A winter scene with snow-covered trees and a building. The background is a soft-focus photograph of a snowy landscape. In the foreground, there's a snow-covered slope. In the middle ground, there are several trees heavily laden with snow. In the background, a dark-colored building with a white roof is visible. The overall tone is serene and quiet.

# *The Advocate of Truth*

*A Short Message*

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# A Short Message For The Year 2013

Bond Tennant

As we enter the secular New Year of 2013, we have much awareness of the fear and uncertainty that now grips the world. We see the many signs of the times of which Jesus spoke taking place, and we understand that His appearing is very near. We must be ready to meet Him in the air.

In order to meet Jesus in the air, we must overcome Satan who is the god of this world. He is causing much havoc among the people who believe not. He does not want any to see the light of the glorious gospel of Christ. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ; who is the image of God, should shine unto them" (II Corinthians 4:3-4).

Children of God must not forget that they are in a battle with Satan. In his letter to the church at Ephesus, the Apostle Paul tells us what weapons and armor are necessary to defeat Satan. Sincere children of God already are making use of these weapons and armor. Paul says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (Satan). For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers (Satan's helpers) of the darkness of this world, against

spiritual wickedness in high places" (Ephesians 6:10-12). The apostle encouraged the brethren toward greater faith, confidence, and trust in our Lord. This is especially what is needed in the coming evil days of 2013 and beyond!

Next, Paul tells us just what weapons and armor are needed. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (verses 13-17).

These weapons and armor of which Paul speaks provide the proper means to fight the good fight of faith. Putting on the whole armor of God is really necessary to protect us from the fiery darts that may come our way. We understand that the warfare is against the prince (Satan) of darkness and the wicked spirits (his helpers) in heavenly places. When Satan realizes that we are well protected and resisting him by using God's armor, he will retreat from his attacks in 2013 and beyond. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

# DENIAL

By Daniel Cruz



Children are very curious and sometimes find themselves in situations in which they tell a lie. You inquire of them, and ask them to tell you the truth. They know that once the truth is told to you that a punishment will follow. The child will deny any wrong doing and attempt to tell you something that is to the contrary. So, it would be safe to say that denial could be another definition for a lie.

Paul experienced this with Titus and explained that denying the goodness of God would be detrimental to his spiritual growth. “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16). Two things can be seen in this verse. Paul refers to those who profess to know God. Who could these be? Yes, those who claim to worship God but deny Him by their works. God labels them as abominable and disobedient. God reciprocates this and will deny them and leave them to face the challenges of this world alone. Is this situation permanent? Are they not able to return to God’s loving care?

The Lord Jesus gives us an example of this in Luke 15:21: “And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.” “And he arose, and came to his father. But 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” (verse 20). Christ explains how a father waits for the child who goes contrary to him and realizes his sins and allows him to return to the protection of the father. God does not create to destroy. He wants the best for the faithful child. It causes great pain when

the Lord sees those who truly claim Him leave Him and pursue other pleasures that are contrary to Him. If we know the goodness of God, then, in the midst of our turmoil we must acknowledge that God will allow us to return to Him. With humility and sincerity we will understand and return to the Father.

Denying God is a dangerous road, and the long term effects can lead to destruction. “(For not the hearers of the law are just before God, but the doers of the law shall be justified” (Romans 2:13). We can say that we’ve heard the gospel and may have accepted the good news. However, not participating in the acts of Jesus will leave us as hearers but not doers. The actions that are needed to be taken will lead to our justification by God in the end times. We’ve been granted a privilege to hear the good news, and to take it and throw it among the swine would be an act of denial.

So, as we move forward and see the importance of our integrity with God, we must present ourselves as obedient and faithful Children of God. We must avoid faltering in the fields of the Lord and complete all the work that is given to us. Our lives are limited, and how we invest in the vineyards will be rewarded in the end. Wearing our faith in this world is the light that is much needed. Giving into the offerings of the world will not only deny Christ, but will also deny us an opportunity for eternal life. Let us be bold and courageous. “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:11-12).



# Pleasing And Acceptable Unto Almighty God

By Bibi Allicock

## About The Following Article

Someone has said that the world is looking for ways to please their concept of God, acceptable to them, rather than the ways that God has said are pleasing and acceptable to Him.

As we look around us, we find that people want to worship a god who fits the description of the image formed of Him in their own minds. Many do not care to find and do the things which are pleasing and acceptable with the true God, although they claim to worship Him. To find these things, they only need to read God's Word and follow the instruction found therein.

In the following article, Bibi Allicock has compiled many Scriptures which inform us of the things which are pleasing and acceptable unto Almighty God. One of the points which she brings out is that Jesus did the things which were pleasing and acceptable unto His Father in heaven. We must also follow Jesus and do the things which are pleasing and acceptable unto Almighty God. The Apostle Paul encouraged us with the following words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by

the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).

"For as we have many members in one body, and all the members have not the same office: So we, being many, are one body in Christ, and every one members one of another" (verses 4-5). "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:9-10). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God" (Romans 15:1-7).

We saw that Christ pleased not Himself, but He

died on Calvary so that we all could receive salvation if we seek it willingly. We also must bear in mind that we must not be selfish. Since we seek salvation for ourselves, we must also acknowledge that we have an obligation to share what we have learned through the Scriptures concerning salvation. They also can come and be partakers of the heavenly calling. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9). "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8).

If we live a life pleasing and acceptable unto God, we will be the one benefitting at the end of the day because our Lord Jesus is coming to give a reward to everyone of us according to the fruit of our doings. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Revelation 22:14-16). "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (verse 7). "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (verses 11-12).

Jesus has already received His reward for pleasing His Father. He is now sitting on the right hand of His Father. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he

hath by inheritance obtained a more excellent name than they" (Hebrews 1:1-4). "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

We must also remember that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Peter 2:21-25). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (verses 11-20). Amen.



# Humility In Appearance: What Does That Mean?

By David and Jamie Yvinec-Dunlop

In *Romans 12:2*, we read: “**And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**” What is the “**acceptable, and perfect, will of God**” when it comes to one’s outward appearance, such as clothing for instance?

It is a question that every Christian should consider. And it is even truer for younger Christians who may at times feel peer pressure or the desire to assert one’s own identity in regard to one’s appearance.

God’s Word gives us much insight on humble dress. However, it is not a fashion book. It does not expressly say how many inches long one’s skirt should be or whether a man should wear a muscle shirt or not. There are times and places certain clothes are more appropriate than others. For example, if a man shows up at the beach in a suit and tie, he would look rather inappropriate and out of place; likewise if a woman showed up at a job interview in a swimsuit. The Bible does not condemn anyone to be well dressed. Esther, before appearing to the king, “**...put on her royal apparel...**” (*Esther 5:1-2*). There is a time and a place for all forms of dress and fashion, and yet God looks to the intentions of the heart such as when God chose David. “**But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused**

**him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart**” (*1 Samuel 16:7*).

It is our heart and minds that we must be watchful of. “**For where your treasure is, there will your heart be also**” (*Matthew 6:21*). How important are appearances to us, and where do we place them on our ladder of importance with regard to God? Do we dress for God, man or ourselves? Why am I interested in a particular way of dressing/fashion? The hidden agendas of our hearts must be considered in all things for: “**The heart is deceitful above all things, and desperately wicked: who can know it?**” (*Jeremiah 17:9*). “**...that we should not trust in ourselves, but in God which raiseth the dead**” (*II Corinthians 1:9*). As followers of Christ, we are called out of the world and set apart. We are called to be set apart and holy, without blemish (*Ephesians 5:27*). We must reflect on our inner man (*2 Corinthians 4:16*) in order to test the desires of our heart for the carnal mind is an enemy of God (*Romans 8:7*).

Sometimes we want to conform to the world, because it is the easiest and has the appearance of a good time. Nonetheless, Jesus Himself stated that we should not worry about what we wear, for that is what the Gentiles seek (or the world) (*Matthew 6:31-32*). As followers of Christ, we are not of the world, just as Jesus also says in

His prayer to the Father: **"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world"** (*John 17:14-16*). We must set our sights on following Christ's example in the world, where Christ showed us the ultimate example of humility at the cross. The world is never satisfied, and is always thirsty for more and more. But when we are truly filled up with the Spirit, we will no longer thirst (as much) for the things of this world. **"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst"** (*John 6:35*).

So, do revealing clothing and tattoos show humility? Are these fashions acceptable in the eyes of God? We often see lots of revealing clothes and tattooed bodies in our society, often promoted amongst the younger generation although not only exclusive to young people. Today tattoos and other body modifications are big fashion statements, but what does the Bible have to say about it? In ancient Israel, tattooing was clearly a forbidden practice as tattoos were connected to pagan practices abhorrent in God's eyes (*Leviticus 19:28*). Is this any different today? Who are people trying to exalt when they are showing off tattoos? Surely, God's mind hasn't changed with time. Our bodies do belong to God. They are not our own. **"Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture,"** wrote the psalmist (*Psalms 100:3*). A similar saying found in the apostolic Scriptures under Paul's hand is the following: **"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"** (*Romans 12:1*). In the same manner, society accepts certain ways of dress that not too long ago would have been very provocative. Likewise, outfits that were in the past only found among criminals appear to have become acceptable among all classes of society and among all ages.

This should also be kept in mind in regard to the way one chooses to dress. When addressing Timothy, Paul wrote: **"In like manner also, that women adorn**

**themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array"** (*I Timothy 2:9*). Of course, women are not the only ones who should remain modest and sober. In *Titus 2:2-6*, aged men and women, young women and men alike are asked to remain sober. Paul exhorted Timothy to flee **"...youthful lusts..."** (*II Timothy 2:22*) and encouraged the Philippians to pursue what is **"true", "... pure" ... and "of good report"** (*Philippians 4:8-9*). What messages are we sending when we dress in a provocative way, and what testimony to God are we bearing then? It is even truer in church gatherings/meetings. Church should be a place exempt of worldly preoccupations.

In church meetings, our preoccupations should not be trying to figure out who has the best outfit or competing with each other as a result. As we saw with Esther, there is nothing wrong in being well-dressed, but we should also **"...be clothed with humility: for God resisteth the proud, and giveth grace to the humble"** (*I Peter 5:5*). Furthermore, enticing clothes may be a stumbling block for those not strong enough in the faith. Jesus reminds us to think about our behaviors and how that could negatively affect some among the brethren. **"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea"** (*Matthew 18:6*).

**"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away"** (*II Timothy 3:1-5*).

But let the Church of God remain **"...a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"** (*Ephesians 5:27*).



## Three Marks Of A True Disciple

“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...” (Matthew 28:19-20).

What are the Scriptural characteristics of a true disciple of Christ? The following are just three of them.

**The true disciple of Christ is marked by a genuine faith.**

Genuine faith is inseparable from repentance. The Apostle Paul wrote, “And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:20-21).

Genuine faith acknowledges the lordship of Christ. “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31). “...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” (Romans 10:9-10).

**The true disciple of Christ is marked by his relationship with Jesus.**

Being a child of God is not accepting an abstract philosophy or moral code. It is having a personal relationship with Christ.

Matthew 11:28-29 gives us the nature of a true

personal relationship with Christ: “Come unto me, all ye that labour 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.”

When coming to Christ, we find rest (salvation), and we find submission when we receive His yoke. Then one becomes a true disciple when he learns of Christ.

**The true disciple of Christ is marked by being conformed to the image of Christ.**

The purpose of God for the believer is to conform him to the image of His Son.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Romans 8:28-29).

“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 fulness of Christ” (Ephesians 4:13).

Disciples are not perfect. However, they are growing into spiritual maturity and being conformed to the image of Christ.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (II Corinthians 3:18).

--Bond Tennant



# The Last Days

By David DeLong

The Bible has much to teach us about the last days. Indeed, the Scriptures are very definite that we are living in the last days before the second coming of our Lord Jesus Christ. There appear to be a number of synonyms used in the Bible which refer to this general time period: last time, latter times, latter years, latter days, the end, time of the end, last day, and latter day, for instance. Let us examine some of the events which are associated with the last days, both before and after the coming of the Lord.

Actually, the last days began with the first coming of Jesus to earth. We find in Hebrews 1:1-2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds". We know that the whole Bible is the Word of God and thus the Word of Christ. However, when Jesus gave us His teachings in the gospels, this became the final authority for the proper interpretation of all Scripture.

In fact, the words of Jesus are the very words which will judge a person in "the last day". We read: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatso-

ever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50). The last day, spoken of here by Jesus, refers to God's Judgment Day in the future.

Even the Apostle John knew that he was living in the last days. I John 2:18-19 records: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." We learn, then, that the appearance of antichrists is a sign of the last days.

Jesus confirmed the words of John in Matthew 24:3-5: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Many antichrists will deceive many people. There is yet to come an antichrist called the "man of sin" who will also deceive many. We will look more into this later.

The Apostle Paul wrote much about conditions in the last days. For instance, we read in II Timothy 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous,

boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." We see these conditions all around us today, with things getting worse.

Furthermore, Paul wrote to Timothy about other events to take place. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Timothy 4:1-3).

The Apostle Peter also wrote about events in the last days. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:1-4). Multitudes of these scoffers are doing just what Peter wrote about them. They scoff at the idea that Jesus will come to earth again, and thus they deceive multitudes more.

Jude, in his epistle, agreed with Peter's assessment. He wrote in verses 17-19: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

The Prophet Daniel was shown through visions what would happen in the last days. First, we will examine a dream that king Nebuchadnezzar of Babylon had which was revealed by God to Daniel in a night vision. This is what Daniel told the King: "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Daniel 2:28-35).

Daniel explained the vision in verses 36-45. The image's head of gold is Nebuchadnezzar who ruled Babylon; the breast and arms of silver is the next kingdom (Media-Persia); the belly and thighs of brass is the next (Grecian kingdom); the legs of iron is the fourth kingdom (or world empire of Rome); the feet and toes of clay and iron are the ruling powers (that come from the territory of the Roman kingdom when Jesus returns to earth). The stone which smote the image upon its feet, therefore, is Christ who sets up God's kingdom upon earth, just as the stone "became a great mountain, and filled the whole earth." The ten toes of the feet represent ten kingdoms which will be ruling when Jesus makes His appearance.

Notice what verses 41-44 tell us: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom

shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

In Daniel 7:1-28 Daniel had a vision of four beasts which came up from the sea. These beasts correspond to the four divisions of the image in chapter 2. In other words, the first beast represents Babylon; the second beast represents Media-Persia; the third one Greece; and the fourth one Rome. On the fourth beast (Rome) were 10 horns. Another little horn came up among them, of which we read: "...and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Daniel 7:8). Continuing in verses 21-22 we find: "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

Concerning this little horn we read in verses 25-26: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Historically, the Church of God has identified the little horn with the papacy. Notice particularly that this horn spoke blasphemously against God. Also, this horn power will be present when the Lord comes again and destroys it, presumably with the beast (see verse 11).

In addition to these two visions, chapter 11 brings out the interpretation of another vision. An angel told Daniel of a long history which started with Persia and ended with the coming of Christ. It largely deals with the king of the south (thought to be from Egypt) and the king of the north (possibly from Syria). Verse 35 brings us to "the time of the end". Let us now read verses 36-37: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."

This king, like the horn power of chapter 7, speaks against God (blasphemy). He will "magnify himself above every god". He "shall prosper till the indignation be

accomplished". If this is the indignation of God, it could be referring to the wrath of God (the seven last plagues) because Strong's Concordance defines indignation here as fury, angry, and rage. He won't regard "the desire of women". This sounds as if this king disdains or forbids marriage (see again I Timothy 4:1-3 as a possible reference).

Let us continue to read more about this king. "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (verses 40-45).

This king "shall plant the tabernacles of his palace between the seas in the glorious holy mountain". In other words, he is going to build a palace (temple?) in Jerusalem (which is between the Mediterranean Sea and the Dead Sea). But he will be destroyed.

How do we know that these events will be near the second coming of the Lord? Chapter 12 tells us so. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (verses 1-2).

Continuing in chapter 12, verses 6 to the end we learn: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he

held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Daniel refers to "the abomination that maketh desolate" (or the abomination of desolation). Jesus spoke about an abomination of desolation in Matthew 24:15-22. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Remember in Daniel 12:1 we read, "...and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Jesus said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew 24:21). We are certainly to take notice of this abomination because the last part of Matthew 24:15 admonishes: "(whoso readeth, let him understand):".

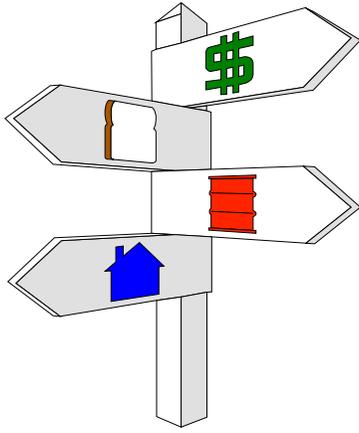
The abomination of desolation and the great tribulation are before the coming of Jesus, for we learn in Matthew

24:29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

In II Thessalonians 2:3-10 we read about the coming of the man of sin: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." We need to study these events seriously.

The last days is also a time when the Spirit of God is poured out upon "all flesh" (see Joel 2:28-29; Acts 2:17). We are still living in that time. It will also be a time when God's Law goes forth out of Zion (Jerusalem, see Isaiah 2:2-4). That time is yet to come. Job was looking forward to the time when his redeemer "shall stand at the latter day upon the earth" (see Job 19:25-27). Our Lord Himself said that for the person who believes on Him He "will raise him up at the last day" (see John 6:40,44,54).

We are assuredly living in the last days. This time period began with the first coming of Jesus, and it will continue past His second coming and into the millennium. May we be ready in the Lord for the events to come.



# THE SIGNS OF THE TIMES

*If you have any items of interest that you would like to submit to this segment, please send them to The Church of God Publishing House, PO Box 328, Salem, WV 26426-0328.*

## The Drug Problem

The use of illicit drugs is widespread. Let us quote Revelation 22:15: *“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”* This verse names many immoralities. Let us focus our attention on the word sorcerers and the wicked impact they have on those who are led astray by their godless activity and influence. The word “sorcerers” in the New Testament has been translated from the Greek word *farmakeia*. *Farmakeia* is the root word from which the English word ‘pharmacy’ has been taken, and it pertains to the preparation of drugs and their use. We can see why the translators used the word ‘sorcerers’ in our verse. It was because of its close connection to enchantments and other ill effects that may be caused by the use of illegal drugs.

First, let us consider the use of homegrown drugs such as marijuana. The illegal use of drugs and their distribution and far-reaching association with sorcery and incantations have serious implications for the spread of evil and violence. This effect identifies one of the great evils that marks our day. The use of illicit drugs in our society has become a growing threat. It has the danger to cause major havoc and distress among those who are affected by it.

The use of uncontrolled homegrown drugs and their trafficking has become a powerful global black market that creates huge profits for the traffickers. The cycle of illegal drugs includes the cultivation, manufacture, distribution and finally sale. There is a United States Department of International Narcotics Control Strategy. It has said that the world’s illicit drug trade is helping in destabilizing democratic governments, corroding efforts to protect the environment and helping organized crime

to run wild. It is said that the State Department warns that the legal, economic, and social institutions of countries around the world are being undermined by this trade and its relationship with crime, corruption, and violence.

The United Nations estimates that the evils of this illicit drug trade produce more than \$400 billion in revenues worldwide each year. We know from viewing the news that drug-related violence is flourishing in South American countries. We have all heard of the drug violence in Mexico. Some, whom we know, may have experienced the effects of it.

The following portion of an article, which appeared in the *Houston Chronicle*, entitled **Boy’s eyes removed in ritual** gives us an example of the connection between the use of illicit drugs and the occult. “Police in a Mexico City suburb arrested a mother and several relatives Thursday for allegedly gouging out the eyes of her 5-year-old son in what authorities said appeared to have been a drug-fueled ritual.

The boy was taken to a hospital in Nezahualcoyotl, a part of Mexico state bordering Mexico City, in serious condition early Thursday and later transferred by helicopter to a more specialized facility in the capital, officials said.

Nezahualcoyotl spokesman Fernando Chavez said a passing police car was flagged down on the street by someone who reported the incident, and when officers entered the home, they found the mother in shock with the boy in her arms.

“Once the woman allowed local police to check the boy, they were astonished to see the boy had no eyeballs,” the government said in a statement.

Mexico state prosecutor Isaac Acevedo told local media that a total of eight people had been detained and that investigators believed the mother herself gouged the

boy's eyes out with her fingers. The boy's father was apparently not in the home at the time. The crime appeared to have been part of a ritual, but was not apparently related to the Santa Muerte or Saint Death cult, some of whose followers were recently charged with the sacrificial killings of two 10-year-old boys and a 55-year-old woman in northern Sonora state, he said.

The boy's aunt and uncle were also apparently in the house when the adults began using some unspecified drug, the spokesman said. Chavez said one witness told police she had passed out under the influence of drugs and when she regained consciousness, the boy's eyes were gone.

Another facet of the drug situation is the use of legal prescription and over the counter drugs by those who are addicted to them. Pharmaceutical companies produce various medicines and other substances that they make available to the general public. These drugs are made under a patent. The patent gives the companies exclusive rights to market their products in a lawful manner. Within a controlled environment, medicinal drugs are used by doctors and other health professionals to treat many types of illnesses. The dispensing of these medicines is usually regulated by the government. Some of these medicinal products may be obtained over the counter from pharmacies without any restrictions. Behind the counter drugs are also available without a doctor's prescription, but they must be carefully dispensed by a licensed pharmacist. Prescription-type drugs are only available when a doctor or other medical professional has authorized them.

### **Wrong Again!**

Most of us, if not all of us, are acquainted with the term "Arab Spring." It is when several countries in the Middle East overthrew their dictatorships or strong men. This put the United States in a precarious position because it had supported some of these rulers for strategy reasons. However, they did not oppose the uprisings as they believed it would be a victory for democracy, and the people and the governments would be friendly toward the United States.

However, that is not the way it is turning out. The American ambassador and three staffers were killed in Libya. The United States Embassy was breached in Cairo on the 9/11 anniversary. These things are stirring concerns that the Arab Spring may in reality be the "Arab Winter" for the United States. The new "democracies" in the affected countries include anti-American Islamic radicals.

According to an article in the *Houston Chronicle*, a congressman from Texas said, "The Arab Spring has turned into an Arab Winter. America remains in the cross hairs of terrorist regimes and others who prefer aggression over tolerance."

We know that no matter what happens in the Middle East, real democracy will not prevail, and there will always be enmity between the people there and the United States, and there will always be hatred of Israel in the Middle East.

### **Wrong Concept**

I read that a man by the name of Deepak Chopra has written a book called "God: A Story of Revelation" in which he focuses on 10 prominent spiritual leaders from multiple religious traditions, both Eastern and Western. The book is advertised as being about conceptions of God across time, culture and consciousness.

To find the true concept of God, one can find it only in the Bible. It is found in no other instrument. All other concepts of God are vain and useless.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8).

The Apostle Paul told Timothy, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science (knowledge) falsely so called" (I Timothy 6:20).

### **Weather Changing Business**

Let us quote from an article in *USA Today*: "With the debate over climate change never far from the headlines, scientists are delving further into weather's impact on the economy.

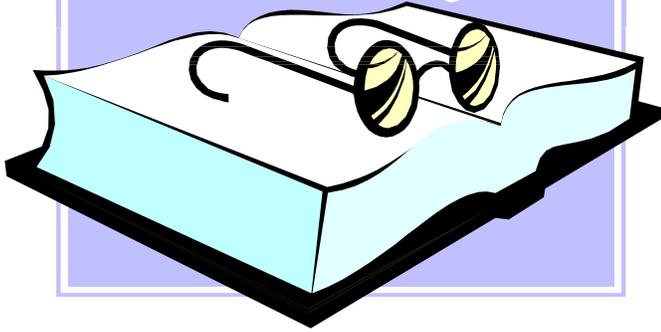
A study based on 70 years of weather data by the National Center for Atmospheric Research concluded last year that weather – from heat waves to cold snaps and droughts – could cause up to 1.7 percent rise or fall each year in the US. economy's gross domestic product, equating to \$507 billion in 2011. That's not counting extreme weather events such as hurricanes or tornadoes.

The findings are significant, 'especially when GDP is growing a percent or so a year, if that,' says Jess Lazo, a leader of the study.

The study says weather-related effects range from electrical usage in hot and cold weather to snowfall in ski resorts and the costs of rerouting aircraft because of thunderstorms."

# BIBLE

## Study



# Questions and Answers

**QUESTION:** Why is it necessary to preach about Christ's second coming?

**ANSWER:** Let us answer your question with just three of the many reasons. (1) The preaching about Christ's second coming is a direct command. We are to preach the whole gospel. We are neither to take from nor add to what is written. Jesus said, "If ye love me, keep my commandments" (John 14:15). He commanded His disciples to preach the same message He proclaimed. Part of that message was His second coming. "...I will come again..." (John 14:3). The Apostle Paul wrote, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand" (I Corinthians 15:1). The gospel He taught included the death, burial, and resurrection, also the second coming of Christ. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16).

By what motive did Paul charge Timothy to "Preach the Word?" II Timothy 4:1-2 answers the question: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Titus 2:15 gives us a more direct command: "These things speak, and exhort, and

rebuke with all authority. Let no man despise thee."

What things were Timothy to speak? "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (verses 11-14).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thessalonians 4:16-18).

(2) It is necessary to preach about Christ's second coming because it is made so prominent in the Scriptures. Of course we should not make this truth or any other truth a "hobby." However, it should have in the pulpit the relative place of prominence which it deserves. Let us seek to learn the place this doctrine has in the plan of God and the Word of God.

In the New Testament, the Lord's return is mentioned more than 300 times. In fact, it is mentioned once for every twenty-two verses, or more times than there are

chapters in the New Testament. There is on the average one clear reference on the second coming of Christ for each of the 260 chapters, and then some to spare. More than one-fifth of the entire New Testament is directly concerned with the return of our Lord, and therefore shorn of value with that doctrine left out.

In the Old Testament, the doctrine is prominent. If the Old Testament predictions of His first coming were literally fulfilled, why should we question the testimony of those same Scriptures to His second advent? He was born of a virgin (Isaiah 7:14); in Bethlehem (Micah 5:2); called out of Egypt (Hosea 11:1); anointed with the Spirit (Isaiah 11:2); forsaken by His disciples (Zechariah 13:7); sold for thirty pieces of silver (Zechariah 11:12); spat upon and scourged (Isaiah 50:6); numbered with the transgressors (Isaiah 53:12); His hands and His feet pierced (Psalm 22:16); lots cast for His garments (Psalm 22:18); not a bone was broken (Psalm 34:20); He was laid in the grave with the rich (Isaiah 53:9); He arose to immortality (Psalm 16:10). These same Scriptures declare that He shall yet come to destroy all evil, bring in everlasting righteousness, and reign as King on David's throne. See Isaiah 11:1-9; 25:8-9; 26:19-21; 35:1-10; Jeremiah 23:5-6; 33:14-16; Psalm 2:1-12; 89:28-37; Daniel 2:44; 7:13-14,27. These are samples. One prophetic student has declared that there are more predictions in the Old Testament of Christ's coming to reign than there are of His coming as an atoning Savior.

(3) It is necessary to preach about Christ's second coming because it is a Dispensational Truth. Some truths are always equally important. Others have a local, temporary or special importance. Some truths are especially needed at certain times or under certain conditions. Never in the history of the church has the hope of our Lord's return been so sorely needed to arouse the church to her task of world-wide witnessing for Christ. The doctrine of our Lord's return has always been a part of the Christian's hope. However, it has never been so timely a doctrine as now.

II Peter 1:12 speaks of being established in "the present truth." The teaching of the second coming is now "present truth." His advent is an imminent event. The attitude of watchfulness has always been the proper one to maintain toward this event, and it always remains true that the exact time is unrevealed, but we do know that it is near by

viewing the many signs of the times of which Jesus spoke. We cannot begin to list the many signs of His return because it would be hard to find a stopping place. Because He is at the door, we must proclaim His coming.

Noah had a dispensational message committed unto him to give to the antediluvian world. That message was "present truth" and meat in due season to that generation.

John the Baptist was a preacher of a dispensational message. He was responsible for the delivery of that message. It was a message for the times. It was "meat in due season" and "present truth" to the generation of the Jews unto whom God sent him. He might have said many beautiful and helpful things, but he would come short of fulfilling his mission if he failed to cry, "Repent, for the kingdom of heaven is at hand." We might further illustrate by reference to Lot and Jonah.

The great eternal truths of God are for all ages, yet there are special messages for special times. Just as surely as Noah and John each had an important dispensational message to proclaim to their generation, just so surely is the church called to proclaim to the people of this generation the near coming of our Lord Jesus Christ.

**QUESTION:** I have some friends that believe that children of God should just have faith and not take out life, accident, or sickness insurance policies. What do you think?

**ANSWER:** I Timothy 5:8 covers the matter: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Those dependent upon us for support must be assured of our support while we are living and also after we are gone, or are disabled and unable to care for them.

**QUESTION:** What is the meaning of the word "tires" mentioned in Isaiah 3:18? Are they automobile tires?

**ANSWER:** The tires mentioned in Isaiah 3: 18 are not automobile tires. Tires, which are mentioned in this passage, refer to crescent-shaped ornaments which were worn by women on the head. Instead of "their round tires like the moon," the Revised Version reads "the crescents."



# THE CHURCH AROUND THE WORLD

## *Costa Rica*

*Brethren laying on hands after baptisms.*



*A study, a baptism, and a church service in Costa Rica.*



LESSON I

SAUL'S THIRD ATTEMPT TO KILL DAVID

Scripture Reading: I Samuel 19:1-11.

Golden Text: I Samuel 19:10 (first part).

“And Saul sought to smite David even to the wall with the javelin...”

NOTE: We have learned in our previous lesson that Saul has tried two times to kill David. Now let us see what his third attempt will be to try to kill David.

1. What did Saul tell Jonathan, his son, and all his servants to do? I Samuel 19:1.
2. Did Jonathan warn David of his father’s desire to kill him? I Samuel 19:2.
3. Jonathan told David to hide from Saul. Did Jonathan then plead with his father to not slay David? I Samuel 19:3-5.
4. Did Saul hearken unto his son? I Samuel 19:6.
5. Did Jonathan bring David to Saul? I Samuel 19:7.
6. Did David again fight for the king? I Samuel 19:8.
7. When an evil spirit fell upon Saul, what did he try to do to David? I Samuel 19:9-10.
8. David escaped that night from Saul. Then how did Saul pursue him? I Samuel 19:11.

LESSON II

DAVID ESCAPES TO SAMUEL

Scripture Reading: I Samuel 19:12-24.

Golden Text: I Samuel 19:18 (first part).

“So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him...”

NOTE: We last learned that Saul tried to kill David, but he slipped away in time. Saul still continues to hunt for David, and we will learn how he escapes again from Saul’s evil attempts.

1. Who helped David to escape from Saul this time? I Samuel 19:12.
2. What did Michal do to help David escape? After reading the verses, tell in your own words the story. I Samuel 19:13-17.
3. Where did David go after this escape? I Samuel 19:18.
4. Did Saul again find out where David was? I Samuel 19:19.
5. What did Saul attempt to do this time? What happened to the messengers? I Samuel 19:20.
6. How many times did Saul send messengers? I Samuel 19:21.
7. Where did he usually follow David after this? I Samuel 19:22-24.

LESSON III

JONATHAN’S COVENANT WITH DAVID

Scripture Reading: I Samuel 20:1-23.

Golden Text: I Samuel 20:16.

“So Jonathan made a covenant with the house of David, saying Let the LORD even require it at the hand of David’s enemies.”

NOTE: Saul has tried several times to kill David. Jonathan, the son of Saul, loved David and protected David from death. Jonathan is a very novel and unselfish person. Let

us study now to see what kind of covenant he is going to make with David.

1. David has fled from Naioth in Ramah. To whom has he gone, and what does he ask him? I Samuel 20:1.
2. Jonathan tells David that whatever his father does he will know about it. What does David tell Jonathan to be aware of? I Samuel 20:2-3.
3. What request does David make of Jonathan in I Samuel 20:5-8?
4. What did Jonathan promise David? I Samuel 20:9-14.
5. Does Jonathan make a covenant with David? I Samuel 20:16-17.
6. What does Jonathan tell David to do within three days? I Samuel 20:18-19.
7. What signal would Jonathan give to warn David of his safety or danger? I Samuel 20:20-23.

1. At the time of the new moon, what did David do? I Samuel 20:24.
2. What happened at the king's place when David did not appear? I Samuel 20:25-26.
3. On the second day when David did not appear, what did King Saul say to Jonathan? I Samuel 20:27.
4. Did Jonathan tell his father where David had gone? I Samuel 20:28-29.
5. Was Saul angry? What did he command Jonathan to do? I Samuel 20:30-31.
6. What did Saul try to do to Jonathan when he asked his father what evil David had done? I Samuel 20:32-33.
7. What did Jonathan do, and how did he feel toward his father? I Samuel 20:34-38.
8. Did David flee? What feeling did David and Jonathan have for each other? I Samuel 20:41-42.

## LESSON IV

### JONATHAN WARNS DAVID

Scripture Reading: I Samuel 20:24-42.

Golden Text: I Samuel 20:36.

“And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.”

NOTE: Jonathan had made a covenant with David because he loved and cared for him. He wanted to protect David from Saul. When Jonathan learns of Saul's continued hatred of David, he gives David a signal. Let us now study how Jonathan warns David.

### RHYMING WORDS

Find words from the Sermon on the Mount that rhyme with the word given.

A word in Matthew 5:13 rhymes with halt.

A word in Matthew 5:17 rhymes with mink.

A word in Matthew 5:19 rhymes with leaven.

A word in Matthew 5:41 rhymes with rain.

A word in Matthew 5:44 rhymes with gray.

# THE DOG THAT WAS TOO BIG

By Louise Hannah Kohr

Gregory Allen sat down on the floor suddenly and put his arms around his small black dog Scamp. He was afraid for a moment that he was going to cry. If Judith said anything, he would say something also.

Judith knew just how Gregory felt about Scamp. It certainly wouldn't take much to bring tears into her brown eyes. The only difference between Gregory and Judith was that Judith was sure that God would hear their prayer.

Gregory had scoffed, "What time has God for a little dog like Scamp?"

Judith had answered slowly and thoughtfully, "Maybe God won't spare Scamp. He does not always do as we wish, but we can ask Him to do what He knows is best."

The time was about the day of Paul Revere in the early 1770's. The law said that no one must keep a dog beyond ten inches in height. Dogs beyond ten inches would be allowed to stay in Boston only by special permit. Bigger dogs were considered a nuisance, especially at butchering time.

They hadn't been happy to tell Gregory and Judith that Scamp had to go. He had grown beyond ten inches, and they couldn't hide the fact any longer. He was an outlaw. He would have to be turned over to the constables. This was Scamp's last night with them. Tomorrow he would have to go. It wasn't any fault of his, and there was nothing that could be done about it except, as Judith believed, to pray.

Scamp seemed to realize that things were not right. He whined a little and slapped his tail anxiously on the wide, pine floor boards of the room.

"Don't you worry, Greg," said Judith scratching Scamp's ears lovingly. "I'll talk to God about it."

Greg let Scamp sleep under his bed that night. If his mother saw him, she didn't say anything.

The next morning Gregory and Judith set off early for the constable's office. Scamp was at their heels. They weren't saying much because there wasn't much to say.

Nothing had seemed to come from Judith's prayer. "I didn't ask God to let us have our own way," Judith told Gregory. "I just asked Him to be with us."

Maybe that was the trouble, Gregory thought. Maybe Judith should have asked God to let them keep Scamp.

Finally, Greg said, "Mr. Baylor's dog is twice the size of Scamp."

"Mr. Baylor is councilman for this district. You know that," Judith said. "He has a great deal of influence in the town, Father says He keeps Ponder for a watch dog, to guard the city papers."

"Well, then, there's Ridnour's dog. Look at the size of him."

Judith sighed. "I know Ridnour has special permission to keep his dog to look after his sheep. Father says Ridnour pays a lot of taxes. You know as well as I do that there are lots of big dogs in Boston. Father asked for permission to keep Scamp and . . ."

"And he was refused," Gregory muttered.

"It's because we are just a common, honest family, Father says."

"Well, I wish we weren't so honest," Greg said glancing down at the little dog that trotted at his heels.

"Greg," Judith protested, "you don't wish any such thing. You shouldn't say so, either."

"Well, we could keep him just one day longer," Greg said. But then Father said Scamp had to be given up that day.

Then, as if what Greg had said had been a sign, Scamp darted past them and started full speed down the street. Greg and Judith were after him in a flash.

"Come back here, Scamp! Here, Scamp!" Greg shouted. The little dog paid no attention to them.

"He knows," Judith panted. "He never ran away from

us like that before.”

Scamp darted the full length of the block with Greg and Judith in hot pursuit. At the corner, he suddenly changed his course and turned northward. He ran another block, and he dashed across the street right into the open door of the little church and disappeared into the quiet shadows of the sanctuary.

At the door Greg stopped, breathless, and looked at Judith. “Maybe Scamp knows more than we think he does. Maybe he believes that God can help him.”

“I prayed, you know. But let’s ask Mr. Andrews. Maybe he knows a way that we can keep Scamp.”

Mr. Andrews, the minister, was very kind when they went in the study to see him. He said he would like to hide the dog for them, but he couldn’t. Nothing is hid from God, and Scamp was outside the law.

There was one thing Mr. Andrews could do. He would speak to Judge Radley, who was one of the child elders of the church. He was also a man of importance in Boston. His word was law.

“So,” Mr. Andrews concluded, “you may leave Scamp here in the church tonight. I will speak to the judge this evening. You may come for your dog in the morning, and I shall know if he may go home with you.”

Greg didn’t sleep much that night, and neither did Judith. For that matter, neither did Mr. Andrews nor the townspeople who lived near the little church.

Scamp had never been left alone in a dark church. He missed his friends. He laid back his small black head and howled and howled.

Mr. Andrews studied late into the night. When he had prayed, he climbed into his bed and tried to sleep. But sleep wouldn’t come. Through the darkness came the dismal wail of the lonely little dog in the church next door.

As Mr. Andrews listened, Scamp’s howls changed to quick, sharp yelps. Something was wrong. The minister listened again and was sure of it. He slipped quickly into his clothes and hurried over to the church.

There was a smell off wood smoke as he lifted the latch which wasn’t from the log fire he had put out before he left his study. It was fresh burning wood.

In the little room in the back of the church, a fire was smoldering. A spark had caught in the wood box. Scamp was everywhere, dancing about the feet of his minister,

barking short, clean yelps. Mr. Andrews quickly put out the blaze.

“I don’t know, old fellow,” he said to the dog, reaching down to pet him. “I’ll have to see. You deserve a reward for watchfulness. I wonder what would become of my people without a place to worship.”

The next day Judge Radley himself knocked at the Allen’s home and asked to see Master Gregory and Miss Judith. He had with him a very important paper.

“Hrmph!” said the judge, clearing this throat. “It is a great thing your dog has done. Therefore, the city of Boston grants him herewith the right to live unmolested by the law.”

Judith and Greg bowed in their best manner and thanked Judge Radley. But as soon as he was out of sight, they set off for the church to get Scamp.

“It’s strange the way things work out sometimes, isn’t it?” Greg commented as they hurried down the street in the direction of their dog.

“Maybe,” agreed his sister. “But I guess all along it’s God’s hand that’s guiding everything.”

“Even little dogs?” Greg wondered.

“Well, a dog is bigger than a sparrow, and the Bible says he looks out for them,” Judith answered, as her brother lifted the latch to the church door. “Anyway, one thing I do know--He hears prayer!”

**GUESS WHICH BIBLE CHILD**

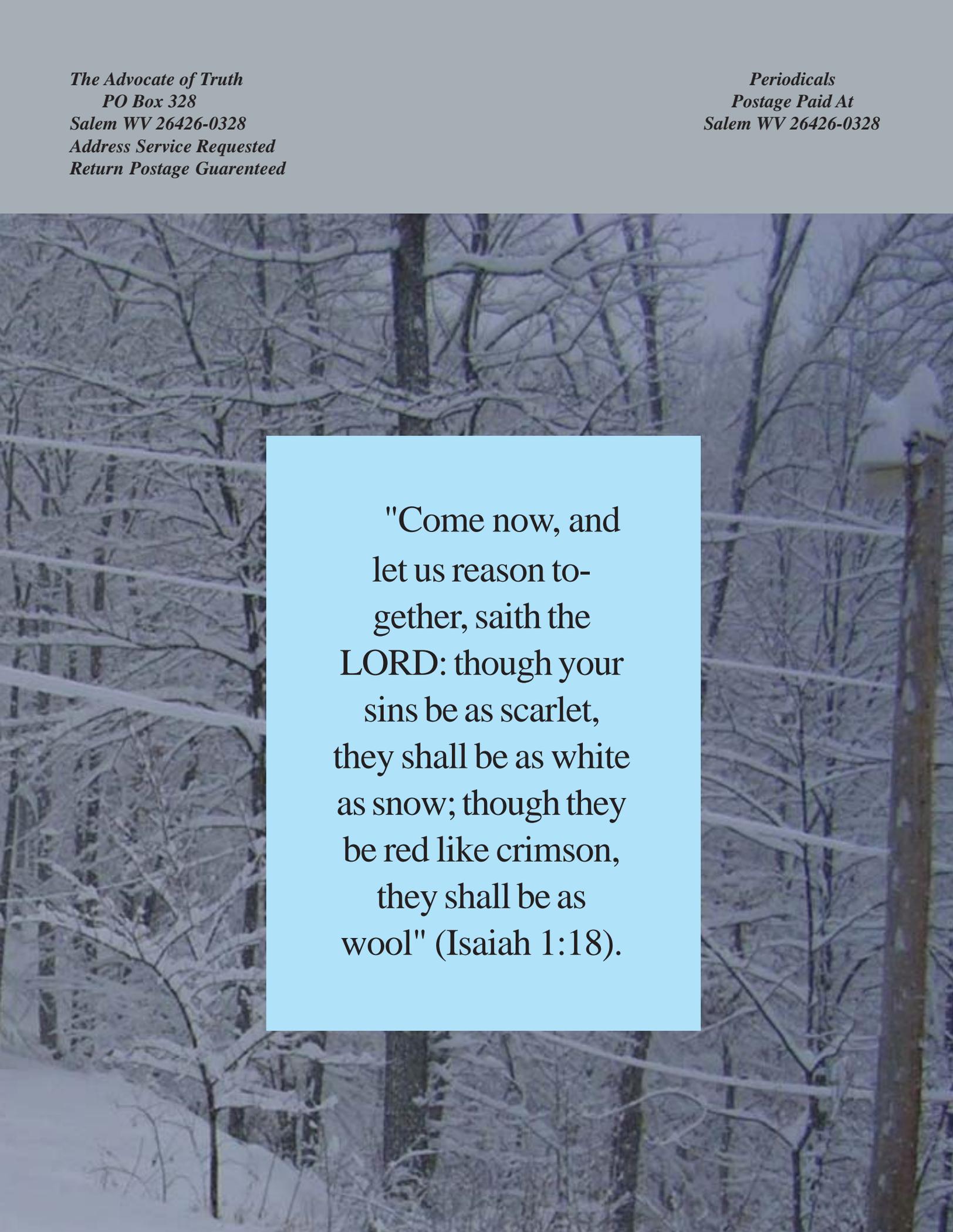
Some friends of Peter once gathered in  
A home to offer prayer,  
Because he was in prison cast  
And this girl was with them there.

She heard a knock, went to the door,  
And there was standing Peter.  
Amazed she ran to tell them all,  
But no one would believe her.

**GUESS WHO? Acts 12:13**

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"Come now, and  
let us reason to-  
gether, 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" (Isaiah 1:18).

