

Youth messenger

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True

PART 1 OF 3

BY D. SURESHKUMAR

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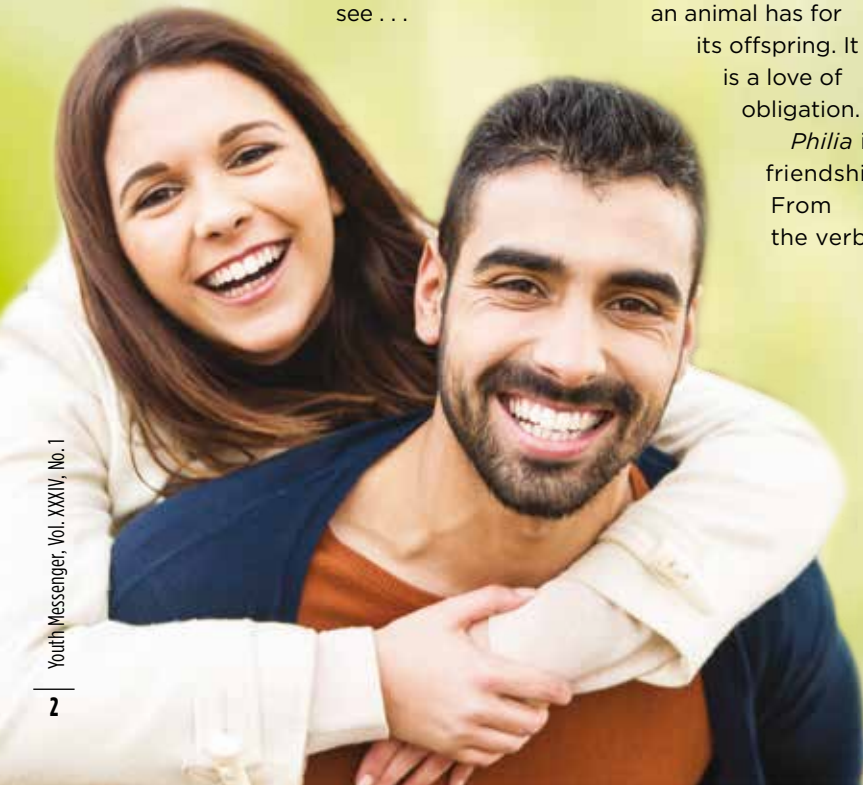
Love is as eternal as God Himself. It is also a precious gift from God. It is the single word that is widely used—and greatly abused—in the world. We have one primary word, “love,” that we utilize with various meanings, whereas the Greeks have at least four words. Let’s see . . .

WHAT IS LOVE?

Eros is the love between a man and a woman, which embraces longing, craving, and desire. *Eros* is romance or a state of being “in love.”

Storgos is the love of kindred, especially between parents and children. It is also the love that an animal has for its offspring. It is a love of obligation.

Philia is friendship. From the verb



form *phileo* comes the word Philadelphia—“brotherly love” or “brotherly kindness.” *Eros* makes lovers—*phileo* makes friends. *Eros* is a face-to-face relationship, while *philia* is a shoulder-to-shoulder relationship.

Agape is from the verb *agapao*, which means “to love, to be full of goodwill and exhibit the same; to have a preference for, wish well to, regard the welfare of.” It is “based on sincere appreciation and high regard.” *Agape* is a mental attitude motivated by a deliberate choice. It is not defined in terms of the emotional. This kind of love is always equated, not with what one feels, but with what one does. It is something you do. “If you love me, you will obey my commandments.” (John 14:15, NET). *Agape* is unconquerable benevolence, undefeatable goodwill. It gives and sacrifices even for those undeserving (Romans 5:6-10). It is “divine love.”

DEFINED IN TODAY'S LANGUAGE

Let us now define love by the everyday standard. *Harper's Bible Dictionary* says love is a relationship of self-giving. It has nothing to do with response. It is one-sided and is not affected by circumstances or situations.

Webster defines love in many ways, depending on its precise context. “Love” can be defined as:

1. Strong affection for another, arising out of kinship or personal ties; attraction based on sexual desire; affection based

on admiration, benevolence, or common interests.

2. Warm attachment, enthusiasm, or devotion.

3. The object of attachment, devotion, or admiration.

4. Unselfish, loyal, and benevolent concern for the good of another. The definition doesn't say that emotion drives it, because it is not desirous of receiving love or benefiting from it. Love is defined here as something that you do for the good of someone else without hope of a reward.

CHRISTIAN LOVE

The Bible points to the greatest love of all—God's love—which is the key to total life transformation (Galatians 5:22-25). Love is the very first fruit of God's Holy Spirit. It is a gift. “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5). The entire chapter of 1 Corinthians 13 is referred to as “The Love Chapter.” Verses 1-3 state that the gifts of prophecy, faith, language, knowledge, and sacrifice all are worthless without the gift of love. Love is not a rule but a motive. Love does not tell a Christian what to do, but how to do it.

GENUINE LOVE

The love that God imparts to us is not based upon our desire to receive something but upon an unwavering commitment. This is true love. In society today we hear people say, “Yes, I got married, but I am not in love anymore.” That is not



love, for love does not change. It is impossible to love someone before the wedding and not after the marriage has been consummated.

THE CHARACTERISTICS OF LOVE

Love is life's greatest and essential gift. Love puts pride and claims aside and does not expect anything but love in return. Love understands that sharing is one of the greatest things in which one can rejoice. Love is unconditional, altruistic, and unselfish. It is not stubborn or overbearing, and it does not insist on its own way. Love is honesty; it does not rejoice at wrong, but rejoices in the right. Love is friendship, companionship, affection, undying devotion, and more. Love is caring, kind, and patient. Love is not resentful but forgiving, understanding, and believing. Love is giving, inspiring, and supporting. Love is the free and complete expression of oneself to another. Love is open to the other person's expression. Love endures all, hopes all, and

bears all. True love never ends.

Love has growing interest in and appreciation for the other person. Love assumes an increasing responsibility for others. Love respects their feelings, ideas, and individual personalities. Love is responsive to their purposes, characteristics, and emotions. Love is sympathetic and understanding. Love is of divine origin and can reach its highest achievement only in the life of true Christians. Love is something that does not happen instantly. Love involves experiences into which one must grow.

There is no such thing as love at first sight. Often there is an attraction between him and her that may grow into love as the two become better acquainted with each other, which may take time. They may not recognize the transition from attraction to love, but the original attraction is not and cannot be love. Love is too big, too deep, and too all-embracing to spring up in an instant. If you truly love someone

for marriage purposes, you must know that person well.

While there is much emotion in connection with love, love is not emotion. “Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle” (*Messages to Young People*, p. 435).

“True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested.”—*The Adventist Home*, p. 50.

INSTANT LOVE?

Love is not something that you can whisper to another person whom you have only known for a short period of time. A man who doesn't know a woman very well yet says, “I love you,” has a very self-centered motivation: he wants to use her for his own pleasure. He is lying. This is not true love; it's a deception.

Today, society has changed the definition of words with reference to feelings and has also changed into a curse the blessings that God has given us. The world is filled with weak people who do not want to toil and sweat but only seek easy and pleasant things. Not too many are prepared to face difficulties, pressure, and opposition. Genuine love requires all of these things. Love is willing to pay the price. Abraham loved his son; but he loved God more, to such a point that he was willing to obey God. And, as a result of

“Pure and holy affection is not a feeling, but a principle.”

his obedience, he was chosen to be the ancestor of Him through whom the whole world was to receive great blessings (Genesis 12:3; 22:18; Galatians 3:8, 16).

As mentioned above, Christ said: “If ye love me, keep my commandments” (John 14:15). This is an action that has nothing to do with feelings or emotions. A young man came to me for counseling and said, “I am in love with a particular person.” I asked him, “How do you know that you are in love?” He said, “Because when I'm in her presence, my heart beats like an engine, my blood pressure rises, my pulse races, and I can't think.” I told him, “You are not in love. You are sick. You need to go to the hospital.” That was not love. That was only a short-lived emotion. If you put yourself into the place of that young man, you will notice that, after a while, your feelings subside, and you say you're not in love any more. This form of “love” is only an emotional reaction; it is a physical problem. We should not do anything based on emotions alone, because, when emotions change, so does our commitment. 🌐



Wanting to Please People?

BY E. G. WHITE

The youth in general desire the approbation [approval] of those around them, and, rightly directed, this desire is commendable. It is an incentive to watchfulness and self-control, rendering them more anxious to manifest a right disposition in their association with others, and therefore more careful as to what they do and say.

Those who desire to merit the approval of the wise and good will not become impatient when their errors are pointed out. Rather, they will feel grateful to a friend so faithful as to show them their defects of character. They will search carefully to see if the faults mentioned do really exist and will seek earnestly to overcome them.

A youth who, when cautioned or advised, says, "I don't care what others think of me, I will do as I please," manifests a recklessness and hardihood that should be shunned by all. He is sowing seed which will yield a terrible harvest for him to reap by and by.

We should all manifest respect for others and should desire their respect in return. But at the same time there is need of discrimination as to whose approval is of real value. Evildoers will not commend us unless we join in their sinful course. The approval of those who speak lightly of the Bible, or sneer at religion, is to be shunned rather than desired. Those who yield to the influence of this class prove themselves unworthy of the

favor of God. To obtain the good opinion of the proud, the vain, the pleasure-loving, whose chief aim is to please and glorify themselves, is to become defiled and corrupted by their ungodliness.

The approbation of God should be more highly prized than the praise of the whole world. It is of more value to young and old than everything besides. Let the youth candidly consider this matter and seek to govern their lives by those principles that will be approved

by God and by those who serve and honor him.

The youth living in this age will have a stern battle to fight, if they make right principles their rule of action. It is the highest effort of a large class in society to do as others do, to shape their course according to the world's standard. Like the empty bubble or the worthless weed, they drift with the current. They have no individuality, no moral independence. The approval of the world is of more value to them than the approval of God, or the esteem of those whom he esteems. Their only motive or rule of action is policy. As they do not value truth or act from principle, no dependence can be placed upon them. They are the sport of Satan's temptations.

They have no true respect for themselves and no real happiness in life. This class are to be pitied for their weakness and folly, and their example should be shunned by all who desire to be truly worthy of respect. But instead of this, their society is too often courted, and they seem to exert a fascinating power, well-nigh impossible to break.

I warn the youth to avoid the society of these worthless characters; for their influence is

detrimental to the best interests of society.

In forming your opinions, and choosing your associates, let reason and the fear of God be your guide. Be firm in your purpose here, regardless of

the opinions which others may entertain concerning you. When God's requirements lead you to an opposite course from that which your associates are pursuing, go resolutely forward, whether you follow many or few. Whatever God's word condemns, that reject, even though the whole world adopt and advocate it, and ridicule you as singular and fanatical.

Listen to the voice of reason. Remember that we have each a soul to save or to lose. Worldly advantages or pleasures should

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not for a moment be placed in the scale against your eternal interests. Jesus, our pattern, lived not to please Himself. Those who are drifting with the tide, who love pleasure and self-indulgence, and choose the easier way, regardless of principle so long as their desires are gratified—these will never stand with the overcomers around the great white throne. They will never hear from the lips of Jesus those precious words of greeting, “Come, ye blessed of my Father, inherit the kingdom prepared for you” (Matthew 25:34). The Judge of all the earth will never say “Well done” to those who have not done well.

All are now upon the battlefield; everyone must share in the conflict with the power of sin. We may conquer if we will put on the whole armor of God and

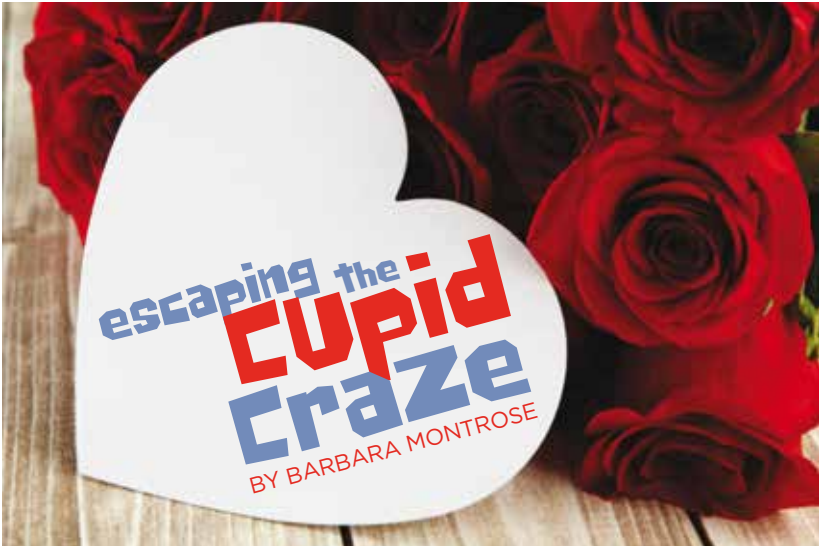


with faith, hope, and courage look steadfastly to Jesus, the Captain of our salvation.

Dear youth, you lose much by not studying with greater earnestness and care the life of Christ. There you may learn the character which you must form in order to become His disciples; you may see the victories which you have to gain over selfishness, pride, vanity, and especially over unbelief, that you may win the precious white robe of a spotless character, and stand at last without fault before the throne of God. “To him that overcometh,” is the Saviour’s promise, “will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Revelation 3:21).—*The Youth*

Instructor, vol. 31, no. 41. 

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Many countries around the world have a day to celebrate romance. In Brazil, for example, this day is celebrated in June. In the United States, the festivity known as Valentine's Day generates big business. According to the National Retail Federation, billions are spent in honor of this popular festivity. Candy, flowers, jewelry, and cards usually cost the average man U.S.\$163.37, and the average women \$84.72. Children send Valentine's cards to their classmates, and more than 46 million heart-shaped boxes of chocolate are purchased in recognition of the piercing of Cupid's arrow. What's behind all of this? In reality, it is NOT just the innocent, secular holiday it may appear to be!

WHAT IS THE ORIGIN?

Valentine's Day may seem harmless—after all, supposedly

it's just about love. But dangers lurk beneath this pagan feast. It stems from the Roman festival of Lupercalia, held in mid-February. Intended as a celebration of the coming spring, it included fertility rites and the pairing off of women with men by lottery.

Lupercus was the wolf-god of Roman lore—and during this festivity, men would sacrifice a goat, wear its skin, and run around hitting young women with small whips, an act which was supposed to ensure fertility. The names of the women were put into a box and drawn out by the men who required them to submit to be their physical lovers for a certain period of time.

Eventually, Roman Catholicism tried to "Christianize" this sordid event by adapting the pagan celebration of Lupercalia into St. Valentine's Day. A story was

fabricated about a martyred Catholic priest who would sign his letters, “with love from St. Valentine.” The modern result became the merging of a pagan Roman festival with a false story of a patron saint—ultimately topped off by a clever marketing plan.

Today, however, Valentine’s Day is no longer part of the liturgical calendar of any church, so the festivity has completely returned to its original pagan roots of lust.

WHO WAS CUPID?

Let’s start with an interesting record found in Holy Scripture: “Cush [a son of Ham] begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out

of that land went forth Asshur, and builded Nineveh” (Genesis 10:8-11).

Thus Nimrod, the notorious rebel, defiant against Heaven, is associated with some of the wickedest civilizations recorded in Bible history.

Legend holds that after the death of Nimrod, his widow Semiramis (also known as Venus) had an illegitimate child, Tammuz, whom she said was conceived by the sun and was supposedly Nimrod himself, reborn. Scenes of this mother and baby together are often found as a subject in ancient art.

In one form of this pagan confusion, Venus, claiming to be the “goddess” of immortality, lusted after her son, and their twisted relationship became the object of Valentine’s Day.

Other names for Tammuz include “Adonis,” “Baal,” and “Cupid”—meaning “desire.” Like Nimrod, he, too, was depicted as a

mighty hunter with bow and arrows.

The name “Valentine” comes from the Latin *valens*, which means “strong,” “powerful,” “mighty”—depicting the supposed “hero” of the pagan world who claimed to bring freedom from the rule and government of Heaven. The mysterious occult religion con-



nected with Babylon and the worship of Baal has spread its roots throughout much of ancient and modern culture alike.

“The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the Flood, and who is known to have impressed upon them the image of her own depraved and polluted mind. That beautiful but abandoned queen of Babylon was not only herself a paragon of unbridled lust and licentiousness, but in the Mysteries which she had a chief hand in forming, she was worshipped as Rhea, the great ‘Mother’ of the gods, with such atrocious rites as identified her with Venus, the Mother of all impurity, and raised the very city where she had reigned to a bad eminence among the nations, as the great seat at once of idolatry and consecrated prostitution.”— Alexander Hislop, *The Two Babylons*, p. 5.

The scriptural record found in Jeremiah 7:18; 44:17–19 reveals the popularity of this pagan cult, even among apostate Israelites. In Ezekiel 8:14–18, the prophet was shown the tremendous abomination of men in the temple “weeping for Tammuz” (who was often revered as a supposed god of vegetation—dying annually and then resurrecting—a total mockery of the death-and-life-giving power of Jesus Christ, the true Son of God). These men in Ezekiel’s vision “worshipped the sun toward the east.” We read also in Jeremiah

Cupid’s arrows are not aimed by principle or in any fear of God. They are aimed through the blind chemistry of lust.

44:25–27 of God’s final judgment upon those among His professed people who partook of the various rites associated with the false “queen of heaven:”

“Thus saith the Lord of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.”

PIERCED BY CUPID'S DARTS

The “queen of heaven” and her link with Tammuz has historically been the basis for fertility cults throughout the world, including in the worship of her as “Ishtar” during the feast of Easter in Saxon times. During these festivals, immorality ran rampant. As mentioned, valentine cards were simply an invitation to gross violation of the seventh commandment. Nudity was a common site during these festivals—and that is why Cupid is always depicted naked.

The symbol of the heart was also associated with this boy-god who “came to be regarded as the ‘god of the heart,’ in other words,

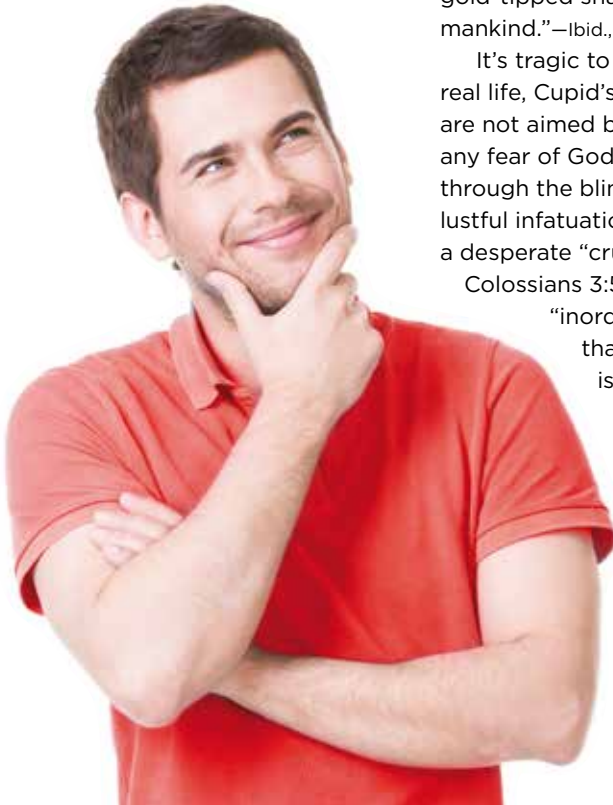
Colossians 3:5 warns us against “inordinate affection” . . . a strange, fervent affection that is really not in our best interests.

as Cupid, or the god of love. To identify this infant divinity, with his father, ‘the mighty hunter,’ he was equipped with ‘bow and arrows;’ and in the hands of the poets, for the amusement of the profane vulgar, this sportive boy-god was celebrated as taking aim with his gold-tipped shafts at the hearts of mankind.”—Ibid., p. 189.

It’s tragic to consider that in real life, Cupid’s figurative arrows are not aimed by principle or in any fear of God. They are aimed through the blind chemistry of lustful infatuation in the form of a desperate “crush” on someone.

Colossians 3:5 warns us against “inordinate affection,” that is, affection that is out of order, a strange, fervent affection that is really not in our best interests.

The Bible makes a sad reference to “silly women laden with sins, led



away with divers lusts” (2 Timothy 3:6) that are “led captive” by evil-minded men, just as the young man in Proverbs chapter 7 was lead astray by an evil-minded woman. The snare can work either way.

IS THERE A DANGER TODAY?

Many today—especially the young—are too easily charmed and seduced by certain charismatic people. They don’t investigate the possible history of adultery, immorality, or promiscuity in one whom they find enticing—and ruin and disgrace are the result. Thus, for example, when a woman sends what seems to be a harmless card saying “Be my Valentine,” it is a carry-over from ancient times when women foolishly sought a romantic relationship with “Baal” or “Nimrod,” to receive the counterfeit “blessing” of Cupid’s fanciful charms.

WHAT’S THE SOLUTION?

Like faithful Joseph in the face of temptation, the youth must stand firm and declare, “How . . . can I do this great wickedness, and sin against God?” (Genesis 39:9).

“A fixed principle of truth is the only safeguard for youth. Strong purposes and a resolute will close many an open door to temptation and to influences that are unfavorable to the maintenance of Christian character. . . . The first consideration should be to honor God, and the second, to be faithful



to humanity, performing the duties which each day brings, meeting its trials and bearing its burdens with firmness and a resolute heart. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, will qualify for a useful life in this world, and give a fitness for the immortal life.”—*Testimonies*, vol. 3, pp. 194, 195.

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Ephesians 5:5-11).


“My son, if sinners entice thee, consent thou not” (Proverbs 1:10). 🍷



Friendship

How little some see or feel in this word “friendship,” yet how much there really is in it. Few there are without friends, but though most of us have what we term friends, few of us have the real, faithful friend for which the heart yearns. Whoever has worldly prosperity has what the world terms “friends.” But let the prosperous man lose his wealth, and the vast army of flatterers vanish as snow before a warm sun. Or let one’s character be charred a trifle, and scores will wait to see the drift of public opinion, and fall in with the majority. When one finds a friend to stand every test, then he or she has something to prize.

Among those most likely to be true friends we name first our mothers, sisters, fathers, brothers. Sometimes we find these real friends among strangers, and a sacred tie binds heart to heart. The best friendship is always Christlike, and the purest earthly love is enjoyed only by Christians.

The friendship of our Saviour is always unailing and to be depended upon. We know from experience, it is the only friendship we are absolutely sure of having for the asking, and by asking for it, it is ours for all eternity. Dear one, have you this friendship? 

22ND GENERAL CONFERENCE SESSION ROANOKE, VIRGINIA 2015

- **Date:** September 10-13, 2015
- **Theme:** Christ Is All and in All

The Spiritual Meetings of the SDARM 22nd General Conference Session are going to be a truly memorable event with believers from around the world.

Besides all the wonderful spiritual messages, there will also be sacred music throughout the meetings. All the music is being planned months in advance. To receive information about how to apply to participate musically, contact us **by May 31, 2015** at info@gcmusic2015.org or gcmusic2015.org

We hope to see you soon in Roanoke, by God's grace!



Christ Is All and in All



Managing Your Tu

This is written for anyone who wants to learn something more about money. It's not about the barter system, or the Federal Reserve, or how to make the paper money or coin. It's not even ideas about how to create an income (well, maybe a couple of ideas will be thrown in). It's about managing the money you have, even if it's only two cents (which doesn't even apply anymore in my homeland of Canada). This is about how to make your money grow without a financial planner.

This is written primarily for the young, but if you don't fit in that category, we can qualify by being young at heart or young in the experience necessary to manage our cents correctly.

This is written because we see a great need all around us. We live in a time of history when credit is the norm, debt is abundant, and people are frustrated with

their lack of the money needed for what they want in life. Can this be changed? I think so.

If it couldn't be changed, then we could all just give up, go sit in a corner, and whine. But not everyone is frustrated, not everyone is in debt, not everyone isn't having his or her needs met. So what is the difference? I am glad you asked.

I have found in our own experience that there are some basic principles of law of sense that help with cents. These are the things that I will seek to share with you. Because I am a Christian and because I have found all of these principles in the greatest Manual ever read, I will include them here. You will recognize, if you follow them, that they are wisdom, and they are helpful, and that by God's help your life will be different because of them. So ready or not, here they come.



9 Two Cents

BY PAM STEMLER
PART 1 OF 3

1. MONEY IS A GIFT

Money, in different forms, is actually a medium of value, something that can be traded for goods or services. In earlier times, things were traded for things. For example, you might trade fabric for an animal, oil for salt, metals for land. To make things simpler, it was devised to create something with a “consistent” value that could be carried easily and traded for items that were needed.

Money is simply a tool to be used in a world of commerce to pay for those things that are needed in life. Have you ever thought that money was actually a gift?

First, it is a gift, because if we have some, we are among the world’s monetarily richest people, even if it is only some loose change in your pocket. Two thirds of the world don’t have that.

Second, it is a gift, because it can enable you to have what you NEED in life, even if it will only meet the small needs at first.

Third, it is a gift, because it can enable you to help others with what they NEED in life. You will be blessed as you share with others.



There is a Bible principle that should be stated right away. Money will only be a gift and a blessing if it is used in the right way. Money will be used to its noble purpose only as we use it for the glory of God.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31).

In this world, in the church, and in the family, the proper use or misuse of money can be at the top of reasons why or why not something doesn't work. What do I mean? In the family setting, the lack of money or the improper management of money is often listed as a top reason why marriage relationships break down. In the church setting, often the reason why there are not more outreach projects can be the same—lack of funds. In our world, a great amount of suffering and despair can be attributed to lack of funds.

So when and where are we to learn about how to make and use money? You guessed it! In the home and even at a very young age.

2. HOW DO I GET IT?

Well, that depends on who you are, where you are, and what age you are. As was mentioned earlier, money is something given for something. Sometimes children receive money as a gift from relatives, or they find coins on the street, or they do some work and get paid, or their parents give them an allowance.

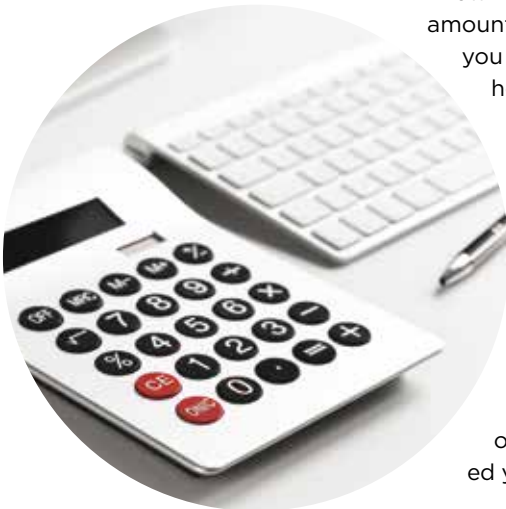
If you are older, you may be working at a job and creating an income. No matter what the amount, the principles of managing your cents will help. If you can learn how to take care of the pennies, the nickels, and the dimes, the dollars will take care of themselves, or so the saying goes.

But it's true, if you learn how to take care of the littles, you will know how to take care of larger amounts, and the principles that you practice when young will help you all through your life. It's worth the effort and will pay off!

So what will help me to get some more of it?

a. Work hard—be diligent

“Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk hon-



estly toward them that are without, and that ye may have lack of nothing” (1 Thessalonians 4:11, 12).

b. Don't be lazy

Want because of laziness is sin. It means that we are not taking the responsibility to work very seriously. The biblical book of Proverbs has much instruction on this subject. It is interesting to read through this book and mark each verse that has to do the subject of work and finances. It is a wealthy find.

“How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man” (Proverbs 6:9-11).

c. Don't get rid of it all!

There is another saying—it's not how much you make, it's how much you have left! It is the principle of not going wild trying to buy everything you want now or ever wanted. We will go over more about this in the next section. Just remember not to let the money in your pocket or wallet or purse or wherever cry out to you to spend it all. It will be wise to make a list of where



and how much money should go to different places. This is known as a budget.

d. Don't borrow!

This is really important. Don't borrow from others if at all possible. Don't get in the habit of using someone else's money for your needs. This only grows worse, and the amount owed becomes greater. There are exceptions, but counsel with someone that you trust to help determine when that is. The better habit is to make income by working, then save for the things that you need or want, and save something for those times of emergency that always come in life. Remember, “The rich ruleth over the poor, and the borrower is servant to the lender” (Proverbs 22:7). 🚫



the hidden enemy

BY NARIN PROMPTORGA

Young friends, the Lord stands ready to bestow upon you His great gift of peace; will you take it at His hand? If so, you must first put away self, because self is ever warring against peace and against God.

What is self—It is that which rises up rebelliously in your soul when duty calls you to give up some pleasure or possession for the sake of a brother, a sister, or a friend; but it is much more than that. When you wish to attract attention by dress, engaging manners, or attainments, self is uppermost. Does vanity bring you peace? No, never. If you fail to gain the notice you crave, disappointment and ruffled temper ensue; if you succeed in winning praise and admiration, an earthly joy or a placid satisfaction is yours, but neither of these is peace.

Where do many of your troubles come from? Can you not trace them back to that hidden enemy, self, as a stream to its fountain? Guys, girls, why do you

seek notice for yourselves? Are you indeed so great? Think of the many noble, gifted souls who have lived and died, and put that question to the self within. The greatest of human beings have not been great of themselves.

Yet it is not so much the folly of self-love that I would emphasize as its sin. Suppose your mother were to present you with some exquisite work of her hands, and you were to display it with boastful pride, saying by look and manner, if not in words, that you had wrought it with your own fingers. Would not that be taking the credit due to your mother? Yes; and so you would, in that sense, be a thief. There is no more common method of breaking the eighth commandment than by taking credit that does not belong to us. The commandment reads, "Thou shalt not steal." There are no particular things mentioned which we must not steal; it covers the whole ground, material and spiritual. 🍎

The Intriguing

OLD TESTAMENT

BY ALEX N. MACDONALD

The Old Testament is comprised of 39 books. They are not arranged chronologically nor according to the Hebrew. These books follow the order of the Greek translation called the Septuagint.

God has special care for His Word. The psalmist declared, "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name." "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." (Psalms 138:2; 12:6, 7).

The arrangement of the 39 books of the OT English Bible is in four sections as follows:

LAW: Genesis, Exodus, Leviticus, Numbers, Deuteronomy = 5 books.

HISTORY: Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther = 12 books.

POETRY: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon = 5 books.

PROPHECY: Major: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel = 5 books. **Minor:** Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi = 12 books.

THE CANON OF SCRIPTURE

The word "canon" means a standard or test of measurement, from the Greek word *kanon*, meaning measuring rod or line. This word is not used in the Bible,

LAW:	HISTORY:	POETRY:	PROPHECY:	
			MAJOR:	MINOR:
Genesis	Joshua	Job	Isaiah	Hosea
Exodus	Judges	Psalms	Jeremiah	Joel
Leviticus	Ruth	Proverbs	Lamentations	Amos
Numbers	1 & 2 Samuel	Ecclesiastes	Ezekiel	Obadiah
Deuteronomy	1 & 2 Kings	Song of Solomon	Daniel	Jonah
	1 & 2 Chronicles			Micah
	Ezra			Nahum
	Nehemiah			Habbakuk
	Esther			Zephaniah
				Haggai
				Zechariah
				Malachi

CANON

standard of measurement

Those books that form our Bible are said to be canonical, which means that they are considered to be genuine and of full authority.

APOCRYPHA

"hidden" or "secret"

There is no evidence that the apocryphal books were included in the Septuagint, which was the Bible of Christ's day.

but those books that form our Bible are said to be canonical, which means that they are considered to be genuine and of full authority. Although other books may have been inspired (see Numbers 21:14; Joshua 10:13; 1 Chronicles 29:29; 2 Chronicles 9:29), none of them were intended to be canonical—otherwise they would have been preserved by God for us in the Bible today.

No books which God intended to be included in the canon have been lost. The Lord has given us a complete Bible suited for our every need (1 Peter 1:23, 25; 2 Timothy 3:16, 17).

THE APOCRYPHA

The word "apocrypha" means "hidden" or "secret" and applies to 14 books of which there is uncertainty as to their date, origin,

and authorship. The Jews did not recognize them as canonical or authoritative. There is no evidence that the apocryphal books were included in the Septuagint, which was the Bible of Christ's day. The Roman Catholic Council of Trent in 1546 declared the apocryphal books to be canonical. Protestants have always rejected them. After the Reformation of the 16th century, the Apocrypha was included with the Scriptures for some time, but in 1825 the British and Foreign Bible Society decided to eliminate the Apocrypha from the Bible, and Protestants have given up the practice of printing it in the Bible.

FORMATION OF THE OLD TESTAMENT CANON

The canon was fixed at the time of Ezra. No alterations have been made to it since. The

threefold division of the canon does not indicate the time of writing of the separate books.

WITNESSES OF THE OLD TESTAMENT (OT)

The New Testament shows that the OT was complete at the beginning of the 1st century. There was no dispute concerning this on the part of either Christ or the Jews of His day.

Jesus frequently appealed to the Old Testament as undisputed authority (Matthew 22:29; John 5:39; 10:35). The New Testament refers to every book of the OT except seven—Obadiah, Nahum, Ezra, Nehemiah, Esther, Song of Solomon, and Ecclesiastes.

JOSEPHUS

Josephus was a Jewish historian who lived from A.D. 37–95. In the first century, he recognized the same books as we have today. That canon was completed long before his time; the last of the canonical books was written not later than Artaxerxes (Ahasuerus in the book of Esther). Any of the books of Jewish history after this time were not put with the canonical writings.

THE SEPTUAGINT

This Greek translation of the OT Scriptures was made at Alexandria by order of Ptolemy Philadelphus around 277 B.C. It contains all the canonical books of the OT, again revealing that the canon must have been in existence before that time.

No books which God intended to be included in the canon have been lost. The Lord has given us a complete Bible suited for our every need.

JEWISH TRADITION

Jewish tradition also says that the canon was completed by Ezra. The following points favor this:

The circumstances in Ezra's time required a collection of the sacred books.

This could be done at that time, where it could not be done in the time of captivity.

The formal public readings of Scripture in the time of Ezra and Nehemiah made this a necessity. (Nehemiah chapters 8–10).

Ezra had the necessary qualifications (Ezra 7:6, 10; 10:10).

It would seem that the canon was not complete before the time of Ezra, because the Samaritans who separated from the Jews at this time only had the Pentateuch (the first 5 books written by Moses.)

MANUSCRIPTS

There is no original manuscript for either the OT or the NT. The Hebrew manuscripts had disappeared before the NT was

EARLY TRANSLATIONS FROM HEBREW

	SEPTUAGINT (LXX)	VULGATE (CATHOLIC)
Language	Greek	Latin
Translators	72 Jews working independently from each other	Jerome
Date	3 rd or 4 th century B. C.	A. D. 340–404



JOSEPHUS

written. The so-called originals of today are copies of the real original manuscripts—and there are many of them, nearly 1, 700 of the OT and about 400 of the NT. There is much possibility of mistakes with so many.

Apart from recent discoveries, the oldest of any considerable size is the St. Petersburg codex dated A.D. 916.

There is little that we may consult in the way of older Hebrew manuscripts than those of the 10th century. We can consider that we have an accurate translation, because the Jews were particularly careful in the minutest accuracy of their copies, and there are other sources by which we can check.

... Each new copy had to be made from an approved manuscript, written with a special kind of ink, upon sheets made from the skin of a clean animal. The writer also had to pronounce aloud each word before writing it, and on no account was a single word to be

written from memory. They were to reverently wipe their pen before writing the name of God in any form, and to wash their whole body before writing “Jehovah,” lest that holy name should be tainted even by the writing. The new copy was then carefully examined with the original almost immediately; and it is said that if only one incorrect letter were discovered, the whole copy was rejected. . . .

CORRELATED WRITINGS (which give evidence of the accuracy of the OT)

Other Hebrew writings include the Talmud, a collection of the sayings of authoritative Jewish scribes around A.D. 200. The Talmud quoted extensively from the OT canon and the Targum, which are paraphrases of the canon into the language of the people.

The Samaritan Pentateuch, which has come down independently of the Jewish, is the Samaritan’s scripture of the first five books of the Bible.

NT Quotations. There are about 263 direct quotations from the OT and about 370 references, and these agree.

Translations. The oldest is the LXX version in Greek (Septuagint) from about 277 B.C., which is the most important and was used widely in Christ's day. It was probably used by Him and the apostles, and it is practically the same as that which we have. The Syriac version was made about A.D. 200. This agrees with the OT.

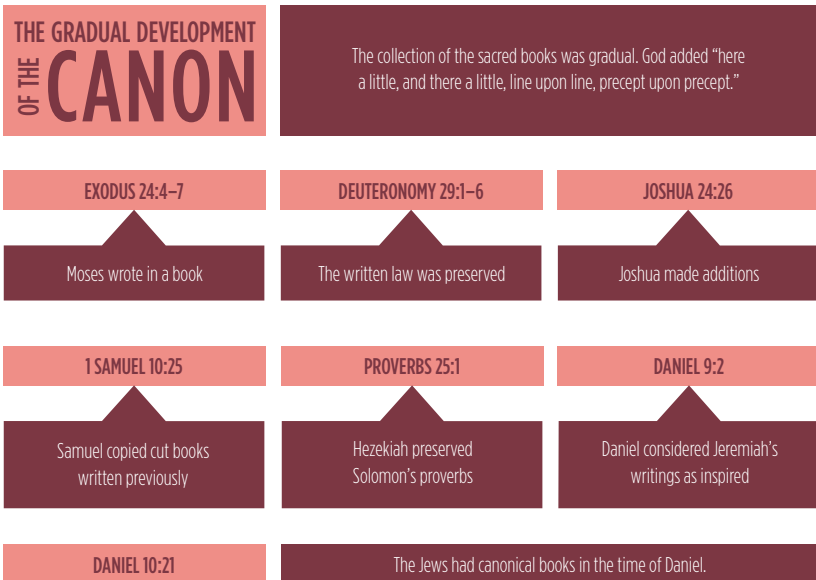
The monuments. The names of kings mentioned in the OT correspond exactly with the names of kings mentioned in different ancient monuments and prove that the Bible is accurate.

THE LANGUAGE OF THE OT

The OT was written in Hebrew, with the exception of Ezra 4:8-

6:18; 7:12-26; Jeremiah 10:11; Daniel 2:4-7, 28. These particular portions were written in the Chaldean dialect, which is no doubt due to the fact that Daniel and Ezra had particular connection with the Babylonian and Persian rulers at the time.

The Hebrew language is a branch of the Semitic languages, which include Syrian, Chaldean, Assyrian, Phoenician, Arabic, and Ethiopic dialects. Probably, the Hebrew came from the language of Abraham of Ur of the Chaldees. The story of Judges 12:6 shows that even this language had its own dialects from place to place and from tribe to tribe. However, when used for sacred purposes by the scribes and priests, it remained pure and comparatively unchanged from the days of Moses until the captivity. 🌐



the Gap in the Sky

*A study from the Bible
and Spirit of Prophecy,
with an introduction
By O. C. Godsmark*

As a people we have for years been interested in [a certain] portion of the starry heavens [the Orion nebula]; for to us it speaks of a coming Saviour, and of the glories that shine forth from the throne of the Eternal One. When we say that this nebula is the “gap in the sky,” we believe we speak advisedly; for there is nothing else like it in all the heavens. . . .

We do not like to speak of this opening as a “nebula”; for although it is thus classed in our works on astronomy, it is so different from all other nebulae . . . that writers upon this subject cannot but express wonder, admiration, perplexity, and reverence for this something, which, for lack of a better name, we call a nebula. With this one exception, all true nebulae seem to be composed either of clusters of fine stars or of what is called “fire-mist clouds,” and they are seen to hang separate from, and this side of, the blackness beyond. In other words, we can see space still beyond them; but . . . this nebula does not hang out separate from a black substance beyond, but is a distinct opening into a realm of glory situated on

the other side of the great, impenetrable sphere that seems to enclose all the visible works of God's created universe known as the starry heavens. In this the light seems to be gushing out from the very heaven itself. As we view this wonder, we cannot but feel that God in His mercy is permitting us to see a little of the glory of that city above, as it is reflected from those jasper walls through whose pearly gates the righteous nation soon shall enter in.


Herschel, the astronomer, in speaking of this open space, says, "This nebula has never been resolved into stars by the highest powers of telescopes that have yet been applied: nor is there any reason to believe that it consists of systems of stars, as is the case with other nebulae. It is, therefore, in all probability, a mass of **self-luminous** matter, but of what nature it would be vain to conjecture."

"And there was war in heaven. . . . And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared

as a bride adorned for her husband" (Revelation 12:7-9; 21:2). These and many other texts go to show that heaven is a place, **out of which** the city is to come, the angels that sinned were cast out. If heaven were a mere world like our own, or a globe like our sin, or even what is now our north star, it would seem proper to speak of Satan as a being cast **off from**, or **away from**, it; but no, he was cast **out** of heaven.

"The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

"Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through **the open space in Orion**, whence came the voice of God. The Holy City will come down through that open space."—*Early Writings*, p. 41. [Emphasis supplied.]

"Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name" (Amos 5:8). 

Bible ABC's

H

Another name for Esther
(Esther 2:7).

The Egyptian handmaid who
called the Lord, "Thou God
seest me" (Genesis 16:1-13).

A prophet who urged the rebuild-
ing of Jerusalem (Ezra 5:1, 2).

The prince who despised Mor-
decai the Jew (Esther 3:1-5).

A false prophet whose death
was foretold (Jeremiah 28:1-17).

The father of Lot (Genesis 11:27).

The birthplace of David's first
six sons (1 Chronicles 3:1-4).

She who was guilty of the
blood of John the Baptist
(Mark 6:17-28).

A king for whom God bestowed
great miracles (2 Kings 20:1-11).

Assisted Aaron when Moses
prayed in the battle against
Amalek (Exodus 17:10-12).

The following quiz will test your knowledge of certain Bible names and places which begin with the letters H and I. Some answers are easy, others are more challenging. After you go through them all, pick out the ones you could not answer. Look up the verse prayerfully and read the entire context, asking God to give you greater spiritual understanding from what you find.

Try to discover more about that subject and about God's love shining through it by using a concordance or Spirit of Prophecy index. It may take a bit more time, but this is what turns what might have seemed as only trivia into richer spiritual treasure. Enjoy!



A baby born in a crisis when the ark of God was taken (1 Samuel 4:15-22).

A virgin was to conceive and bear this son, meaning "God with us" (Isaiah 7:14).

The son of promise born to Sarah (Genesis 17:19).

The prophet who helped Hezekiah when sick (2 Kings 20:1-11).

A son of Saul whom David did not want slain (2 Samuel 4:5-12).

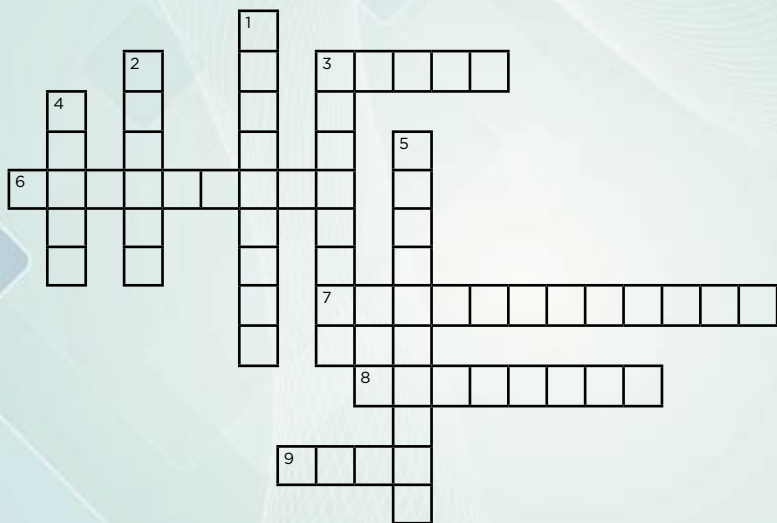
Abram's son born to him at age of 86 (Genesis 16:16).

The new name given to victorious Jacob after his night of wrestling (Genesis 32:28).

Leah's son whose name signifies a donkey lying down between two burdens (Genesis 49:14).

A loyal follower of David, even in a crisis (2 Samuel 15:19-23).

The nation from which a tentmaking couple had come (Acts 18:2, 3).



ACROSS

- The approval of those who _____ at religion is to be shunned.
- Josephus was a Jewish _____.
- Self is that which rises up _____ in your soul when duty calls you to give up some pleasure or possession.
- The biblical book of _____ has much instruction on finances.
- Not everyone is in _____.

DOWN

- The friendship of our Saviour is always _____.
- Historically, fertility cults worshipped "the queen of heaven" during the feast of _____.
- The word "canon" means _____.
- "Seek him that maketh the seven stars and _____."
- Agape is a mental attitude motivated by a _____ choice.

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Youth Messenger® (USPS 765-030) is published quarterly by the Youth People's Department of the Seventh Day Adventist Reform Movement General Conference as an educational service for our youth worldwide. **Web:** <http://www.sdarm.org>, **e-mail:** info@sdarm.org. The *Youth Messenger* is printed and distributed by Reformation Herald Publishing Association, 5240 Hollins Road, Roanoke, VA 24019-5048. Periodical postage paid at Roanoke, Virginia 24022.

Postmaster: Send address changes to, *Youth Messenger*, P.O. Box 7240, ROANOKE, VA 24019-0240. Manuscripts, inquiries, address changes, subscription requests, and donations should be mailed to the address above. Vol. XXXIV, No. 1. Copyright © 2015 January-March Issue. **Illustrations:** Fotolia on front cover, pp. 2-6, 8, 9, 12-14, 16-21, 24, 26-32, Wikimedia Commons on p. 10.

Subscription: United States U.S. \$8.95; foreign (air mail) U.S. \$17.00; single issue U.S. \$2.95.

ACTIVE

Virtue

Meekness is a well-known quality of Christian life. There's no roughness, rudeness, or violence in the kingdom of God, where all have nobility and self-control through the power of Christ. Yet there is more to the Christian life than simply what we **don't** do wrong. True faith also involves what we **do** do right.

"Those who would win success must be courageous and hopeful. They should cultivate not only the passive but the active virtues. While they are to give the soft answer that turns away wrath, they must possess the courage of a hero to resist evil. With the charity that endures all things, they need the force of character that will make their influence a positive power."—*The Ministry of Healing*, pp. 497, 498.

Some people have good intentions, but they listen to their feelings too much. They lack firmness, aim, and decisiveness. This weakness should be overcome and moral backbone cultivated. The Christian is to have an integrity that cannot be flattered, bribed, or bullied.

Why is it important to develop strength of character when young?

"A weak, irresolute spirit indulged in boyhood and youth will make a life of constant toil and struggle because decision and firm principle are wanting [lacking]. Such will ever be trammled [hindered] in making a success of this life, and they will be in danger of losing the better life."—*Testimonies*, vol. 3, p. 195.

So while young, be sure to look to God for strength, cultivating active virtues to be able to stand for truth. It's worth the effort! 🍷

Give Me Not *My* Own *Desire*

**“And he gave them
their request, but sent
leanness into their soul”
(Psalm 106:15).**

Give me not my own desire!
Would I glittering hoards require?
Have I sighed for fame or power?
Seek I learning's mighty dower?
In my inmost wish and thought
Into earth's thin tissue wrought?
Heavenly Father! Make me see
All below is vanity.

Hath my wish a humbler name?
Would I, all unknown to fame,
By no sordid passion moved—
Of a chosen few beloved—
On some lone and soothing tide,
Down life's stream serenely glide?
Father, on a staff of dust
Leave me not to place my trust.

Haply thou wilt take away
All that cheers my early day,
And will bid me strive and toil
Bound with care's enfeebling coil.
O, then let me not repine!
May my will be lost in thine!
Still the earnest prayer inspire—
Give me not my own desire!

Should I in some weary hour
Yield me to the tempter's power,
And, o'erwhelmed by doubt and sin,
Seek no more thy smile to win—
Ask in earthly bliss a share—
Turn thou from my impious prayer;
Hear me not in vengeful ire,
Give me not my own desire!

Ruler of the worlds on high!
In thy guardian hand am I;
Upon me thy light hath shone;
Thou my destiny hast known.
Trusting, joyful, would I still
All thy holy plans fulfill,
Nor to loftier bliss aspire;
Give me not my own desire! 