



The Advocate of Truth

Christians and Community

Magnify Christ

Struggle

Tabernacle Service

Two-Horned Beast



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Do Christians Need Community?

by Jamie Yvinec-Dunlop



Often what one can find on Christian forums, websites and the like is this absolute need for Christians to have community. Some Christians tell of the depression they went through not having community in cities to which they moved. There is no denying that the early Christians obtained great strength through their community. They ate together (Acts 20:7), they sang and prayed together. They also admonished each other and comforted each other (Romans 15:14; II Cor. 1:3-4; I Thess. 4:18; 5:11; II Thess. 3:11-15; Titus 1:9; 2:4,15). Paul also admonished the church to not neglect getting together as a community: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25).

It is obvious that God expects His servants to assemble together. All one needs to do is to type "assembly" in Bible Gateway Online (or any other Bible Lexicon) to find many examples of God's people assembling together either to hear God's Word, to pass judgment or even to submit to God's wrath. We are meant to have community. To deny community is like denying our human need. God recognized the fact that it was not good for Adam to be "alone" when God created Eve (Genesis 2:18). When God created Adam and Eve, God expected families and communities to be created as a result.

However, is community in the very sense of the word

an absolute must? I must say I have been confronted with this dilemma: is the need for Christian community necessary for one's salvation? Some Christians seem to suggest this. However, I hope they do not believe that community is equal to salvation because there is only one name in heaven and earth by which one can be saved: "...that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead... for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

Nonetheless, there are many Christian groups who do place much emphasis on the need for community. I happen to work in a private Christian school where we often have conferences describing the need for the school and church to be a community. Many of my colleagues believe that their children are protected from the world and its lusts just by placing their children in Christian schools and communities. There is no denying that "...evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame (I Corinthians 15:33-34). I need not remind my colleagues that even in so-called Christian communities terrible evil can happen. Sadly, acts of evil within so-called Christian

communities scores another point for the devil. Anyhow, I do enjoy where I work because at least the people I work with believe that there is a God and a Creator, and I believe that often, in public school environments, "...for some have not the knowledge of God: I speak this to your shame" (I Corinthians 15:34). Nonetheless, here I am among Christians at work who belong to a church community, and yet I do not belong to one in my city. Sometimes I wonder: am I mistaken?



We need not go into the various doctrinal problems that the majority of these Christian groups and churches have, which are many. And yet, those called by a love for the truth, are often called to leave their communities because of their love for the truth of God's Word. For God loves those who seek to worship Him in spirit and truth: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). We have many examples of men and women who left their communities or families to follow the God of the Bible. Some of us are born into the truth and some of us come out of atheism, other gods or christianized paganism. Nonetheless, one great biblical example for all of us is the example of Abraham.

Abraham left his community and his family. He came from a community that served other gods rather than the one God of the Bible. "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." (Joshua 24:2). Therefore, we know

that Abraham served other gods because the Bible describes this past history of Abraham. The story continues: "And I took your father Abraham from the other side of the flood (or River), and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac" (Joshua 24:3). So it is obvious that God brought Abraham out of false religions. However, imagine how difficult this might have been for Abraham at first to move to the other side of the River leaving behind the gods that he had once known for the living God. The Bible continues to describe Abraham's journey: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8). Abraham was definitely a man of tremendous faith. The Bible does not describe any difficulty on Abraham's part with regard to leaving his home and religion. And yet, to leave one's home is difficult, let alone going to a place that one knows nothing about. Nonetheless, the moral of the story is that Abraham left his community and family to follow God. We have a biblical example to remember because we do not need community in order to follow God's truth. Abraham's community followed other gods. Therefore, Abraham could never get the right support for choosing to follow the one God in truth, just like those of us who leave church communities and families for a tiny community called the Church of God. The communities from where we come are often acting contrary to what God's Word says. When we are faced with the question as to whether we can spiritually survive without the community, we must remember Abraham.

Anyhow, we have Abraham's example where he obviously went out on his own with confidence that God would provide. There are other biblical examples where groups of God's so-called people or "community" allowed for many people to sin. The Israelites in the desert after waiting for Moses to come down from Mount Sinai, "...gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" (Exodus 32:1). Now, this is an example of a community who are supposed to be the people of God. They asked Aaron to make other gods to worship. And not only that, the people did not even recognize that it was God or YHWH who brought them out of Egypt. The people declared that it

was a man who brought them out. In the people's eyes, God had completely left the picture. Whether Aaron put up some resistance to the crowd or not, the Bible does not describe anything of the sort. Aaron immediately asked the people for gold and he fashioned and molded a golden calf to worship. Once he had finished his calf, they even said: "...These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Exodus 32:4). Aaron does not seem to show any form of abhorrence to this grand proclamation. It is quite shocking to see someone who was at Moses' side from the very beginning and who saw God's wonders performed in Egypt, to be so quick to fabricate a god to worship. When Moses grilled Aaron about his participation in the entire affair, Aaron said he asked the people for gold and threw the gold in the fire and a golden calf had just so happened to jump out of the fire. (Exodus 32:24). Aaron did not admit to his own sin. There are a couple of morals to be learned from this biblical example. Aaron was a leader in the community, and he openly submitted himself to the community's desire to go after other gods. Aaron even made the idol himself. In the guise of community, Aaron sinned and probably allowed for many others to sin along with him who may not have sinned if Aaron had not. God's people must be wise. We must respect our leaders but as in this example, a powerful leader openly committed a grave sin towards God. God calls on every one of us, not just our leaders, to declare sin outrightly and to not follow after it. God's people are all chosen to be a royal priesthood in the kingdom of God (I Peter 2:9). As God's chosen, we are to follow Jesus our High Priest and Mediator on behalf of God the Father (Hebrews 8:1-2).

As we can see from these examples, community can cause others to sin and can also place enormous amounts of pressure on our leaders to sin along with the whole group. Aaron is a good example of this. Community often leads others within the community to sin, who would not have otherwise sinned. It is very wrong to believe that community is what protects the people of God. If this was true, Israel would not have sinned. So for those of us who have chosen to leave church communities or do not have a neighborhood community to belong to, we must also remember Elijah: "Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men" (1 Kings 18:22). Elijah must have felt quite alone at times. How often do

we feel alone when we see everyone around us celebrating Christmas or Easter and yet we say: "...but as for me and my house, we will serve the LORD" (Joshua 24:15). Can we do this without community support? Yes, we can with God's help and with prayer of course.

Another example is Lot, who was "...vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Peter 2:7-9). Ruth also recognized the one true God and did not return to her gods when her husband died (Ruth 1:15-16). Other examples from the Bible are Noah, Naaman, and Daniel who either left their community or lived within communities who practiced everything abominable to God. Did they overcome? Yes, they did. And we also have the same calling: "To him that overcometh 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). We must place our trust in God with all our heart. God will not forsake us if we are right with Him. "And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deuteronomy 31:8). Let us allow for God to go before us because God's truth will triumph. His Holy Spirit can guide us through terrible wickedness if we allow it.



Let Us Magnify Christ

Bond Tennant



“According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death” (Philippians 1:20).

Magnify means to praise highly--to be held in high esteem--to enlarge in fact or appearance--make objects appear larger than they are. Why must we magnify Christ? Isn't He big enough?

Let us magnify Christ because of the distance the world is from Him. Ephesians 2:13 declares that sinners are far off. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Many are close to their church but not to Him! The world has rejected Christ and the true biblical teaching and way of salvation. It is difficult to get people to see Him.

Let us magnify Christ because the world thinks it is good enough. With all the world's glamour and glitter, it will not humble itself before Him. Before one is able to consider Christ, He must be magnified. We cannot take our association with Christ for granted. We must be enthusiastic followers and workers with Him.

Let us magnify Christ because Satan magnifies the pleasures of the world. Satan makes pleasures look beautiful. He makes them look better than they actually are. God's Word speaks about *the pleasures of sin, but only for a season*. “Choosing rather to suffer affliction with the people of God, than to enjoy the

pleasures of sin for a season” (Hebrews 11:25). This was said about Moses. “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” (Psalm 16:11). This is true pleasure! These pleasures are not for a season. They are pleasures for evermore.

Let us magnify Christ because of the wayward actions of many of those who profess Him. So many profess Christ, but they do not possess Him. There is the story that a traveling salesman asked, “What is a Christian?” When he was told, he stated, “If what you say is true, then I have never seen a Christian.”

How can we magnify Christ? The following are five suggestions:

1. **We can magnify Him by living a holy life.** Jesus said, “Ye are the light of the world. A city that is set on an hill cannot be hid” (Matthew 5:14). “He that saith he abideth in him ought himself also so to walk, even as he walked” (I John 2:6). “But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy...” (I Peter 1:15-16). This is a command from God, and it is what the world expects of us.

2. **We can magnify Him by trusting Him.** We must not doubt or be fearful. We cannot whine or complain. We cannot magnify Christ by focusing on our troubles. We must make people know that we believe that He is able. “Now unto him that is able to do

exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:20).

3. **We can magnify Him by not doing things which are questionable.** We deny the power of Christ when we yield to temptation. We are to shun even the appearance of evil. “Abstain from all appearance of evil” (I Thessalonians 5:22).

4. **We can magnify Him by praising Him.** “Let every thing that hath breath praise the LORD. Praise ye the LORD” (Psalm 150:6). David said, “And my tongue shall speak of thy righteousness and of thy praise all the day long” (Psalm 35:28).

5. **We can magnify Him by displaying the Spirit and mind that He had.** “For such an high priest became

us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Hebrews 7:26). “Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” (I Peter 2:23). “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. NOW IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS” (Romans 8:9). “Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus” (Philippians 2:4-5).

Let us be doubly sure that we magnify Christ in our lives.



STRENGTH AND BEAUTY THROUGH STRUGGLE

By Carlo Rasmussen
(deceased)

There is a story about an amateur naturalist who was watching an Emperor Moth struggling from its crystalis stage. The young naturalist became very interested as the moth had made progress from its cocoon. It was noticed how this moth had to squirm, push and exert great strength and effort to free itself. Because of such a struggle the moth was putting forth, the naturalist felt sorry for the creature, and using a penknife enlarged the hole in the cocoon to make it easier on the moth. In such a short period of time, the young naturalist discovered something very unexpected. The moth emerged from the cocoon quite easily, however, something was wrong. Its wings were imperfect and did not appear healthy as they should. The moth could flutter around feebly, but could not fly because of imperfect wings. It was sickly

because the health of the creature was hindered by the lack of effort required to free itself from its cocoon. Frail and sickly, the creature did its best only to have died before day's end or be overcome by its enemies. In this story about the young naturalist and the Emperor Moth, we can receive great wisdom for our lives. We should be reminded that the Lord made a wonderful creation for all of us to appreciate and enjoy. However, in His creation, the Lord also provided us with examples whereby we may benefit greatly in our daily lives. We are advised through His holy Word to watch His creation and learn from what we may see there. When Job was answering those who put him down in his time of trial, he said under the inspiration of the Holy Spirit, “*But ask now the beasts, and they shall teach thee; and the fowls of the air, and*

they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the LORD hath wrought this?" (Job 12:7-9).

For those who would be lazy, the Lord reveals the examples of His creation in Proverbs 6:5-8, "*Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest.*" In Psalm 104, we find more about the creation of God and can receive more wisdom for ourselves.

It is God's will that life in general requires an effort on the part of all the living. Man must work that he may eat. The same principle applies to all life. As mankind is engaged in making a living, it is very evident that there is an effort and struggle involved. It is necessary for the children and young people to understand this principle in their lives that they may grow up to be physically and mentally adults. If parents "enlarge the cocoon" so-to-speak, they are not really helping but rather bring a hinderance upon the young. Small responsibilities around the house and later responsibilities in the community are very necessary to proper development of the young. It is a wonderful thing to observe a young person who has learned the godly way of life as he steps into adulthood and fulfills the responsibilities thereof.

By learning this necessary principle in life, a person has already been prepared for a greater experience to come. We speak here of the life of the child of God. Sooner or later in the life of everyone will come the opportunity to know and follow the Lord Jesus Christ, (some now and some in the age to come). When a person comes to know the Lord in truth, that person needs to understand what could lie ahead for him because he has intended to embrace the Commandments of God and the testimony of the Lord Jesus Christ. There is the necessity of "works" and a definite struggle involved with being a child of God. Let us not be deceived by those who state, "Believe on the name of the Lord Jesus only, and you will be saved." Faith alone will NOT bring salvation. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19-20).

The child of God is made alert to this fact through the

letters of the Apostle Paul. Paul writes of the "race" of the believer. In I Corinthians 9:24-25 we read, "*Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*" Paul also wrote of this struggle in Romans 7:22-23, "*For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*" Jesus Christ expressed this truth in Luke 14:27-33 when He said, "*And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*" As we can see, there lies ahead for all who wish to follow Jesus Christ a way which may not be very easy. There is going to be a struggle involved for every disciple of Christ.

We find also from the Lord and from the Apostle Paul a promise for all who will engage themselves for the Lord. Jesus knew what was in store for His disciples. Therefore, He left the promise of the Holy Spirit of God to be with them through all their trials. In the sixteenth chapter of John, Jesus calls the Spirit of God the "Comforter". He knew He was soon to depart from His disciples and gave them the promise of the Holy Spirit which would guide and direct them through the Church. As a unit, the Church of God, which is the Body of Christ, must maintain a constant struggle against the adversary of God. This great contest is recorded in the twelfth chapter of Revelation. We read of the Church, "a woman", who is pursued and constantly attacked by a "great red dragon" which is the devil. The pursuit of "*...that old serpent, called the*

Devil, and Satan,...” (verse 9) against the Body of Christ will continue until Jesus comes again to this earth and binds up the adversary. Jesus has yet to appear at this writing. Therefore, the pursuit continues as the devil goes about “...seeking whom he may devour” (I Peter 5:8). The Church of God must be aware that the “enemy” is about, and will stop at nothing, to bring about the downfall of anyone in the Body. The enemy was working during the time of the early Church as we may understand from Paul’s letter to the Galatian Church. Those who would have the saints regress into the Levitical Priesthood worked very hard to bring down the true freedom found in Jesus Christ. There was a great apostasy taking shape of which Paul wrote about, and it is revealed for us in Revelation. These are part of the devices used by the adversary against the Church of God.

Jesus said to His disciples before He sent them out, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves” (Matthew 10:16). This is the guide for all things. In the seventeenth chapter of John, we understand the concern Jesus had for His disciples as He prayed most fervently for their welfare in the age to come, the last days. We receive further assurance from Paul as he wrote, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (I Corinthians 10:13). Here we understand the love and mercy through our Lord Jesus Christ. The way has been provided if we do our best.

Along with the struggle of the individual there is also the struggle of the people of God as a single Body, or Church of God today. It is necessary for the Church to know and be very aware who its enemies are. The enemies of the Church are those who would promote doctrines which are not found in the Word of God. Any doctrine which would be against the Commandments of God and the testimony of the Lord Jesus Christ would be of the “antichrist”, thus being an enemy of the Church. The Church must not forget who its enemies are and not to think for a moment of courting with such who would compromise the Word of God. We are to “...earnestly contend for the faith which was once delivered unto the saints” (Jude 3). This tells us then that there is a very

real struggle for the Church of God as it continues through this present age.

Dear Reader, let us consider these thoughts. We may liken ourselves unto that moth which must struggle its way from the cocoon. In a way, we are also in a struggle which will continue until Jesus comes for His saints. It is God’s will that we struggle through this time, for it is our portion in the trial of our faith. This short time cannot be compared to that which lies ahead if we continue faithful. If we should compromise with the Word of God, we would be following the bad example of the young naturalist and opening up the cocoon for easier passage. In the end, we would be found not fit for the Kingdom of God to come. Jesus will reject “...all things that offend, and them which do iniquity; And shall cast them into a furnace of fire...” (Matthew 13:41-42).

Let us all contend for the faith and be strong during these few remaining days of this age that we may hear the Lord say, “...Well done, thou good and faithful servant...” (Matthew 25:21). At that time His saints, those who have struggled all their lives, will truly be a sight of beauty to behold as they stand upon the Sea of Glass dressed in white with the Lord Jesus Christ.

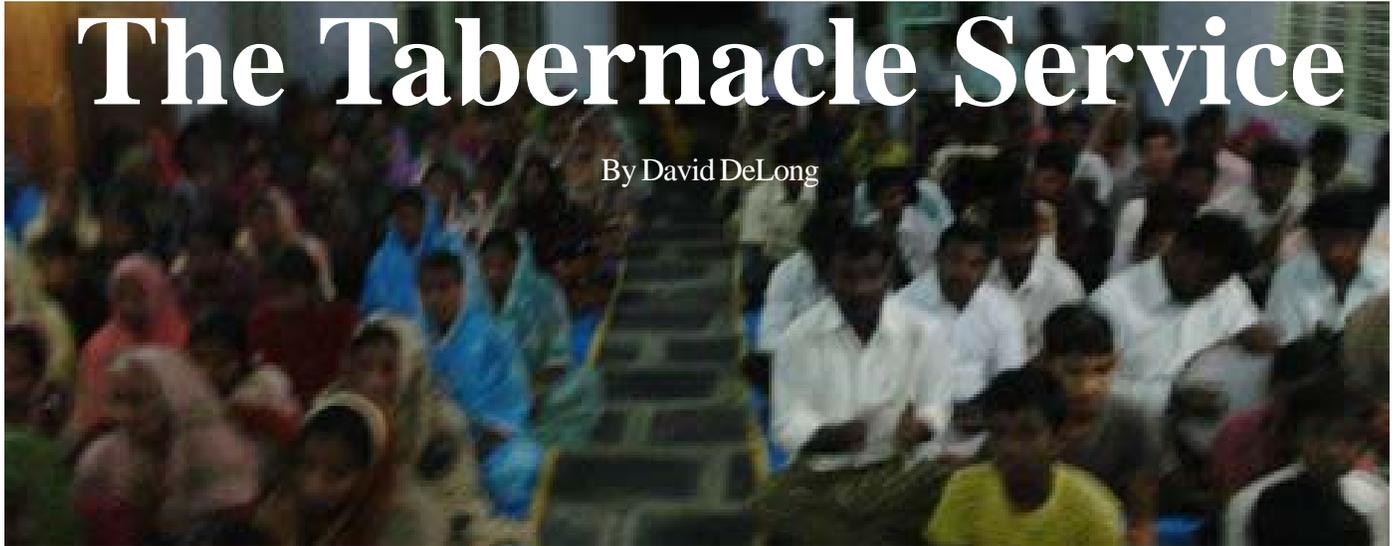
He that hath an ear, let him hear.

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The Advocate of Truth



The Tabernacle Service

By David DeLong



"And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exodus 25:1-9).

The Tabernacle service, as we shall see, represented the believer's life and relationship to God. It was in the holy of holies, above the mercy seat of the ark of the testimony, where God communed with Moses (see Exodus 25:22). Later, the temple of God which replaced the tabernacle, symbolized the individual believer as well as the Church of God. Let us examine the Levitical priesthood which made up the priests and Levites who served in, or of, the tabernacle and later, the temple.

In Exodus 19:5-6, the Lord told Moses to tell the children of Israel: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." We see here that the Lord intended for the whole nation to be "a kingdom of priests". When

the children of Israel sinned against the Lord by making a golden calf to worship, the tribe of Levi came to the Lord's side when Moses addressed the people.

"Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men" (Exodus 32:26-28).

Later, the Lord instructed Moses: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death" (Numbers 1:50-51). We find the reason that the Lord chose the tribe of Levi to be ministers in Numbers 3:5-13: "And the LORD spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the

charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD."

Furthermore, we learn in Deuteronomy 10: 8-9: "At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him." Numbers 18:21 tells us what the children of Levi's inheritance consisted of. "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

The priest's office came through Aaron and his descendants (see Numbers 3:1-4). They, of course, were of the tribe of Levi. The other Levites, as we have studied, were to assist the priests in the tabernacle service. The tabernacle itself had two compartments. The priests ministered in the first compartment on a daily basis. But only the high priest could enter into the second compartment once a year on the Day of Atonement (see Leviticus 16). Hebrews 9:1-8 summarizes this service: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things

were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing".

The first compartment of the tabernacle appears to represent the earth, while the second compartment ("the Holiest of all") represents heaven, God's dwelling place. Isaiah 66:1 reads: "Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" This text seems to be comparing heaven and earth to the house (probably the tabernacle or the temple) built for the Lord. Hebrews 9:8, which we have already quoted, alludes to heaven as being "the holiest": "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing".

The daily tabernacle service went like this: the priests washed themselves in the laver containing water before administering animal sacrifices or entering into the tabernacle (see Exodus 30:18-21). Inside the first compartment was the candlestick with seven lamps which was to always be burning with olive oil (see Exodus 27:20-21; Leviticus 24:2). There was also the table of shewbread, the loaves of which were replaced every week. This bread was eaten by the priests (see I Chronicles 9:32; I Samuel 21:1-6; Matthew 12:3-4). The altar of incense was before the inner vail leading to the most holy place (see Exodus 30:1-6, although Hebrews 9 regards it as if it were within that vail). Incense was offered by Aaron on this altar.

As we have already noted, the service for the second compartment could only be done once a year on the Day of Atonement by the high priest. Leviticus 16 informs us that Aaron was to offer incense to cover the mercy seat of the ark which was in the most holy place so that he would not die. He was also to sprinkle sacrificial blood upon the mercy seat and before it. Thus, he was to make atonement for himself, his household, and for all the congregation of Israel.

Believers from New Testament times on are considered to be priests. We read in I Peter 2:5,9: "Ye also, as lively stones, are built up a spiritual house, an holy priest-

hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ...But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light". We also, as did the priests in the Bible, have a service to do for the Lord.

We apply the blood (not of animals but of Christ) to our own lives after we go through a process of water cleansing (not from the laver but of baptism, see Romans 6:1-6). After receiving the Holy Spirit, we are ready to perform service for the Lord. As we go about the Lord's business upon this earth (first compartment), we are to always keep Christ's light shining. Jesus is the light of the world (see John 1:6-9), and His disciples are also the light of the world. Matthew 5:14-16 tells us: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The seven churches of Revelation 2 and 3 are also called seven candlesticks. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle...The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (Revelation 1:12-13,20). As the oil of the Holy Spirit empowers this light of truth to shine, it will always be a testimony to the world by individual believers and by the Church of God.

As the priests in the Old Testament ate of the shewbread, we must partake of Christ the bread of life (see John 6:48-58). We do this symbolically when we partake of the unleavened bread at the Lord's Supper. When we receive Christ into our lives we have a wonderful fellowship with Him. We read of this in Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

It would appear that the incense offered upon the altar of incense involves the prayers of the saints. Revelation

8:2-4 informs us: "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

When Jesus died on the cross, the vail which separated the holy place from the most holy place in the temple was torn apart by God. Matthew 27:50-51 reads: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose". This symbolized that heaven and earth were once more united.

Because of this unity between the Father in heaven and believers upon the earth, the author of Hebrews could write: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:14-16).

Jesus, our great high priest is now ministering for us in the most holy place, that is, heaven. Hebrews 8:1-2 informs us: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The Lord no longer dwells in a tabernacle or temple, but rather, in the hearts of His children. I Corinthians 6:19 tells us of the individual believer: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" And Ephesians 2:19-22 teaches us of the Church of God: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

The Two-Horned Beast

By David DeLong

In last month's *Advocate of Truth* we looked at the mark of the beast in Revelation 13. This month we will examine the beast out of the earth having two horns. Revelation 13:11-17 reads: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

What does this second beast represent in the Scriptures? The Lord tells us in Revelation chapter 19, verse 20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

From this verse we can clearly see that the two-horned beast of chapter 13 is also called the false prophet in chapter 19. Notice that the false prophet does miracles before the beast; deceives those who receive the mark of the beast, as well as those who worship the image of the beast. This is what chapter 13, verses 11-17, basically tells us. Now we need to pray and study to try to determine who this false prophet is.

A false prophet is a person who claims to speak for God, but who actually speaks his or her own words. In this sense the Apostle John says there are many false prophets (see I John 4:1). The two-horned beast (the false prophet) will also claim to speak for God, but will actually speak as a dragon (for Satan). Remember from last month's article that the mark of the beast and worshipping his image involves blaspheming God.

Revelation 16:13-14 informs us: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

We know that these three deceivers will also have their end in the lake of fire: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10).



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.

After Superstorm Sandy

I am sure that all of us have heard of Superstorm Sandy which occurred last year. It devastated much of New Jersey and New York. The misery that it caused was beyond belief. The wrath that it caused brought back painful memories to many of Hurricane Katrina.

Let us consider the following article by the *Associated Press* entitled **Superstorm's legacy: Mountains of misery** which appeared last November. Here it is:

NEW YORK – Just a few months ago, the parking lot at Jacob Riis Park on New York City's Rockaway seashore was filled with happy beachgoers. Now it is home to a mountain of misery from Superstorm Sandy – a growing pile of garbage containing everything from mangled appliances, splintered plywood and sodden drywall to shreds of clothing and family photos.

The seagull-perched pile, at least two stories high, three quarters of a mile long, and fed by an endless caravan of dump trucks, is just part of a staggering round the clock operation along hundreds of miles of coastline to clear away the mangled mess of homes, cars and boats so the rebuilding can begin.

Headaches, Heartaches

Three weeks in, it is an effort that has strained the resources of sanitation departments and landfill operators,

and caused headaches and heartache for thousands of families in the sprawling disaster zone.

The lucky have only to empty their basements of soggy belongings. Others have been forced to strip their flood-ravaged homes down to the studs and pile drywall, furniture, clothing and appliances on the sidewalk.

“We've seen people put virtually all their worldly possessions at the curb,” said Mike Deery, a spokesman for the town of Hempstead, which includes several beach and lazy hamlets on Long Island's South Shore. “We've gone down streets and picked up the entire contents of homes, and came back the next day and have it look like we haven't been there in months.”

In the three weeks since the storm, New York City alone has removed an estimated 271,000 tons of wreckage from flooded neighborhoods. That doesn't include the downed limbs and trunks of some 26,000 damaged trees.

New Jersey shore towns have been adding to big piles of rubble just like the one at Jacob Riis. One of the biggest ones, in Long Branch, reaches nearly three stories into the sky from a vacant lot a block from the ocean.

As of Friday, auto insurance companies had reported storm damage to at least 52,000 vehicles, according to the National Insurance Crime Bureau. Many of those cars floated on the tide and were left smashed, silt-filled and strewn across sidewalks and yards.

A Tower Of Sand

In Long Beach, N. Y., a barrier island city of 33,000 people that was completely inundated by the storm surge, public works crews worked 16-hour shifts to scoop up hundreds of thousands of cubic yards of sand that had buried city streets. The mountain of silt they have created now stands five stories high.

A powerful mechanism has been at work to make it happen: In New York, the city's regular army of 6,000 sanitation workers has been supplemented by battalions of private contractors, hired under a \$92 million FEMA contract administered by the Army Corps of Engineers.

Garbage barge terminals on Staten Island that were last used to remove debris from the World Trade Center after 9/11 have been pressed into service again, this time carrying Sandy's wreckage up the Huston River, toward a landfill outside Seneca Falls.

Comment

In this column, we have noted before that the experts are alarmed over the projected intensity of future storms. Superstorm Sandy was a prime example, and they warn us that more are to come. This storm gives us many things to think about. What would you and I do if such a storm covering a wide scope hit the area in which we live? As the old proverb goes, "We would have to start over again." The lack of communication with neighbors in many neighborhoods would seem to make the situation even worse. Of course, we would salvage anything we could from our houses, but we would have to have much help both in finances and rebuilding. We would have to find lodging. Many of the victims of the storm happened to have relatives or friends in other places willing to take them in, but others did not.

Superstorm Sandy also caused other problems. It was reported from a reliable source that this storm caused other problems. One of these problems which it caused was a shortage of rental cars. It was around Thanksgiving, and many needed rental cars. The few cars that were available carried a hefty rental fee. To help relieve the

situation, many car rental companies drove in thousands of vehicles from other parts of the country and kept the older models which they would have otherwise sold to used car dealers. During the days following the storm, the insurance companies said that they had received more than 38,000 car damage claims.

In a previous column, it was mentioned that help from Congress would be hard to come by because of the spending debate. However, Congress did approve some federal aid, but the decision was not unanimous.

Some believe that several people will find work repairing the damage made by these storms, and that will improve consumer spending and be good for the economy. However, this is not really true. The money to pay the workers and the materials would have to be secured which may cause more debt. This is not good in an on-going recession. A domino effect is then created. This causes a situation in which there is no way out. Jesus said that there would be distress of nations with perplexity (Luke 21:25). Perplexity means that there is no way out. There is no way that man can solve the economic mess that the world is in. The establishment of the Kingdom of God is our only solution.

His Just Dues

We recall that after Superstorm Sandy, the governor of New Jersey praised our president for promptly visiting his state to view the destruction. They are real political enemies. Several criticized the governor for this. They said that it would help in getting the president reelected. We have heard people say of another person, "He has nothing good to say about anyone." This should not be so. We should always give another person credit for doing something good, no matter if he be friend or enemy.

Although Romans 13:7 is speaking about our relationship to governmental powers ordained by God, the advice given therein can be applied to all. Let us quote it. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

BIBLE

Study



Questions and Answers

QUESTION: How can we know that there was not once an ancient race of giants on the earth who were the offspring of fallen angels cohabiting with men?

ANSWER: The notion, held by some major denominations, is that fallen angels (demons) had been lusting for relationship with women and finally got their chance just before the Flood. The result was a sort of half man/half spirit giant. Does not this thought sound like a fairy tale?

The doctrine that angels married women is not new. It comes from tangled traditions and Jewish fables which the Apostle Paul condemned. "But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (I Timothy 4:6). These garbled superstitions have been read into the summary of pre-Flood history.

Let us quote Genesis 6:4: "*There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*"

The big question is just who are these "sons of God"? This chapter in Genesis makes no mention of angels. Why do people assume "sons of God" means angels? Because of these unions and the resulting violence, God said, "I will destroy man whom I have created from the face of the earth." There is no mention of angels--just men.

These "giants" or Nephilim were not the offspring of angels and earth women. Moses, who wrote this passage, was preserving the record that long before the Flood giants existed on the earth and "also after that" when the sons of God came unto the daughters of men. The record plainly states that giants existed before liaisons between these two previously separate groups took place, and they were still existing when the illicit unions produced certain men of renown--the war lords of the pre-Flood world--led the world into nonstop violence. Giants could not have been the unique progeny of these sons of God/daughters of men unions as they existed commonly before the marriages.

The sons of God could not refer to angels. Angels cannot marry women and reproduce because angels and humans are two different kinds of beings. God set laws of biogenesis in motion that each kind produces after its own kind. Please read the first chapter of Genesis. Two different kinds cannot reproduce. This is a thoroughly established law of science. Angels are created spirits and do not reproduce any way. Please read Luke 20:35; Matthew 22:30 and Mark 12:25.

While angels are sometimes referred to as sons of God, so also are men. Both owe their origins to their Creator Father. The context usually makes the identification easy. Angels were never intended to be begotten as God's true sons. Please read Hebrews 1:5. Only man has been

given that high calling. The “sons of God” of Genesis 6 were ordinary men that were taking wives of another distinct group called “daughters of men”.

QUESTION: Who is the author of the Epistle of James? Will you give me some information about him and his family?

ANSWER: The author identifies himself only as “*James, a servant of God and of the Lord Jesus Christ,...*” (1:1). The most pointed verses are those that tell us to love our brethren. The brothers of James resented Jesus for leaving home and becoming a “wayfaring teacher.” But James had come to his senses along with his other brothers (Jude 1) and were reconciled to Christ. The James that we read about first in the Book of Acts was the brother of John Zebedee. These both were Apostles of the Lord. James who seems to be the spokesman for the Jerusalem Council in Acts 15 is the same as the author of the Epistle. Galatians 1:19 also calls him the Lord’s brother.

James was one of the four brothers listed along with at least two sisters in the personal family of Jesus (Matthew 13:55-56; Mark 6:3). These six children were all younger than Jesus. Jesus was the firstborn of Mary. Mary was a virgin until the birth of Jesus (Luke 1:34; Matthew 1:22-25). Luke records that Mary gave birth to her firstborn son. He used the word “Protokos” which means the child being born first and followed by others. To prove this further, Luke did not refer to Jesus as an only son of Mary (“Monogenes Maria”) as he does with the widow of Nain (Luke 7:12). Luke would certainly have known if Jesus were an only son. At another time, Luke said the same concerning the daughter of Jairus as an only daughter (Luke 8:42). Luke is one of the only writers of the Gospel that actually tells of the birth of Jesus, while Matthew reviews the birth from a distance. Luke also had never heard of the doctrine of perpetual virginity of Mary. This became a doctrine after the fourth century in order to venerate celibacy and begin Mariolatry.

James, the Lord’s brother together with other disciples, spent a few days with Jesus and Mary in Capernaum (John 2:12). The brothers of Jesus urged Him to go to Judea (John 7:3), although His brothers did not believe in Him (John 7:5). After the resurrection, the brothers of Jesus were among the one hundred twenty persons gathered with His mother for prayer and waiting for the Comforter

at the city of Jerusalem (Acts 1:14).

James, the Lord’s brother, was one of the witnesses to the resurrection of Jesus (I Corinthians 15:7). Peter, after he was led out of prison by an angel of the Lord, gave specific instructions to tell this incident to James and to the brethren (Acts 12:17).

QUESTION: What defense do children of God have against Satan?

ANSWER: It is most encouraging that the Apostle Paul assures us that we are not ignorant of Satan’s devices (II Corinthians 2:11). If we pay close attention to the instructions of God’s Word, we need not and will not be ignorant of them. Paul tells us that the truths of the Bible which acquaint us with Satan’s wiles and inform us how to deal with them are our armor. He urges us to put on this armor in order that we may be able to stand against the wiles of the devil. “*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 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. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints*” (Ephesians 6:11-18).

Luke 22:31-32 records the words of Jesus to Peter on one occasion, “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” Peter finally was victorious over Satan’s attacks because Jesus prayed for him. Likewise, Satan would like to ensnare all the people of God. Not one of us is free from his attacks. We can be victorious over him through the power and guidance of the Lord.



India

These pictures show various Church meetings of our Brothers and Sisters in India.





LESSON I

**THE ARK OF GOD BROUGHT TO
JERUSALEM (PART I)**

Scripture Reading: II Samuel 6:1-11.

Golden Text: II Samuel 6:3 (first part).

“And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah:...”

NOTE: With the Lord's help, David was able to defeat the Philistines. Let us study now about how the ark of God will be brought to Jerusalem and what happens before it arrives.

1. How many men did David gather in II Samuel 6:1?
2. What was the purpose of this gathering? II Samuel 6:2.
3. Upon what did they set the ark, and who went before the ark? II Samuel 6:3-4.
4. What did David and all the house of Israel do in II Samuel 6:5?
5. What happened to Uzzah in II Samuel 6:6-7?
6. Was David pleased with the death of Uzzah? What was the name of the place where Uzzah died after that? II Samuel 6:8.
7. Where did they take the ark in II Samuel 6:10?
8. How long was the ark at the house of Obed-edom? II Samuel 6:11.

LESSON II

**THE ARK OF GOD BROUGHT TO
JERUSALEM (PART II)**

Scripture Reading: II Samuel 6:12-25.

Golden Text: II Samuel 6:15.

“So David and all the house of Israel brought up

the ark of the LORD with shouting, and with the sound of the trumpet.”

NOTE: We last learned that David and the men retrieved the ark of God, but Uzzah touched it and died. David was frightened by this and left it with Obed-edom. We will now study about how the ark of God is brought to Jerusalem and the rejoicing that is made over it by the Israelites.

1. What did David hear concerning the house of Obed-edom where the ark of God was, and what did he do? II Samuel 6:12.
2. What did David do after the ark of God was moved six paces? II Samuel 6:13-14.
3. What did David and the house of Israel do when the ark was brought into the city of David? II Samuel 6:15.
4. Who was Michal, and how did she feel towards David? II Samuel 6:16.
5. When the ark of the Lord was set in its place, what did David do? II Samuel 6:17-19.
6. What did Michal say to David in II Samuel 6:20?
7. What was David's response to Michal? II Samuel 6:21-22.
8. As a result of this conversation, what happened to Michal? II Samuel 6:23.

LESSON III

DAVID'S VICTORIES OVER HIS ENEMIES

Scripture Reading: II Samuel 8:1-18.

Golden Text: II Samuel 8:1 (first part).

“And after this it came to pass, that David smote the Philistines, and subdued them:...”

NOTE: In chapter 7, you may read how David was not allowed to build a temple here on earth as he had planned.

God forbid it because David was a man of war and had shed much blood. He does, however, promise David an eternal throne. We shall study now how he completely subdues his enemies and extends his kingdom from Egypt to the Euphrates.

1. Who did David subdue in II Samuel 8:1-2?
2. What did David take from Hadadezer? II Samuel 8:3-4.
3. How many Syrians did David slay, and what did he take from the servants? II Samuel 8:5-7.
4. What did he take from Betah and Berothai? II Samuel 8:8.
5. Who was Toi, and what did he send his son to do unto David? II Samuel 8:9-10.
6. What did King David dedicate unto the Lord? II Samuel 8:11-12.
7. How many Syrians in the valley of salt did David slay? II Samuel 8:13.
8. Did the Lord preserve David whithersoever he went? Was David just to his people? II Samuel 8:14-15.
9. Who were the chief rulers over the people? II Samuel 8:16-18.

LESSON IV

DAVID'S KINDNESS TO MEPHIBOSHETH

Scripture Reading: II Samuel 9:1-13.

Golden Text: II Samuel 9:3 (first part).

"And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?"

NOTE: In chapter 8, we studied how David completely subdues the enemy nations, and extended his kingdom from Egypt to the Euphrates. David's name is now known

in all nations. We shall study in chapter 9 about the kindness he extends to Mephibosheth because of his great love for Jonathan.

1. What question did David ask in II Samuel 9:1?
2. Who was then called unto David? II Samuel 9:2.
3. What did King David ask Ziba, and what was Ziba's reply? II Samuel 9:3.
4. Where did Jonathan's son now live? II Samuel 9:4.
5. David sent for Jonathan's son. What was the son's name, and what did he do when brought before King David? II Samuel 9:5-6.
6. David told Mephibosheth not to fear him. What did he promise to do for him, and what was Mephibosheth's reply to David? II Samuel 9:7-8.
7. The king then called to Ziba. What orders were given him? II Samuel 9:9-10.
8. What did Ziba reply to the king in II Samuel 9:11?
9. Who were servants unto Mephibosheth and his young son? II Samuel 9:12-13.

FRIENDSHIP FOR ALL GOD'S CHILDREN

Jesus said, "Let the children come unto me." He always loved the children, and often He would lay His hands on their heads and bless them. The little children loved Jesus, too, for He was always so good and kind to them. All children of every color and country in the world are Jesus's friends, and Jesus wants us to love them all. The Bible tells us that God made us all alike and that no one is any better than another. God judges His children by how they act and not by what country they have their home or what color we are.



CHARITY, FAITH AND LONGSUFFERING

Below are three Bible verses and a short story or thoughts to go along with them. What thoughts do you have about these verses?

“Charity never faileth...” (I Corinthians 13:8).

“Did you hear what Debbie said about you? She said that you were just an old busybody who tries to make everyone else feel bad by trying to be so goody-goody!” Sharon whispered to Sandy as they sat down at their desks at school.

“I’m sorry she feels that way,” Sandy said sadly.

“Sorry? Is that all you can say? Why, if it were up to me I’d just tell her off! That’s what I’d do!” Sharon sneered.

“If I did that, Debbie would never believe that Jesus lives in me! The Bible tells me to love and pray for my enemies. That is just what I am going to do. Then maybe someday Debbie will want to know Jesus, too.”

“But without faith it is impossible to please him...” Hebrews 11:6

In the Bible we can read story after story about how faith in God brought miracles in the lives of God’s children.

It was Daniel’s faith in God that caused God’s angels to shut the mouths of the lions. It was faith in God that protected the three Hebrews children in the fiery furnace. It was David’s faith that gave him courage to kill Goliath and defeat the Philistines for the children of Israel.

The Bible says that through faith in God all things are possible, but without faith we cannot please God. How much do you believe the promises of God?

“Put on... longsuffering; Forbearing one another...” Colossians 3:12,13

Day after day, Bill had teased and made fun of Rick. He had called him names, hit him, tripped him in the halls, everything he could think of to make Rick angry. But day

after day, Rick tried to find as many ways as he could to be kind to Bill. Rick prayed to Jesus for help to become longsuffering.

Finally Bill stopped Rick on the way home from ball practice. “You want to fight, big boy?” Bill teased.

“No, but I’ll tell you what. I will buy you a coke at the soda shop,” Rick replied cheerfully.

“I just do not get it!” Bill was baffled. “All I have ever done is mean things to you but still you act as though we are the best of friends. How come?”

“It is because of my friend, Jesus. Come on. I will tell you all about Him while we drink our cokes!”

TO SHOW MY THANKS

By

Mary Howard Poole

My father often takes time
 To pitch a ball with me,
 To make a kite, or fishing go,
 Or hike beside the sea.
 I know my father works so hard
 To give me things I need,
 Clothes and shelter, food and books:
 He is my friend, indeed.
 To show my thanks to my fine dad
 I try with all my might
 To think and say and do the things
 He’s taught me to be right.

FATHER'S DAY

Many times we do not realize how much our dear Daddy does for us. He works all the time and does hard work so the rest of us can eat and live. Daddys are really wonderful people, aren't they? Let's see just how much we can do for our Dad so that he can rest when He comes home from working all day for us. We could keep the lawn mowed, keep the porch cleaned off, feed the animals (if we have any to feed) and many other little chores which we could do to help him.

You must remember, too, that you have not only an earthly father, but also a heavenly Father, who watches over and cares for you at all times. He even does more for you than Daddy does because He is with you and protects you wherever you go, even if you don't know it. We might call every Sabbath Father's Day because it is the Lord's Day. On this day, we should try to do all we can for our heavenly Father. We can read Bible stories, sing little hymns, etc. for this truly pleases God.

Wouldn't it be fun to see just how much we can do for our fathers to make them happy and to make us better little children.

A good memory verse to learn is Exodus 20:12, "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."

JUST FOR FUN

The Lord made us different from animals in that we have the capacity to think and reason. Use the powers God gave you to solve these riddles.

- 1. How many relatives were at the family picnic?
2. What is it that grows by the yard, and dies by the foot?
3. Why is tennis such a noisy game?
4. What number is a sport?
5. When was the Iron Age?
6. What coat has the most sleeves?
7. What wood is most highly inflammable?
8. What is the name of the bird that if you do not do it,

you die?

9. What has four legs, but only one foot?

MY DADDY

Daddy is the dearest man--
Find one like him if you can.
Yours may be a nice one, too;
But for ME he would not do.

I love Daddy best, you see,
'Cause he is so good to me.
He's MY daddy, don't you know?
That is why I love him so.

IF YOUR daddy he should be,
You would love him but, you see.
Now I guess you understand,
Why I think he is so grand.

OLD TESTAMENT BIBLE COUPLES

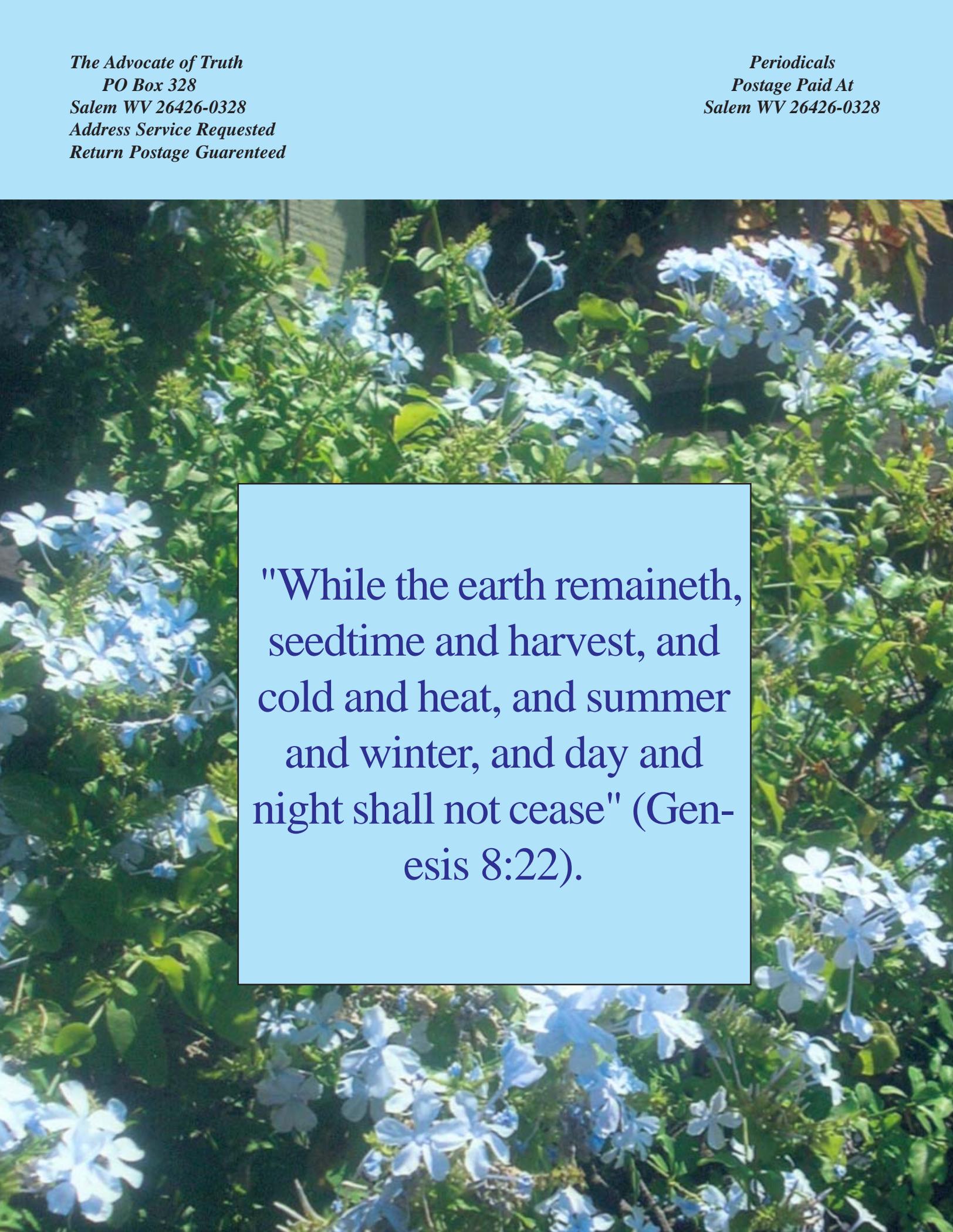
Can you match these Bible couples?
If not, look up the Bible verses for help.

Draw a line from the names in the first column to the correct names in the second column.

- ISAAC BATH-SHEBA (II Samuel 12:24)
JACOB EVE (Genesis 3:20)
ABRAHAM RUTH (Ruth 4:13)
MOSES REBEKAH (Genesis 25:20)
ADAM JEZEBEL (I Kings 21:25)
AMRAM HANNAH (I Samuel 1:8)
ELKANAH RACHEL (Genesis 46:19)
AHAB ZIPPORAH (Exodus 18:2)
DAVID SARAH (Genesis 23:19)
BOAZ JOCHEBED (Numbers 26:59)

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"While the earth remaineth,
seedtime and harvest, and
cold and heat, and summer
and winter, and day and
night shall not cease" (Gen-
esis 8:22).

