are translated as locust, bald locust (Leviticus 11:22), or grasshopper (Leviticus 11:22). Some of these were edible and regarded as very palable. But they were very destructive and caused great plagues (Exodus 10:4-6), so that they became a symbol of destruction (Revelation 9:3-11). Words transited as caterpillar (Psalms 78:46), cankerworm (Nehemiah 3: 15), and palmerworm (Joel 1:4) are also thought to refer to locusts.

Quail

selaw (Exodus 16:13; Number 11:31). A ground-dwelling bird (Coturnix vulgaris); not the quail or bobwhite of America.

Scorpion

aqrabh (Deuteronomy 8:15). A smaill animal relaeted to spiders, of the order Scorpionida phylum Arthopoda.

Serpent

The Bible contains numerous references to serpents, often implying poisonous species, but few can be identified with certainty. The serpent is used as a symbol of evil.

Sheep

Numerous Hebrew words are used for sheep, as rahel, ewe; kesebh, lamb; ayil, tsaphir, ram. Sheep (Ovis aries) were domesticated as early as 3000 B.C., before cattle, and receive more attention in the Bible than any other animal.

Unicon

re'em (Numbers 23:22; 24:8; Job 39:9, etc. The unicorn is a mythological animal with a single horn. The name as used in the Bible probably refers to the wild ox (Bosprimigenius, the German aurochs), now extinct.

Wolf

ze'ebh (Genesis 49:27; Matthew 7:15) (Canis Lupus). The word "iyyim, translated "wild beasts" (Isaiah 13:22; 34:14; Jeremiah 50:39), pprobably refers to wolves.

TERMS FREQUENTLY USED IN BIBLICAL STUDY

Agrapha

Savings attributed to Jesus but not recorded in the Gospels. A few (e.g., Acts 20:35) are found elsewhere in the New Testament, others in the apocryphal Gospels and in the early Fathers.

Allegory

A literay composition, usually narrative, in which persons, objects, and events are so presented as to convey metaphorical as well as literal meaning.

Apocalypse

A prophetic disclosure, in highly symbolic language, of the awaited triumph of God's kingdom. Apocalyptic writings, of which the books of Daniel and Revelation are examples, were prominent in position are examples, were prominent in post-Exilic Judaism and early Christianity.

Aramaic

A semitic tongue, native to Syria and Upper Mesopotamia: by the time of Christ it had become the normal spoken language throughout Palestine. It is the language of the Targum(q.v.) as well as of portions of Jeremiah, Ezra, and Daniel in the original text.

Bablylonian Captivity. See Exile.

Canon

Writings authoritively accepted as genuine and declared to be divinely inspired; specifically, the books constituting the Hebrew and Christian Scriptures.

Charismata

"Things freely given," a term applied in the New Testaments to special aptitudes or powers bestowed on the Christian by the Holy Spirit (see 1 Corinthians 12:4-11).

Codex

A leaf book, as distinguished from a roll or scroll. Manuscripts of the Bible are often designated by this term with an identifying modifier (Codex sinaticus, Codex Vatican us, etc.)

Cursive

A manuscript in which the letters (minuscule) of each work are joined. Cursive wring, as distinguished from uncial (q.v.) is found in Biblical manuscripts from the 9th century onward.

Diaspora

The dispersion, a term applied to Jewish communities outside Palestine, especially after the Exile (q.v.).

Ecumenical

Pertaining to the Christian Church as a whole, as in Ecunical councils, Ecumenical creeds etc, etc. (Literally," of or from the inhabited word.")

Literally

the "study of last things." The body of doctrines concerned with the ultimate destiny of man and the world, especially as related to the Biblical concept of Final Judgment.

Exile, pre-Exilic, post-Exilic.

Referring to the time during, before, and after the captivity of the Jews by the Babylonians in 597 B.C.

Gloss

An explanatory note of comment accompanying a text. In the transmission of Biblical documents, marginal comments made by a scribe were sometimes incorporated into the text by later copyists.

Gnosticism

A religigious and philosophical movement that attempted, during the first centuries of the Christian Era, to unte diverse elements of Greek and Oriental mysticism with Christianity. Its name derives from its emphasis on esoteric knowledge (gnosis) as the way to salvation.

Hellenistic

Describing a world culture that developed after Alexander the Geat (356-323 B.C.) and blended Greek and Oriental elements in art, literature, philosophy, and religion, and esud koine Greek as a common language.

Hermeneutics.

The principles of Biblical interpretation.

Inter-testamental Period.

Between the Testaments, or that period of history between the Old Testament and the events recorded in the New Testament (c. 200 B.C.-A.D. 50)

Kerygma

A Greek word referring to the proclamation of the Gospel.

Koine

The common Greek spoken throughout the eastern Mediterranean region at the beginning of the Christian Era; the language in which the New Testament was written.

Koinonia

A Greek word literally meaning "sharing," applied to the early Christian fellowship.

Masoretes

Jewish scholars (c. A.d. 600-900) who added vowel points and in other ways attempted to clarify ealier manuscrpits of the Hebrew Scriptures. Their extensive body of annotation is Known as the Masora (or Masorah).

Palimpset

A tablet, parchment, or other writing material that has been used, erased, and used again.

Parallelism

The basic structural principle of Hebrew poetry, involving statement and restatement in balance succession: e.g., "The heavens declare the glory God; and the firmament shows his Handiwork."

Parousia

The return of Christ in glory (literally, "the Coming"), an event that the first Christians believed to close at hand.

Potsherd (sherd)

A piece of broken pottery, the most common type of artifact found by Biblical archaologists and often of great value in establishing chronology.

Pseudepigrapha

Writings falsely ascribed to Biblical characters and belonging mostly to the inter-Testamental Period.

Procurators

Rulers of Judea from A.D. 6 to 66 who were sent from Rome and were responsible to the Emperor.

Synoptic Gospels. The first three Gospels:

Mathew, Mark, Luke. They called synoptic becamuse they present a common view.

Targum

An Aramaic paraphrase of the Old Testanet, which in later Judaism was often used to accompany the reading of the Hebrew original in the Synagogues.

Tetragrammation

The letters YHWH (or JHVH) used in Hebrew manuscripts of the Old Testament to denote the Divine Name, customarily vocalized as "Yahweh." In reading aloud, the Jews often substituted Adonai ("lord") since the name of Yahmeh was considered too sacred for utterance. The King James Version uses LORD (with all letters capitalized) as the English equivalent.

Torah

The Hebrew designation of the divinely revealed law; specifically, the first five books of the Bible, the Pentateuch.

comes Uncial.

A manuscript in which the Letters are large separately formed. Uncial script preceded cursive (q.v.).

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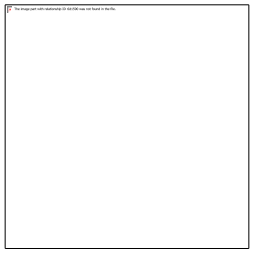
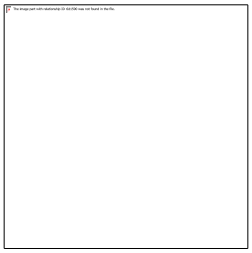
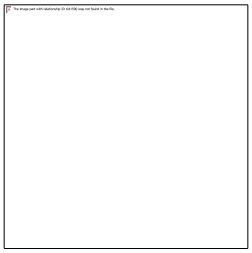
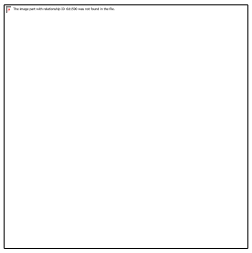
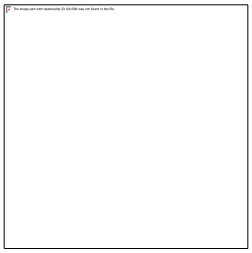
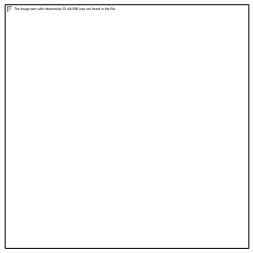
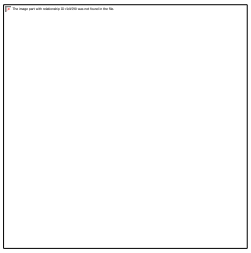
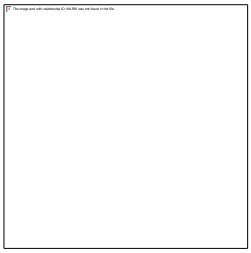
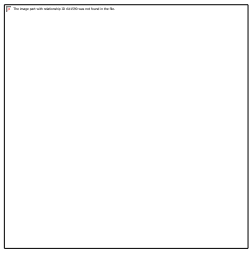
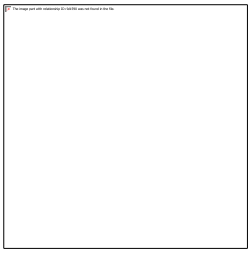
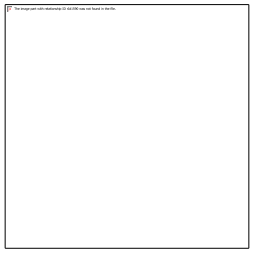
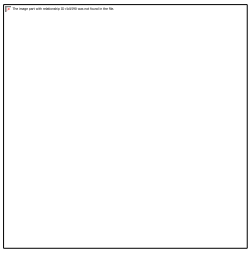
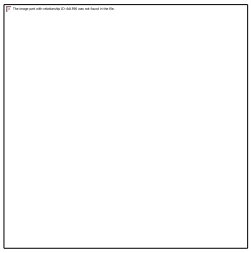
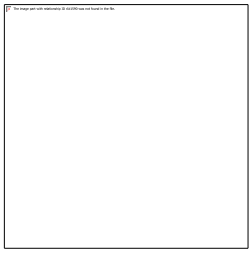
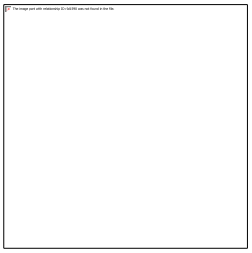
Garden, Plants, Water

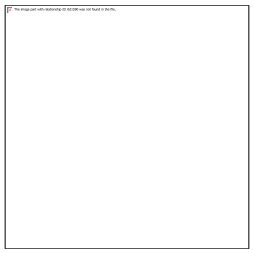
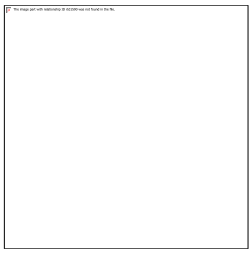
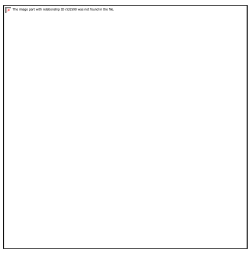
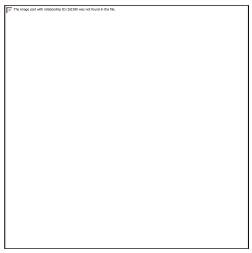
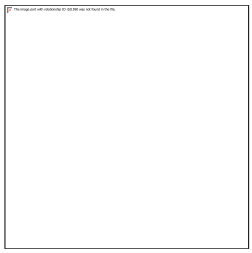






Planets, Dwarf Planets, Stars

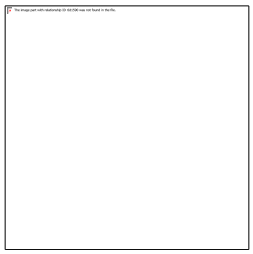
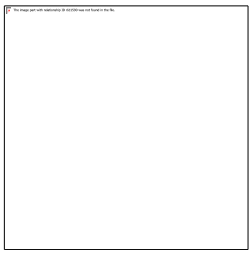
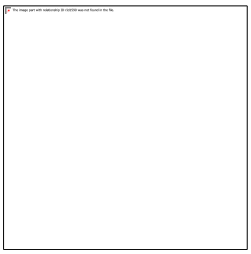
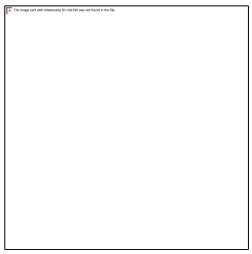
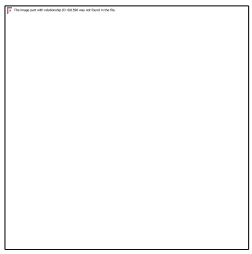











For more Information Clickhere

Tableland, Valley, Mountains, Forests, Desert

Oasis, Streams, Rivers, Lakes, Sea (Ocean)

BIRDS

ANIMALS

SEA ANIMALS

INSECTS

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WORMS

CHURCHES

INDUSTRIES

FUNERAL

(a)A DIVERSITY OF TRADITION: –

Because of the wide diversity of cultures represented in our churches around the world, there are many different customs observed following the death of a member. Every society creates rite that gives expression to grief, show respect for the deceased, and provide support for those who mourn. As a church leader, it is important that you honor these traditions and minister to those who grieve in a way that is meaningful to them. Some members of your congregation may come from very different backgrounds than yours and you must be sensitive to their grief traditions. However, you should move away from traditional customs that go contrary to Christian principles and biblical understandings on death, especially those customs that infer the immortality of the soul or the honoring of the spirits.

(b) VISIT THE FAMILY: –

Visit the family as soon as possible after you hear of the death of a member. Show your sympathy and sorrow in the culturally acceptable way. You may share with them some of God's promises (John 11:25 1 Corinthians 15:51-57; 1 Thessalonians 4:16) and pray with them. Perhaps the most helpful thing that you can do is just to sit with them, even if you are unable to say anything. As an elder you represent Christ and Christianity to them. Your mere presence will bring comfort and assurance. Take your spouse along. Women are usually superior to men in such circumstances, especially at consoling women and children.

(c) OFFER CHURCH SUPPORT: –

There are many ways you and the church members can assist grieving families. Relation can be located and notified of the death, food can be prepared, telephones answered, small children cared for, and funeral details arranged. In some countries, there are funeral directors in the community who care for all aspects of a funeral. In such cases, you can assist the grieving family by contacting and negotiating with the funeral director. In areas where there are no funeral directors, you can offer the support of the

church in preparing the body for the funeral. Never force the help of the church on a grieving family, but let them know that there is support that they can depend on if they wish.

(d) THE FUNERAL SERVICE – WHO OFFICIATES:–

Usually no license is required for conducting a funeral. In the absence of a minister, an elder may lead out. This should not be done, however, without the pastor's approval. An elder or friend of the family may be called on to assist the minister in the service by giving the obituary, prayer. In some places the pastor or elder who conducts the funeral must make sure proper death certificates are obtained from civil authorities before interment.

(b) ORDER OF SERVICE: –

Despite the diversity of funeral rites, the ceremony should include certain Christian values and practices. Time should be given for prayer and for the reading of appropriate scriptural passages. Mourners should be encouraged to look to Jesus as the conqueror of death and the One who has the power to raise the dead. Words of comfort based on the sure promises of God's Word should be shared. Help the mourners to leave the ceremony with hope rather than despair. The following suggested order of service may adapted to fit the customs of your community:

Music
Scripture reading
Prayer
Life story of the deceased (obituary)
Music
Testimonies
Photograph church, family and friends
Sermon (15-30 minutes)
Committal of the body (if the service is held at the graveside)
Music
Closing prayer

HELPFUL BIBLE PASSAGES:
THE FOLLOWING MAY PROVE HELPFUL IBN YOUR PREPARATION OF A SCRIPTURE READING OR SERMON:

(a)General: Job 14:1-2, 14:15, Psalms 23:1-4, Psalms 27:4-5, 13-14; Psalms 46; Psalms 90;Psalms 91:1-2, 11-12; Psalms 121; Isaiah 35:3-10; Isaiah 40:28-31; Isaiah 43:1-2; John 14 1-6; Romans 8:14-39; 1 Corinthians 2:9-10; 1 Corinthians 15:51-55; Philippians 3:20-21; 1 Thessalonians 4:13-18; 1Thessalonians 5:1-11; Hebrews 4:14-16; 2 Peter 3:8-14; Revelation 7:15-17 Revelation 14:13; Revelation 21:1-4; Revelation 22:1-5.

(b) Funeral of a child: 2 Samuel 12:16-23; Mark 10:13-16

(c) Funeral of a young person: Ecclesiastes 11:6-10; Ecclesiastes 12; Luke 7:11-15 (d) Funeral of a godly woman: Proverbs 31:10-31; Acts 9:36-42; Matthew 26:10-13.

(e) Funeral of the elderly: Genesis 5:24; Genesis 15:15; Matthew 11:28; 1 Timothy 4:6-8.

NEW PARISH INDUCTION:

The holy Seed Church tends to take for granted the acceptance of a new pastor in the parish and community. As a result, new pastors are left alone to work their way into the affection of church members. Not enough emphasis is placed on assisting the bonding process between new pastors and their congregations. Some special services only pastors can perform; elders cannot. A new parish induction is a special service only elders, assisted by conference/mission leaders, can perform; pastors cannot. If you do not emphasize this significant service, very possibly no one will.

(a)DIFFICULTTIES OF TRANSITION:

The transition of a pastoral family from one parish to another may engender anticipation and enthusiasm on the part of both family and parish. However, the change can be delicate and difficult. It is invariably accompanied by some degree of grief.

(b) CONGREGATIONAL GRIEF:

In marriage, a loss through divorce may be more devastating than a loss through death, for in divorce the loved one chooses to leave. As a result one feels rejection leads to anger. Likewise, when a pastor chooses to move from one parish to another, the congregation feels some degree of grief, rejection, and anger: "What is wrong with us?" "Why would our pastor want to leave us?" "I got hurt loving the last pastor. I am not going to love the new one and get hurt again."

If the previous pastor did not choose to leave, but was arbitrarily reassigned by the conference/mission, the congregation may be angry at the conference and reset the replacement. If the previous pastor was not appreciated, the congregation may feel distrust of and anger toward all ministers. People tend to resent and resist change- especially conservative people, and these make up a large portion of most congregations. New pastors invariably represent change. Therefore, there may be some temptation to resent and resist the new pastor.

(c) PASTORAL FAMILY GRIEF:

The pastoral family has much more to grieve over than the church family. They get uprooted- an experience especially devastating to spouse and children. They move into a new town and a strange house, with financial and socials trains. The children have to start In a new school. The spouse may have to hunt for a new job. Most serious of all, the pastoral family has had to leave their friends. Where the congregation may be grieving the loss of one family, the new family is grieving the loss of all their friends in their previous parish. All of this adds up to potential problems during pastoral transitions.

(B)SMOOTHING THE TRANSITON:

Some suggestions for smoothing the bury the old. The old must be set aside before the new can be accepted. The congregation can express its appreciation and verbalize its grief over losing the outgoing pastor through a well-promoted and attended farewell. Do not replace too soon. Some may feel that new pastor must assume responsibilities immediately after the former pastor leaves. Research, however, indicates that it

typically takes about three months before a congregation is ready to welcome a new pastor.

This interim period gives time for church members to separate themselves emotionally from the former pastoral family. It also provides a unique opportunity for the latent lay leadership of the parish to emerge. Meanwhile, the congregation rediscovers its need to be pastured. Celebrates the new. Conference/missions and congregations should make the service of installing a new pastor as significant an event as possible. Just as a wedding is an important symbolic act publicly establishing a new home, an installation service for a pastor is an important symbolic act publicly establishing a new pastorate. One different, though, is that the bride can plan her own wedding. Pastors cannot plan their own installation.

Elders and conference/mission officials must take the responsibility. Elders or other congregational leaders should not do it by themselves, as pastors are employed and assigned by the conference. Conference officials must not do it by themselves, as though they are authoritatively imposing the pastor on the congregation. The congregation is a community, a church family. The conference representative is normally not a member of that family and thus can hardly welcome the new pastor to it. Too often the conference/mission official makes only a brief introduction of the new pastoral family on morning Glory. The church then plans only a secular, social event as a welcome. It is far better to have a formal, spiritual installation service. In some situations pastors and members of other churches in the area may be invited.

(e)PASTORAL INSTALLATION SERVICE:

Ideally the installation service should be part of the Sunday worship service, when most members are present. The suggested service below emphasizes introduction of the entire pastoral family. Certain pastoral families might not prefer this much public exposure, but some agreeable emphasis should be placed on welcoming the whole

family. The pastor's family, not the pastor, is most likely to feel unwelcomed. Introduction of conference/mission representative - The head elder should introduce the conference representative as coming to present the new pastoral family.

Conference representative's remarks: – The conference representative should explain the purpose of the installation service: to help bond the church and pastoral family together and to dedicate the new pastor –church team to ministering in the community. The conference leader should also introduce each member of the pastor's family, presenting a brief biographical sketch of each. An additional option: the conference leader may present to the pastor a tray with a lighted candle for each church in the parish, and then a charge to keep the lights shining brightly and help them grow in number.

Welcome by local elder: – The elder speaks for the congregation in welcoming the pastor. The entire pastoral family may be invited to the platform, in which case the elder's spouse may well give a special welcome to the pastor's spouse. A child, youth leader, or church school teacher from the congregation could welcome the pastor's children.

Litany – Elders: We come on this day to open a new chapter in the history of our church, the beginning of a new pastorate.

Congregation: We have received gifts from God, who has equipped us for ministry, and provided a new pastor to lead, train, and encourage us.
Pastoral Family: We come seeking to serve you in lifting up Jesus Christ that together we might grow.
Congregation: We invite you to lead us in our walking with God.
Pastoral Family: We seek your love as we become part of this church family.
Congregation: We wish to have you as part of our family, and we open our hearts to you.
Conference Representative (to pastor): God has given to you the challenge of leading these people in their preparation for the soon coming of our Lord Jesus Christ.

Pastor: I accept this challenge. Under God, I pledge to do my best always to lift Him up.

Conference representative: As a church, you face the challenge of presenting the gospel to your community.
Congregation and Pastor: We accept this challenge to present the living Christ through our lives and our ministries.

All: We covenant, before Christ and each other this day, to place Christ first, to seek the guidance of His Spirit, and to work together for the hastening of his coming.

Installation Prayer: The pastoral family might face the congregation with the conference representative on one side of them and the head elder on the other. Other elders or church leaders may be invited forward to form a human chain from the pastor and elder on the platform to the first pew. Everyone, including the congregation, is then invited to join hands and kneel together for the installation prayer. This act symbolizes a uniting of pastor and people.

The head elder prays, inviting the congregation's commitment in supporting the new pastor. The conference/mission representative prays, officially installing the pastor as congregation leader. The conference representative then leads the elders in welcoming the new pastoral family with a handshake. Pastor's Sermon / Church welcome after the service closes, as the congregation leaves the sanctuary, members welcome the pastoral family. A fellowship meal provides an excellent closing to the installation.

PRAYER FOR SICK:

The book of James tells us that if any member is sick. "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 will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven" (James 5:14-15). Here is another form of ministry available to elders that can bring great blessing to your people.

Prayer ought to be at the heart of every elder's ministry, and prayer for the sick is a significant part of such a prayer ministry. When you visit the sick, you should be mindful, not only of their physical condition, but of their spiritual condition as well. Often during illness, people feel helpless and discouraged. Sometimes their faith waves and they need your encouragement and reminder that God loves them.

The formal anointing service is reserved for those with significant physical illness. However, the text asks, "Is anyone among you sick?" I do not ask, "Is anyone among you doing?" The anointing service ought not to be used for every frivolous physical complaint. It should be reserved for serious illness, but not just for fatal illness. In some places, anointing has become almost a lost rite because of the traditions of some non-the holy seed church denominations that have used anointing as though it were a last rite.

(a)WHO OFFICIATES: The sick should call for the elders of the church. Local elders may officiate at an anointing service in the absence of a minister, but should do so with the pastor's approval. Ideally a minister leads out, assisted by the presence and prayers of available elders.

(b) PREPARING FOR THE SERVICE: Where held. An anointing service may be held in church, home, nursing home, or hospital. If in a hospital, it should be conducted so as not to interfere with the physician and hospital staff. Length and formality of the service depend on the place it is held and the condition of the recipient. Who attends? In addition to the minister and the elders, it may be well for others having a special gift of prayer to be present. The recipient might wish to invite praying friends. Non- Christian family or friends are usually not invited, but need not be asked to leave if present. Those who lead out should have a serious commitment to Christ, believe firmly in divine healing, and have prepared their hearts for the occasion.

Preparing the recipient. "If I regard iniquity in my heart, the Lord will not hear" (Psalms 66:18). Encourage the sick person to examine

his/her life before the anointing. An excellent way to prepare for the service is for the individual to study the chapter "Prayer for the sick" in The Ministry of Healing. Respect the privacy of persons not waiting to speak too specifically about their ailment. On the other hand, you should learn as much as the recipient is comfortable in sharing so your prayer can be specific.

(c) ORDER OF SERVICE: Preliminary remarks. As leader, you should explain to the group the purpose of anointing and how it takes place. The recipient might be invited to testily to he/her faith and give the reason for requesting healing. If the sick person is not too critical to warrant a brief service, take time to read from the scriptures the prerequisites to divine healing. These include:

1. Belief that God can and does heal.
2. Confession of sin.
3. **Commitment to healthful living:** Much illness results from habits of living. Assure the sick that God freely forgives our sins of the past, put it is presumptuous to ask Him to heal our bodies if we intend to go on abusing them.

4. **Willingness to use human means:** "Every good gift and every perfect gift is from above" (James 1:17). God may already have engifted some physician to who He will lead the sick person for healing. God works miracles, but He often chooses to work them through gifts He places in human hands.

5. **Trust God's answer. Sometimes God heals immediately,** sometimes slowly, sometimes not until Christ's Second Coming. If the afflicted person is not healed immediately, it ought not to be interpreted as a sign either of the individual's spiritual weakness or of God's unwillingness to heal. The service should climax with the certainty that everything has been placed in God's hands and that God can be trusted.

Scripture to be read or excerpted could include: James 5:14-16; Numbers 21:8-9; psalms 103:1-5; Psalms 107: 19-20; Mark 16:15-20. **There anointing prayer**. If you are leading out you should have a

small vial of olive oil. Everyone kneels. The recipient may wish to pray. If so, he/she should probably pray first. Other designated leaders pray in turn. You pray last. As you begin to pray, place a little oil on the fingertips of your hand. Near the close of your prayer, apply the oil to the forehead of the one you are anointing. This symbolizes the Holy Spirit's touching the afflicted in a specific and special way.

The Holy Seed Church do not follow or support the practice of some who apply oil to the part of the body in which the infirmity exists. Concluding the service. As soon as the prayer season ends, say your goodbyes and leave. A little time for getting acquainted and social; fellowship might precede the anointing, but should not follow it. Leave while a spirit of reverence prevails and the presence of God permeates the room.

CONCLUSION

We end this Constitution and Rules where we began, with an appeal for all elders to take up the challenge of vibrant, spiritual church leadership. Your ministry is vital to the ongoing growth and development of the church. Because of the unique leadership talents the Holy Spirit has given you, you can make a tremendous difference. Consecrate yourself to Christ daily and learn on Him for grace and guidance. "The elders who are among you I exhort,….Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest again but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away" (1 Peter 5:1-4). The Bible says "All have sinned and fall short of the glory of God." God is perfect and holy and our sins separate us from God forever. The Bible says "The wages of sin is death," {Romans 3:1-31}.

The good news is that, about 2,015 years ago

God sent His only Son Jesus Christ to die for our sins. Jesus is the Son of God. He lived a sinless life and then died on the cross to pay the penalty for our sins. "God demonstrates His own love for us in that while we were yet sinners Christ died for us," {John1:1-13}. Jesus rose from the dead and now He lives in heaven with God His Father. He offers us the gift of eternal life -- of living forever with

Him in heaven if we accept Him as our Lord and Savior. Jesus said "I am the way, the truth, and the life. No one comes to the Father except by Me." God

53. THE COMING OF THE KINDOM {Luke Chapter 17}.

{a} **20** And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: [21] Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. [22] And he said unto the disciples, The days wilcome, when ye shall desire to see one of the days of the Son of man, and ye shall not see [it].

[23] And they shall say to you, See here; or, see there: go not after [them], nor follow [them].

[24] For as the lightning, that lighteneth out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.

[25] But first must he suffer many things, and be rejected of this generation.

[26] And as it was in the days of Noe, so shall it be also in the days of the Son of man.

[27] They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

[28] Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

[29] But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all.

[30] Even thus shall it be in the day when the Son of man is revealed.

{B}The cross of Jesus Christ {1 Corinthians 1:18-21} Lest any should say **that I had baptized in mine own name. And I baptized also the household of Stephan's: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this world? Hath not God made foolish the wisdom of this world? For after that**

in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

{c} Matthew 24:35-38 Context: Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, this generation shall not pass, till all these things are fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark

{D} Proverbs 30:5-6 Contexts:

5. Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

NOTE: This verse affirms tree propositions: (1) The heavens and earth will pass away. (2) Christ's words will not pass away and the word of God shall stand forever." {3} Everyone who believes the word of will receive internal life.

"Lord Jesus, I believe you are the Son of God. Thank you for dying on the cross for my sins. Please forgive my sins and give me the gift of eternal life. I ask you in to my life and heart to be my Lord and Savior. I want to serve you always ever and ever Amen."

WELCOME TO FAMILIES MATTER!

Of all the jobs that we will have in our lives, being a parent is perhaps the most challenging and the most rewarding. As parent, we want to raise our children to be as healthy as possible. We strive to provide our children with a safe, nurturing, and supportive Environment. We want to help them gain the knowledge, values, attitudes, and skills that they need to become adults who can take care of themselves and their families, and who contribute positively to their communities. The parent's role is important in ensuring our children grow up to be happy and successful adults. What we do and what we say to our early on makes a big difference as they grow into older adolescence and adulthood. In other words, **Families Matter!**

The **Families Matter!** Program is designed to help you do what you do as a parent better. Over the next five weeks, we will talk about ways you can protect your child from negative outcomes of un-healthy sexual behaviors.
This participant manual contains information that will be covered in the five sessions. To get the most out of each session, bring this manual with you to each session.
Thank you for choosing Families Matter!

Session 1

Getting to know you and steps to understanding your child
"The one who asks questions doesn't lose his way."

GOALS OF FAMILIES MATTER

Strengthen your ability to be health to be health teachers for your children.
Increase your awareness about the health risks children face, such as pressure to have sex, and prepare you to help your children face these risks.
Encourage you to take an active role in educating your children about sexuality issues early. The risks children face began when they are young so parents need to start communicating with them early.
Support you as a parent, in promoting your **own** values with your children, this program will not tell you what information to tell your children about sex; instead it will help you figure out what you want to tell your children, based on your own values.
Strengthen your approaches to parenting you can help your children navigate through their adolescence and grow up safe and healthy.
Encourage you to share the information from this program with your friends and family.
Have fun and enjoy our time together.
"you are your child's most important teacher."
"You must have a message too!"
"If you want to know the end, look at the begging."
"He who learns, teaches."

OVERVIEW OF THE 5 SEEIONS

Session 1: Getting to know you and steps to understanding your child
Introduce the "pyramid of success" (what children need to do achieve goals
Pressures children face
The important role of parents

Session 2: Effective Parenting
Strengthening the parent-child relationship
Improving parent-child communication
Supervising our children

Session 3: Sexuality Education, sexual health and parents as sex educators

The realities of adolescent sexual behavior
Why parents should be sex educators?
Information about puberty
What parents can do

Session 4: Increasing comfort and skills in discussing sexuality issues

Reproductive health information
Difficulties of discussing sexual issues
Tools for talking to your child about sex

Session 5: discussing sexuality and handling peer pressure

Communication practice with children
Four-step parenting plan for peer pressure
Graduation

Pyramid of success

UNDERSTANDING PRE-ADOLESCENTS AND ADOLESCENTS

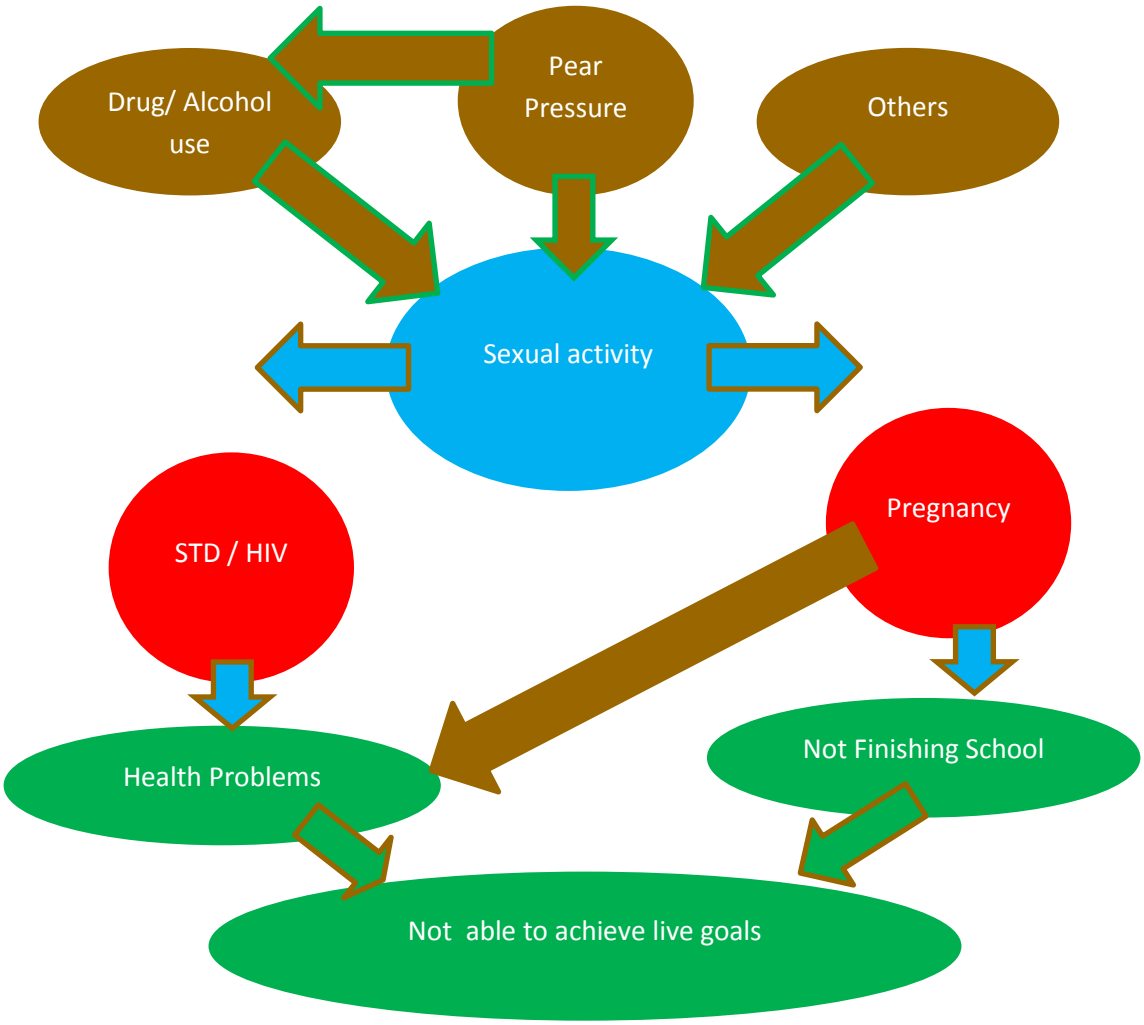
Adolescence is a period when young people develop the attitudes and skills that lay the foundation for adulthood. It is a tough time emotionally. At home you may see that your child wants to be an independent adult one day but still acts very childlike the next.

Adolescents go through a lot of emotional, social and physical changes. Relationships with others also change. Adolescents began to rely to more on friends, but many adolescents say that that parents and their opinions still matter to them. Your child may want to spend more time with friends and even start talking or acting a lot like them, but don't give up on trying to stay close to your child and spending time together. **Remember parents still matter.**

Adolescents feel that their experiences are unique and that no one can really understand them. This is a good time to show them that you can understand.

Adolescents bodies are changing too. Most 9-12 year olds have started to experience changes in their bodies such as development of breasts and genitals, sexual arousal, and menstruation for girls. This process is tough for them and sometimes for parents too. As their bodies start to mature, Adolescents begin engaging in some adult-like behaviors and will start having sexual feelings. Some adolescents will initiate sexual activities.

Example Node-Linking Map



Why focus on children 9 to 12 years old?
What you do now when your child is 9 to 12 years old will lay the Foundation for what happens in future.
If parents wait too long to discuss issues such as sexuality they have lost their chance to have the greatest impact.
Your children are entering puberty and will undergo the past.
Children can be very cruel to each other at this stage. Parent (s) can improve their relationship with the child by offering unconditional love that peers / friends often don't provide.
Children are bombarded with sexual information everyday and they need parents to filter it.
Your child needs to know about sexual issues from you (from your words and actions).
It is a very important time to help your children develop the values, attitudes, maturity, and skills that will help them make good decisions about sex throughout adolescent and adulthood.

Session 2
Effective Parenting

"A fly that loves you is the one that settles on you."

STRENGTHENING THE PARENT-CHILD RELATIONSHIP

Be a good role model. Act in ways that earn your child respect, and model the like to see in your child.
Pay attention to your child's positive behavior.
Encourage your child a lot. Use encouraging statements such as;
That's the way!
You can do it!
You're figuring so hard
I have faith in you
Spend one-on-one time with your child. Try to find something that you and your child enjoy doing together (for example cooking, washing, looking after animals, gardening, fishing, playing game, reading to each other)
Communicate. Relationships between parents and their children are greatly improved when there is good communication.

EFFECTIVE PARENT-CHILD COMMUNICATION

Really listen to your child

Make eye-contact. If you are looking at something else when your child is talking to you or while you are talking to your child, it shows a lack of interest in your child.

Listen with a closed mouth. Try not to interrupt your child while he/she is talking it's very frustrating. Think about how you feel when someone frequently interrupt you!

Let your child know that you have listened. You can do this by repeating what your child said or by making appropriate comments.

Let your child talk too. Don't take over the conversation. Ask for your child's opinion and take turns talking.

Make your verbal and nonverbal messages are the same. Avoid "mixed" messages where the verbal and non-verbal messages you send are inconsistent.

Only part of what we communicate is done through words. Much of our communication happens through nonverbal vocal characteristics such as tone and volume, and trough bodu movements such as facial expressions.

To get your child to open up, **ask why, what, and how questions** rather than questions that that can be answered with "yes" or "no" or other one- word responses).

Stick to the present issue during conflicts. Don't dwell on problems. Focus on creating solutions to problems rather than on who is to blame.

Be respectful and avoid put-downs. Use "I" messages. "I" message involve describing how you feel about something rather than making accusations. An example of an "I" message is "I get very worried if I don't know where you are" rather than "you are so immature".

Supervising your child

When your leaves the home, you should always know:

1. Where they are going
2. Who they will be with
3. When they will be home
4. What they will be doing

Session 2

HOMEWORK ASSIGNMENT

Practice your communication skills with your child over the next week. Here are some examples of what you could say to your child to start conversations:

What's going on?

What's up?

I see that you are

It's cool that you

What do you think about (any topic of interest)?

Tell me about what's going on in (any school subject)?

Know at least these things whenever your child leaves the home without you.

Where they are going
Who they will be with
What they will be doing
When they will be home

Session 3
Parents' Role in Sexuality Education

"Let not what you cannot do; tear from your hands what you can."
"If you want to clean a calabash, start from the inside."
"If you are on the road to nowhere, find another road."

WHAT DOES IT MEAN TO BE SEXUALLY HEALTHY

Know your values when it comes to sexual activity.
Understand sexual development and the consequences of your actions.
Be educated about the risks involved in sexual activity. If you don't know, ask.
Be confident in your ability to negotiate sexual situations in a way that keeps you protected from these risks.
Respect pour self enough to take care of yourself.
Be open and honest with your partner and expect the same back.

REALITIES OF ADOLESCENT SEXUAL BEHAVIOR

Rates of HIV infection, sexually transmitted infections, and pregnancy are particularly high among young people.
Globally, half of all new HIV infections occur among people younger than 25 years.
In Africa, more young women than young men are infected with HIV.
Many young adult with AIDS contracted the HIV infection when they were adolescents
Most young people do not know much about HIV / AIDS and especially their risk of contacting HIV or sexually transmitted infections or of becoming pregnant.
"why should parents / guardians worry?"
"why should parents / guardians worry?"
"why should parents / guardians worry?"

WHAT PARENTS CAN DO TO HELP THEIR ADOLESCENTS MAKE SEXUALLY HEALTHY CHOICES

Be clear about your own values and attitudes.
Model sexually healthy attitudes in your own relationships.
Model responsible alcohol use.
Be knowledgeable about sexuality. You should be able to provide accurate information and know where to get more information if you need it.
Discuss puberty with your children.

Discuss sexuality with your children.
Discus drugs and alcohol with your children.
Be available, so your children feel comfortable coming to you when they have questions.
Try to understand your adolescent's point of view. Don't just lecture.
Foster responsible decision-making.
Help adolescents gain understanding of the values you want them to develop.
Set and maintain limits for dating and other activities outside of school.
Stay actively involved in your adolescent's life.
Ask questions about your adolescent's friends and romantic partners.
Offer to assist adolescents in accessing healthcare services when needed.

PARENTS AS SEX EDUCATORS

Children want information about sex from their parents.
Parents need to start discussing sex-related issues with their children when they are still young, before they become sexually active.

Parents need to start discussing sex-related issues with their children when they are still young, before they become sexually active.
Parents need to talk about sex issues again and again.
When Parents discuss sex issues with their children in an open and responsive way, children are less likely to engage in risky behavior.
As you children get older, parents can build on the information you have already provided.
When parents do not talk about sex with their child, there is a consequence" the child will learn about sex from other sources that may be inaccurate or incomplete, this may result in risky behavior by your children.

SOCIAL AND EMOTIONAL CHANGES AMOG ADOLESCENTS

They may have concerns about being accepted by their friends. They want to fit in and be like their peers. That is why some of them may start to act dress like their peers.
They struggle between dependence (needing their families a lot) and independence (pushing their family away and making their own decisions). At one point they may seem like they need the support of the family and at another time they want to do things on their own.
Some young people may even become rebellious to authority.
They may also have mood swings; for example, happiness quickly changes to anger.
They may have concerns about their body image, acne, and the clothes they wear.
They may spend more time trying to make themselves look attractive.

They begin to become sexually attracted to others and may develop crushes. They often believe that nothing bad will happen to them, no matter how risky their behavior. They have a feeling of being invincible.
Therefore as parents lets us try to be close to our children so that we may be able to help them through the many changes they are experiencing.

Physical changes during Adolescence

For Boys	For Girls
Breasts swell (slightly)	Breasts
Testes, scrotum, penis develop	Body becomes curvy
Sperm production	Menstruation (period)
Acne (Pimples)	Acne (pimples)
Sweat more actively	Sweat more actively
Voice deepens	Voice changes
Underarm hair	Underarm hair
Public hair	Public hair
Other body hair (legs, arm, chest, face)	Other body hair (legs, arm, chest, face)
Muscles develop	Muscles Develop
Night emission, wet dreams	Discharge from vagina

MALE REPRODUCTIVE ORGANS

1. Vas deferens
2. Epididymis
3. Prostate gland
4. Seminal vesicles
5. Urethra
6. Testis

1. Penis
2. Scrotum
3. Foreskin
4. Glans
5. Opening to the urethra

Sperm is produced in the testicles. The testicles are held in a sack of skin called the **scrotum** shown in the picture. Sperm travel from the testicles to the **Penis.** In the penis is a tube called the **urethra.** The urethra is a passage for both urine and semen. **Semen** is the fluid that contains sperm and leaves a man's penis when he ejaculates. **Ejaculation** is when semen comes out of a boy's or a man's erect penis due to sexual excitement. Semen is released or ejaculated from the opening at the end of the penis during sexual intercourse or wet dreams.

One of the changes that our male children will be experiencing is wet dreams. **Wet dreams** are the uncontrolled release of semen from the penis during sleep. They are caused by sexual excitement from dreams, physical stimulation like rubbing against bedding, or even having a full bladder. It does not necessarily mean that one is thinking about having sex. People mature at different ages and boys may experience wet dreams at varying ages.

FEMALE REPRODUCTIVE ORGANS

1. Fallopian tubes
2. Ovaries
3. Uterus (womb)
4. Cervix
5. Vagina

1. Vulva
2. Labia majora (outer lips)
3. Clitoris
4. Opening to the urethra
5. Labia minora (inner lips)
6. Opening to the vagina
7. Anus (not part of the genitals)

In the female reproductive system, there are two ovaries, which produce eggs. About a month one mature egg is released from an ovary. This process is called ovulation, the periodic release of a mature egg from an ovary. The egg then moves through a **Fallopian tube** on its way to the uterus (womb). In the fallopian tubes the egg can merge with one sperm cell to form the beginning of a baby, if unprotected sex takes place during the time of ovulation. This process of merging is called **fertilization.**

If a female and a male have within several days of the female's ovulation, fertilization can occur. The uterus (**womb)** is the place where a fertilized egg develops into a baby. This is called **pregnancy.** Pregnancy lasts an average of 9 months. During birth, the baby passes through the cervix and comes out through the vagina. The **vagina** is the opening leading to the outside of the body. It serves three purposes. It is where the penis is inserted during intercourse, where menstrual flow passes, and where the baby comes out during childbirth.

During puberty, hormones are produced that trigger the ovaries to start releasing one egg every month. The egg will travel from the ovary to the womb through the Fallopian tubes. Every moth the uterus prepares itself for a possible pregnancy. The wall of the womb thickens for the preparation of a baby in case of pregnancy. If the girl doesn't get pregnant, the tissues leave the body through the vagina

mixed with blood. This is called “menstruation” or “having a period.” A period will happen approximately once every month.

Session 4

Increasing comfort and skills in Discussing Sexuality issues.

“Decide that you want it more than you are afraid of it.”

ADDITIONAL INFORMATION ABOUT SEXUAL TOPICS

Abstinence

Abstinence means not engaging in any form of sexual intercourse. It is the most effective method for avoiding unwanted pregnancy and sexually transmitted infections also called STIs, including HIV.

It is possible for people who have had sex in the past to decide not to have sex. This is called secondary abstinence, and can reduce your chances of getting HIV.

Why do people chose to abstain

To avoid an accidental pregnancy or sexually transmitted infection (**STI**), including HIV

To avoid an accidental pregnancy or a sexually transmitted infection, including HIV.

To wait until they’re older

To wait they finish school

To wait for a long term relation

To follow religious or cultural expectations

Family planning / contraception

Oral contraceptive pill.

A woman must take one pill at approximately the same time each day as prescribed to be fully protected from pregnancy. [The oral contraceptive pill contains hormones.]. the oral contraceptive pill prevents pregnancy; it does not prevent STIs or HIV infection.

Depo-Provera

It is long-acting and a woman has to receive a new injection of the product every 3 months to prevent pregnancy effectively. [Depo-Provera contains hormones]. Depo-Provera. Prevents pregnancy: it does not prevent STIs or HIV infection.

Intrauterine Device (IUD)

The IUD is a plastic or copper object that is inserted into a woman’s uterus by a health care provider. The IUD contains a hormone that prevents sperm from joining with the egg by changing the lining of the uterus and fallopian tubes. Once it is inserted it will work for 5-12 year before it must be replaced. The duration of effectiveness depends on the type used. The IUD prevents pregnancy: it does not prevent STIs or HIV infection

Norplant

Norplant is another long-acting method of contraception. Two small capsules filled with hormones are implanted under the skin of the upper arm where they are left for as long as five years. The implant procedure is done by a medical professional. Norplant prevents pregnancy: it does not prevent STIs or HIV infection

Male condom

It fits over the erect penis and catches the semen and sperm when the man ejaculates. Proper use of condoms means correct and consistent use of condoms with every sex act. The male condom provides protection against STIs, HIV and pregnancy.

Female condom

It is worm in the vagina by the woman during sexual intercourse and catches semen and sperm when the man ejaculates. Like the male condom, female condoms provide protection against STIs, HIV and pregnancy.

Emergency contraceptive pills

This is a method that can be used AFTER a woman has had unprotected sex (for example if the condom burst during sexual intercourse or if the woman has been sexually as saulted). She will have to take several pills immediately after unprotected sex and repeat the dose 12 hours later. This is an emergency measure and should not be considered as a regular form of family planning. The emergency contraceptive pill helps prevent pregnancy after having sex; it does not prevent STIs or HIV infection.

Sexually transmitted infections

Sexually transmitted infections (STIs) are transmitted through sexual intercourse. Some infections, such as genital herpes, **genital warths,** and **HIV**, are caused by viruses and have no cure. Other infections, such as **syphilis, trichomoniasis, gonorrhea,** and **Chlamydia,** are caused by bacteria and can be treated with antibiotics.

Sexually transmitted infections can cause either **genital** ulcers (syphilis and gental herpes) or **genital discharge and pain during urination (**gonorrhea, Chlamydia, and trichomoniasis). Sometimes infections do not cause any sign or symptom at all, and the person infected will not notice anything abnormal.

Sometimes, if not treated, the infection will move upwards to the female tubes or to the male testicles. Such infections are serious and can lead to major problems such as infertility and ectopic pregnancy (pregnancy outside the womb).

If a person notices an un ulcer on the genital are or a discharge from the vagina or penis, it is important for him or her to seek immediate healthcare. If one's sex partner has there symptoms, it is also important to seek immediate healthcare, since you may have gotten the infection too. The health provider will ask questions and examine the genitals before prescribing the needed drugs. The person with a sexually transmitted infection will need to take all the drugs as

prescribed, and use a condom or abstain during treatment. It is important that any sexual partners are also treated. Otherwise the partner may give the infection back, even after successful treatment. The health professional also provides counseling about reducing risk behavior.

HIV / AIDS.

HIV is the virus that causes AIDS. HIV gradually weaknes the immune system the part of our bodies that fights off infections and diseases and keeps us health. A person can have HIV and not know it because he or she might not feel sick. Even if a person doesn't know that he or she has HIV, he or she can pass it to others. The good news is that HIVV is preventable.

A person can be infected with HIV through exposure to the blood, semen, vaginal fluids, or breast milk of a person living with the virus. Unprotected sex (intercourse without a condom) is the main way HIV is spread from one person to another person. HIV can also be transmitted through mother-to-child transmission either during pregnancy, at birth, or through breast feeding. This can be prevented if the mother takes medication to prevent passing HIV to her baby. Use of contaminated shard objects that have been used by an HIV positive person can also transmit the virus.

HIV is not transmitted through insect bites or mosquito bites, through sharing food or drink, by kissing or hugging, by swimming together or sharing clothes or towels, by using public restrooms, or by witchcraft.

AIDS is the last stage of HIV infection. After about 8-10 years with a weakened immune system, a person's body cannot fight certain infections, like tuberculosis and some kinds of pneumonia.

There is no cure for AIDS, but there are medicines available now that can help people with AIDS live longer. They are called **antiretroviral drugs or ARVs.** The pills need to be taken every day for the rest of one's life. While that may sound easy, people sometimes forget to take their pills every day. That can make the virus even more dangerous. The pills can also have some very serious side effects. To befit from ARVs and other services you must know your HIV status.

How to avoid HIV

Knowing your own and your sex partners(s)' HIV status by being tested.

Being faithful to one partner when both you and your partner HIV-negative.

Using a new condom (male or female) correctly every time you have intercourse.

Reducing the total number of sexual partners you have, and in particular, not having more than one sexual partner at the same time.

Circumcising males. Male circumcision is the removal of the fold of skin that covers the head of the penis. Medical circumcision reduces the risk of getting HIV by reducing the possibility of tear and injury to the penis during sex and removing cells that are vulnerable to HIV infections. However, while circumcision reduces a

man's chances of becoming infected with HIV, it does not Prevent HIV infection. Even circumcised males must practice safer sex.

Getting treatment if you have, or think you might have, a sexually transmitted infection. It is important for you and your partner to get tested and treated so you do not keep passing the STI to each other. Having an STI may increase the possibility of getting HIV.

Avoiding risky sexual practices such as having sex while in feted with a sexually transmitted infection, including:

Dry sex, which involves putting substances in the vagina to make it dry

Having sex during menstruation

Having sex with somebody with many other sexual partners

Having sex with somebody who has a sexually transmitted infection

Avoiding having sex while drunk or being high. Often when a person is drunk or high, he or she may not be able to make a healthy or safe decision, which could lead to sex without a condom, or sex with someone you know has a lot of other partners.

EXAMPLES OF QUESTIONS THAT 9-12 YEAR- OLDS SAID THEY WANTED TO ASK THEIR PARENTS

Why do girls' periods come on?

How do you get AIDS?

What other sexually transmitted infections can one get?

Why do you have babies when you have sex?

Can I have a baby at the young age of 12 years?

How do you use condom?

Why do people have pubic hair?

Can sex make you feel good?

What do you do when a boy tries to force you into sex?

Why do you have to use condoms?

FIVE TOOLS FOR TALKING TO YOUR CHILD ABOUT SEX

Be prepared

Know your own values and communicate them clearly.

Decide what topics you will and won't talk about with your child.

Think about what you might say in advance so that when faced with a question, you will be able to answer easily.

Talk to other parents and learn from their experiences.

Relax

You don't to know all the answers.

Start now

It's up to you to begin conversations with your child rather than waiting for your child to initiate conversation

Listen to your child

Don't turn questions away. When your child asks, feel free to answer.
Ask why the child is asking the question.
Listen to your child's point of view.

Talk about sex again and again and again.

Talk early and often.
Use teachable moments.
Use everyday opportunities to clarify sexual issues.
Talk about all types of things. Some examples of topics you can talk about include;
Understanding their bodies and bodies
Making healthy choices
Handling peer pressure
Knowing when you are ready to be sexually active

SEX EDUCATION TOPICS

Information about understanding their bodies and how their bodies changes as they grow and develop.
How to handle peer pressures to have sex.
Information about condom
Information about wet dreams
Information about menstruation
Information about how to know when you are ready to be sexually active
Information about proper hygiene

WHAT YOU CAN EXPECT IN SESSION 5

What are we doing?

Next week you will have an opportunity to practice communication skills that we have learned

What can you expect?

Only bring one child (aged 9-12).
Your child will participate in two exercises with you during the session:
You will have a conversation with your child on an issue that is important to you and your child using the characteristics of good communication skills discussed in session 2.
You and your child will listen to an audio about teens discussing peer pressure. After the audio you will have an opportunity to try out the four-step parenting plan for peer pressure that we will discuss at the beginning of next week's session.
After each discussion the children will leave the session. You will have an opportunity to discuss your experience, give feedback, and receive feedback from the facilitators and other parents.

Your child will participate will you in the closing ceremony for Families Matter!

Session 4

HOMEWORK ASSIGNMENT

One of the purposes of this group is to let you start thinking about the sexual values you want to impart to your children. For the homework assignment, think about the sexual values you want to impart to your children and what messages you need to convey to your child to share these values. It may be helpful to write your to share these values. It may be helpful to write your thoughts below.

Sexual Values I Want to Impart in my child	What sex-related issues I need to discuss with my child
Example: Responsibility	Example: Wait to have sex until you are married

Session 5

Discussing sexuality and handling peer pressure

"Ain't gonna let nobody turn me around."

DISSCUSION TOPICS FOR PRACTICE WITH CHILDREN

School performance

Bodily changes during puberty (e.g. development of public hair or breasts)

Menstruation

Wet dreams

Choosing friends

Boyfriends / Girlfriends

4-STEP PARENTING PLAN FOR PEER PRESSURE

The four ways in which parents can help their children better handle peer pressure are:

1. Help your child plan ahead. Sit down with your child and identify the peer pressure situations they may confront.
2. Help your child recognize signs of potential problems. For example, if you have a daughter, let her know that if a boy or a man wants to take her to a lonely place, it may be a risky situation. If you have a son, let him know that if his friends what him to drink alcohol or smoke bhang, it may be a risky situation.
3. Help your child think ahead about what he or she can say and do when confronted with specific situations involving peer pressure.
4. Role-play such situations with your child so that they are able to act wisely if they find themselves in such situations.

SUMMARY AND REVIEW

Pyramid of Success

There are certain characteristics needed for our children to realize their life goals. Some health choices such as sexual activity during adolescence can keep them from reaching their goals.

Parents as sex educators

Start talking with your children about sex and sexual issues when they are young, before they become sexually active.

Provide your child with the right information at the right time.

Give them honest, correct answers to their questions.

Give the information based on their needs at that age.

Have conversations with the again and again and again. Each time building on earlier conversations as they get older.

Five Tools for Talking to your child about sex

1. Be prepared.
2. Relax.
3. Start now.
4. Listen to your child.
5. Talk about sex again and again and again. Don't just talk about sex or sexual issues, talk about all types of things.

Responding to peer pressure

1. Help your child plan ahead.
2. Help your recognize signs of potential problems.
3. Help your child think ahead.
4. Role play situations with your child

Strengthening the parent-child relationship

Pay attention to your child's positive behavior.

Provide your child with a lot of encouragement.

Find interests that you share and spend one-on-one enjoyable time with your child.

Ask open-ended questions.

Really listen without interrupting.

Encourage conversation and do not monopolize.

Be open to other views and respectful of them.

Make sure your words, body and tone are all saying that same thing.

Stay in the present, focus on solutions.

Use "I" messages to own your feelings.

Supervise to help prevent problems.

Know where your child is going

Know who your child will be with.

Know what you're your child will be doing.

Know when your child will return home.