



# *The Advocate of Truth*

*The Blame Game*  
*Lights*

*Mark of the Beast*  
*Apostolic Government*  
*Charity*



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**E-Mail: [cogsevday@aol.com](mailto:cogsevday@aol.com)**

**Web site: [www.churchofgod-7thday.org](http://www.churchofgod-7thday.org)**

Del DeLong

David DeLong

Bond Tennant.....Editorial Staff

Gary Mills ..... Managing Editor

Ludina Mills.....Children's Page Editor

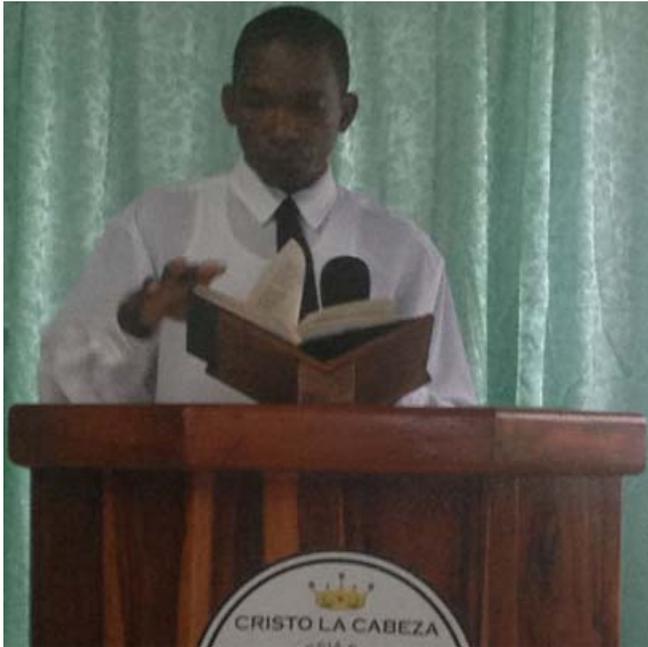
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# Warning Against The Blame Game

by Bibi Shimoon Allicock

## About The Following Article

Bibi Allicock shares with us some Scriptures that allude to the blame game. The blame game is as old as when man was created. Of course, every bad event originates with someone or something. However, nothing is gained by dwelling on the person, circumstance or cause of the event.

Each child of God must work out his own salvation, and blaming others will only hinder his salvation. The real question is to ask how the problem can be solved, not who is to be blamed.

Instead of blaming, let us heed the admonition given us in Philippians 4:8 which says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If this admonition is heeded, there is no time to think about blaming others. God will give the one who is to blame his just reward.

"Not me! it's Sarah; not me! it's Jane; not me! it's Jonah." The blame game goes on and on, and on and on, but we must stop and ask if we play a part in this game. Therefore, as we study the holy Word, we are admonished to, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject

to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:16-20).

Once we acknowledge our faults, we will be able to make confession, where we could be the one benefitting. However, if we play the blame game, we are just hurting ourselves, because when our parents find that something is not right, they may ask, "who did this, or that?" We may say, "not me! it's Matthew; not me! it's Mary." We must realize that only the truth can set us free. Therefore, we must tell our parents the truth. Then we could all come together in prayer and ask God's forgiveness. Our brother John admonished us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:9-10). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (verse 8). "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the

blood of Jesus Christ his Son cleanseth us from all sin” (verses 6-7). “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” (verse 5).

When we start the blame game, we must know that sin will be imputed unto us, and sin lieth at our door. We all know the consequences which Adam and Eve faced after they played the blame game and listened unto the Serpent, the great Devil, who beguiled Eve. We must realize that the men should be the head and pick up their mantle and rule their homes accordingly. Let us see what happened in the garden of Eden. “And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” (Genesis 3:9-11). The blame game started here. “And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (verses 12-15).

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (verses 16-19). Here is the consequences of the blame game. When we are tempted to do wrong, ask God to make us steadfast, wise and strong.

Although so much was pronounced upon man after

the blame game, Almighty God loved us so much. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:16-17). “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (II Peter 3:9).

Although Almighty God is not willing that any should perish, because of the love and lust of the things of the world, many choose to perish. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that DOETH THE WILL OF GOD abideth FOR EVER” (I John 2:15-17).

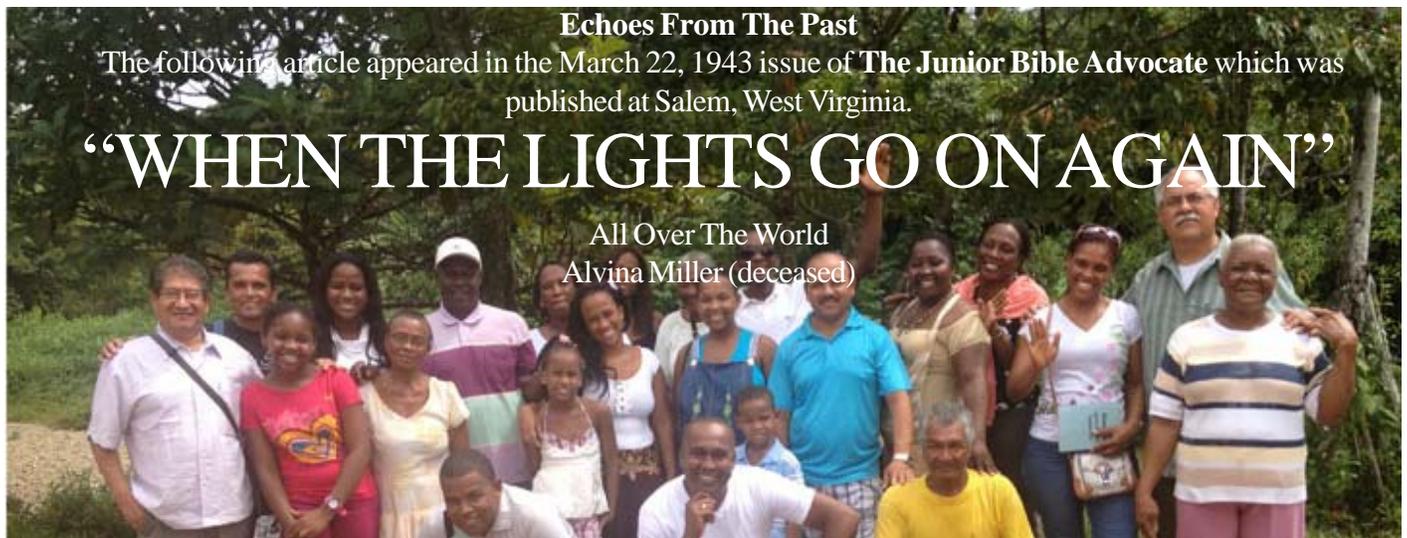
When our Lord healed and raised the dead, man accused Him of claiming to be someone who He was not. “He came unto his own, and his own received him not” (John 1:11). “And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man’s house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mark 3:22-29).

While some accused Jesus of being who He is not, Isaiah the prophet prophesied, “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD,

and the day of vengeance of our God; to comfort all that mourn” (Isaiah 61:1-2). Also John the Baptist emphasized, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:11-17).

We must stop the blame game, and put our trust and confidence in Almighty God, and do as He commands. Thus, we will be able to receive a good reward. Moses encouraged, "I call heaven and earth to record this day

against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:19). "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live" (verse 6). "And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul"(verses 9-10). "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (verses 11-14). AMEN.



As the strain of this song floats to our ear, many a mind is turned back to a certain railway terminal, bus depot, or even the front steps of the home, where the last "good-bye" was said to a loved one leaving for the Armed Forces of our great United States. Perhaps it was a brother, son, father, or sweetheart, but how we hated to

see them go. Then again our thoughts are turned to the future when "The boys are home again all over the world."

If we face true facts, we know that not all our boys will return to us safely--but that many a life will be sacrificed in order to put on the lights again "all over the world" as the words of this song read.

Reading these words makes me think of another great light that shall shine upon this world some day. Truly it will be a great time when this war is over and family circles will again be reunited, but when the Light of all lights is turned on, it will be a happier time. We know that there can be a happy reunion if we meet the conditions when the greatest of lights returns to shine upon this world.

In the Bible, we find many references referring to lights. Psalm 119:105 declares that the Word is a light. Many times we hear the Word of God used as an illustration for the headlights of a car. This is very fitting, for when we study the Word, it will guide and direct us over the rugged road of life. In II Corinthians 4:4 we read, "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."

Along this road of life, we find many an alluring light that leads to utter destruction. We find that even Satan himself is transformed into an angel of light. On the other hand, we read that God is light, and in Him is no darkness (see I John 1:5).

Jesus says that His children have a light in Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In the 14<sup>th</sup> verse, He says they themselves are the light. In this world, so many of God's children have become so overrun with the cares of this life that the light has gone out of their soul. May it not be so with us, but may we apply the advising words of this beautiful hymn, "Let My Life Be a Light". Today, more than ever before, do we need the lights of God's children shining everywhere, helping someone that is still in darkness. Some soul may need just a kind word to help them along the way. Many are hungering and thirsting for a word from a follower of Jesus to talk to them about their soul's salvation. May we take each opportunity to speak to them and witness of the saving power of Jesus Christ.

Omitting all other lights, we want to take into consideration the great light that shall shine some day upon this world of woe--this light is none other than Jesus. In John 8:12 we read His own words: "...I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Again in John 12:46: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." When this great light returns to this earth, it will outshine all others. It will truly

be wonderful to walk in the light, and we know then there shall be no darkness. Being able to walk at Jesus' side then will be worth all the cares and hardships we had to endure. Having to give up our boys will then only be an immaterial matter and we can again be reunited with them never more to part. Surely it will be worth it all when we see Christ and meet in the Kingdom. No more tears will be shed, nor will there be any more farewells. Wives and families will no longer wait for husbands and loved ones to return, but they shall all be happy together. When this great light returns, then truly "Free hearts will sing all over the world".

So now my dear friend, if we know how wonderful it will be to meet our loved ones at that time, wouldn't it be fitting to make our calling and election sure? Can we say with David in Psalm 27:1: "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" If you do not know the salvation of the Lord, why not seek Him humbly now at the foot of the cross while there is yet time? Jesus fought the greatest battle of all when He gave His life on Calvary's cross that you and I might have life. All we have to do is to accept and obey Him, and then we can claim all His promises. May we meet in the Kingdom of God when Jesus comes back and "the lights go on again all over the world."

EDITORIAL OBSERVATION: Although the above article refers to the time of World War II, many parents have been saddened by the loss of their sons and daughters in the many wars and conflicts of the past and those that are taking place in the present, but the experience of those parents is no less traumatic.

Yes, we do look forward to entering the Kingdom of God when "the lights go on again all over the world."

### **God's Time**

(condensed)

A celebrated French painter, Daumier, once defended his way of painting by saying: "One must be of one's time." Another notable French painter, Ingres, replied by asking a question: "What if one's time is wrong?"

This is a question to be remembered, for it goes deep into life, and has a wide application. There is a higher standard of right than that of contemporary fashion. Again and again, the apology of one's conduct is made: "After all, one must be of one's time."

This happens in many ways. A businessman may say: "I don't like these sharp practices, but the time declares that it must be 'dog eat dog'; after all, one must be of one's time." Some people will say of the practice of serving liquor in their home and their habit of drinking: "I don't like it, but what can I do? One must be of one's time."

But there is a tremendous answer to all such apologies: "What really counts in individual life and the life of society is not man's time but God's time." The important thing to consider is not: "What is being done this season." It is: "What has God done for all seasons?" In country districts, it used to be quite common, among people who did not

like daylight savings time, to use the phrase: "City time" and "God's time." In the things by which people determine their actions, there is a difference between what is fashionable and what is God's Word and will. There is a glorious affirmation in the reply of Peter and John to the high priest in Jerusalem of the difference between God's time and man's time: "...We ought to obey God rather than men" (Acts 5:29).

--From the January 26, 1959  
**The Advocate of Truth**



"And now abideth faith, hope, charity, these t three; but the greatest of these is charity" (I Corinthians 13:13) The Apostle Paul states that charity (love) is greater than faith and hope. He explained the uselessness of gifts, knowledge, faith, benevolence, and sacrifices without the first fruit of the Spirit, which is love. "But the fruit of the Spirit is LOVE, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22).

Paul taught that tongues of men and tongues of angels are subordinate to love (see I Corinthians 13:1). Tongues (languages) are important for earthy communication. But

without love, Paul said, "I am become as sounding brass, or a tinkling cymbal." This means that all tongues or all talk is useless unless charity is also present. It is all noise unless its underlying basis and motive is love. The apostle was actually saying that if one does not have charity, despite the other things, he is a lot of noise that has no worthwhile depth, but speech seasoned with love renders much.

Love outweighs the gift of prophecy. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am

nothing” (verse 2). Many would not agree with Paul. Some would be wishing to have the gift of prophecy. Others would put great value on understanding all mysteries. Some would choose having all knowledge. Many would place all faith at the top of the list. However Paul, being very humble, in essence said, "I choose charity, because without it I am nothing."

Love is more important than benevolence and martyrdom. “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing” (verse 3). Paul was not discouraging feeding the poor. He would readily agree that children of God ought to help the unfortunate. Also he was not discrediting self-sacrifice and extreme devotion to this great cause. Paul was at the top of the list in sacrifice for his day. However, Paul was convinced that doing all of his sacrificing would be useless without charity.

Why did Paul put such great value and high priority on charity? I Corinthians 13:4-8 gives us the answer. These verses list the many positive attributes of charity, which is love. Let us list them.

1. Charity suffereth long (verse 4). Charity suffers long under provocation and injury. It endures evil. It is patient toward others, though mistreated. To the carnal man, suffering is usually morbid. It broods over ills and magnifies afflictions. However, godly suffering does not destroy or hinder love’s kindness.

2. Charity is kind (verse 4). It does good. It confers blessing. It is never hateful, mean or arrogant. It is kind not only to the loveable, but also to the unloveable.

3. Charity envieth not (verse 4). It does not envy the possessions, position, or popularity of others. It does not become jealous of the success of others.

4. Charity vaunteth not itself (verse 4). It does not make a foolish display of itself like a braggart. It does not show off.

5. Charity is not puffed up (verse 4). It has no self-conceit and vanity. It is not proud because of wealth, ability, or accomplishments.

6. Charity doth not behave itself unseemly (verse 5). Rudeness, vulgarity, selfishness, and discourteousness are alien to the child of God’s love. Someone said, “Noble manners are fruits of noble minds.”

7. Charity seeketh not her own (verse 5). Love

manifests itself by doing service to others. “Let no man seek his own...” (I Corinthians 10:24).

8. Charity is not easily provoked (verse 5). It is not irritable. It is not disturbed or easily angered. It is not quick-tempered, and its words are not hasty.

9. Charity thinketh no evil (verse 5). It controls its thoughts. It is not resentful or mindful of wrongs. It does not give way to revenge. It does not dwell on the faults of others. It does not suspect others or give bad opinions of them without proof.

10. Charity rejoiceth not in iniquity (verse 6). It is never glad when others go wrong (see Proverbs 24:17-18). It does not rejoice when injustice is done. It never rejoices at the faults and failings of others.

11. Charity rejoiceth in the truth (verse 6). Charity joyfully sides with Truth. It delights when others are blessed.

12. Charity beareth all things (verse 7). Charity can smile if not in the parade or on the bandwagon. Charity can go the second mile.

13. Charity believeth all things (verse 7). Love is not cynical or pessimistic. Children of God should believe and trust one another.

14. Charity hopeth all things (verse 7). Charity is always hopeful. If things are so bad it can’t believe, it still hopes for the best.

15. Charity endureth all things (verse 7). Love is persistent. It never gives up in despair. It is always patient and full of endurance.

16. Charity never faileth (verse 8). Love is always at work. It is everlasting. When all else fails, it remains active

“Let brotherly love continue” (Hebrews 13:1).





# Exposing The Mark of the Beast

By David DeLong

"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" (Revelation 13:16-17). The mark of the beast is about blasphemy (see Revelation 13:1, 5-6; 17:3). Blasphemy includes speaking against God and His Word, and involves the breaking of His Commandments. A second beast, ("coming up out of the earth"), is the one who causes the mark of the first beast (rising "up out of the sea") to be received.

Those who receive the mark of the beast will also have blasphemed God--by their beliefs and by their actions. They will have rejected God's truth including a refusal to keep all of His Commandments (which involves refusing to keep the seventh-day Sabbath). They will worship the beast. The consequences of this will be horrible: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Revelation 14:9-10).

On the other hand, those who receive God's mark (His seal of the Holy Spirit, see Ephesians 1:12-13) will be saved. We read in Revelation 7:1-3: "And after these

things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

God provides a place of safety for those victorious over the beast. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:2-3).

To receive the Holy Spirit, one must obey God (see Acts 5:32). Therefore, we can see that to escape the mark of the beast and to receive the seal of God, we must not be involved with blasphemy. Rather, Jesus said, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40).



"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:11-16).

Some people might tell you that Christ's body, the Church, doesn't need to be organized as to its governance. Others will say that any type of church government is acceptable such as having a president, board of directors, or other officials leading the Church. Does it really matter? This article presents a Bible-based view of the way that Jesus Himself set up the Church government and some of the reasons that He did so.

From the above passage of Scripture in Ephesians 4, we find that the Lord set up what we could call the five-fold ministry for the Church of God: apostles, prophets,

evangelists, pastors, and teachers. We will examine these ministries to see the importance of each one, and to show that they all must be present in every generation of the Church.

First, however, let us examine how God's people, Israel ("the church in the wilderness"--see Acts 7:38), was governed. God was their King. He gave them His instructions, statutes, laws, and commandments to show the Israelites the proper way to live. Moses, who was a type of Christ, was their human leader. According to Numbers 13:1-15, we read of rulers over the twelve tribes of Israel. For instance, one ruler from each of the tribes was sent into the land of Canaan to search it out.

Also, to help Moses with bearing the burden of the children of Israel, God had 70 men chosen for this purpose. We read concerning Moses and this situation: "I am not able to bear all this people alone, because it is too heavy for me...And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee...And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested

upon them, they prophesied, and did not cease" (Numbers 11:14,16, 24-25). So we see that the Lord used a system of twelve and seventy men to lead Israel, under Moses.

Coming to the New Testament, we find a similar system of government for the Church of God. God is still the supreme ruler. Next in order is His Son, Jesus (see I Corinthians 11:3). We will see that twelve and seventy men were then chosen by the Lord to minister in the Church. Among men, we notice that apostles are always listed first in order for governing the Church. This does not mean that they are higher up than any other person in the body of Christ, only that they have been given much authority and responsibility for governing the Church of God.

I Corinthians 12:28 informs us : "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Since God has "set" these ministries in the Church, and has placed them in His appointed order, then they all must be operational together. Many people readily acknowledge that there have to be teachers in the Church today. Since this is true, then there have to be apostles and prophets also, because they all function as a unit: "first apostles, secondarily prophets, thirdly teachers", etc.

Matthew 10:1-4 tells us of the first apostles which were chosen by the Lord. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him."

Furthermore, we read in Mark 3:14-15: "And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils". The children of Israel were the people of God at this time. But later apostles, such as Paul and Barnabas, were also sent to the Gentiles (see Acts 9:15; 14:11-16; 28:25-28).

After Judas Iscariot (one of the twelve) had hung him-

self, we find that his replacement was chosen by lot. Acts 1:15-17, 20-26 informs us: "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry...For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

As we will see, the responsibilities of apostles are heavy ones, indeed. Included in the work of these church leaders (besides that which is mentioned above) is to oversee the ordination of elders in the churches. Concerning one of the duties of the Apostle Paul, Titus 1: 4-5 reads: "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee".

We find that Paul and Barnabas encountered much opposition just to serve the Lord as apostles. Acts 14: 19-23 tells us: "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and ex-

horting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

Paul also returned to the places to which he had preached. "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do...And he went through Syria and Cilicia, confirming the churches" (Acts 15:36,41).

Later, we read of Paul (with Timothy) going to the various cities and delivering to the disciples the decrees which had been ordained by the Church leadership. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (Acts 16:4-5). We see from Acts 2:42 that one of the duties of the apostles is to approve of biblical doctrine for the Church. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

We have already noticed that in the Old Testament congregation of Israel there were 70 elders who helped Moses in the leadership of God's people. Numbers 11:25 told us that these 70 men "prophesied". In other words, they were prophets. Prophesying can come in either of two ways. It can be in the form of foretelling future events, which many of the biblical prophets did under the inspiration of God. Or, it can be in the form of forthtelling (preaching) the Word of God.

Jesus appointed 70 individuals to precede Him in going to the various cities and places to which He would come. We learn of this situation in Luke 10:1-2: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Besides apostles and prophets, the Lord also set in the Church evangelists to preach the Word of God. Philip, who had been chosen to be one of the seven (see Acts 6:1-7), was also an evangelist. Acts 21:8 says: "And the

next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." Paul exhorted Timothy in the work of evangelism. "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. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:1-5).

Pastors, or shepherds, are called of the Lord to oversee local churches. These men are also referred to in the Bible as elders. We have already learned that apostles are to ordain the elders in the local churches. This is another proof for the existence of apostles in every time period of the Church of God. We will now take a look at the qualifications necessary for elders.

Going back to the book of Titus we find such qualifications. After Paul had written to Titus of his appointment to ordain elders in the cities, he then wrote: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:6-9; see also I Timothy 3:1-7). From this passage we can see that an elder is also called a bishop (overseer).

Pastors are generally teachers as well. Being a pastor/teacher is a part of the work of the ordained elder. However, other qualified members of the Church can also teach the Scriptures: men to the entire congregation, and women to the other women and children (see Titus 2:3-5). To be a teacher of the Bible is a great privilege as well as a great responsibility to the one teaching. Opinions always need to be secondary to the truth.

Paul wrote to Timothy: "If any man teach otherwise,

and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (I Timothy 6:3-5).

Furthermore, Paul admonished Timothy: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do" (I Timothy 1:3-4). Paul was concerned that the truth be passed on to others. He told Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).

One of the absolutes of all teachers is that they do what they tell others to do. In other words, they practice what they preach. Paul addressed this issue in Romans 2:21-23. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"

Of course it is the responsibility of everyone who listens to a teacher to study what is being taught. When Paul and Silas were sent to the Bereans we learn: "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:10-11).

Apostolic government (referring to the five-fold ministry and other ministries in the Church) is the only one which is taught in the New Testament, and therefore, it is the only one which the Lord Jesus Christ set up for governing the Church of God. Any other form of Church government is the invention of man. God is not the author of confusion (see I Corinthians 14:33). God-ordained au-

thority is an absolute necessity for the proper functioning of the Church.

Until "... 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: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ...", we will need the five-fold ministry of apostles, prophets, evangelists, pastors and teachers. Let us pray for our church leaders, and work with them as God's appointed ministers.





# 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.*

## Preparing For The High-tech Era

Technology has caused the world to be hyper-connected. This has caused the speed with which every job and industry changes also to increase. No longer will the education one receives training for a job or career be sufficient for one's job or career. This is true because of the way every industry is being transformed by cheap and fast connected computer power. Also, the skill for decent jobs is increasing. Lifelong learning is necessary because more and more things that a person knows and the tools that he uses are being made obsolete.

How can a person adapt to this reality? Right and more intense education is necessary. One will need to develop skills that are complementary to technology rather than those that can be replaced by it. These two things are necessary.

Let us pray for the establishment of the Kingdom of God when no one will have to worry about preparing for his job or career in any high-tech era.

## Looking Back

As I was thinking of years passed and looking over old *Advocate* files I came across an article in the September 23, 1985 issue which was called **World Natural Catastrophes**. It was very interesting because it listed many natural catastrophes which occurred in that era. After you read it, consider that these kinds of catastrophes have not ceased, but have grown more in intensity and number.

Here is the article:

"Extreme weather conditions and natural catastrophes are playing havoc, especially in the Third World. Zimbabwe experienced the worse drought in 30 years. More than 400,000 people are helpless. 3.2 million people in Ethiopia have left their habitations due to drought. In Ecuador, more than 250,000 inhabitants have lost their dwelling places due to heavy flooding, the worst recorded in 60 years. Three large cities were flooded. Tens of thousands have lost their homes in Bolivia, Brazil and Peru. A tornado and hail storm killed 81 people and injured 970 in southern China's Human province in late April. Over 188 casualties were reported in the neighboring province of Yiyang. Yiyang reported hail stones weighing seven pounds. During May, up to 15 inches of rain fell from a storm that swelled the rivers in the southern United States, forcing thousands to leave their homes. Damage was estimated to be in the excess of \$500,000,000. In northern Russia, a dramatic drop in temperature was reported from 68 degrees Celsius down to 18. A severe earthquake measuring 7.7 on the Richter scale struck Japan, killing more than 40 people and causing 20-foot high waves which flooded the land. More than \$400,000,000 damage was reported. Savage storms and unusual weather patterns have exhausted the American Red Cross and disaster fund. The funds were distributed accordingly:

\$6.3 million for floods and tornados in Missouri and Illinois; \$5.7 million for floods, tornados and chemical spills in Louisiana; \$3.3 million for floods in California during

the months of January, February and March, and earthquake relief early in the month of March; \$1.7 million for floods in Mississippi; \$1.3 million for floods and tornados in Arkansas; \$451,000 for floods in Tennessee; \$399,000 for tornados in Texas and Oklahoma; and \$143,000 for floods in Iowa."

"During the month of May, it rained in London, England for 27 straight days. The weather in London for that month was the wettest on record. In France, buildings and fields near Dijon were inundated by floods. Small villages were isolated, and the corn crop was destroyed."

These reports are only a fraction of the reports received from around the world. From 1982 to 1985, we have more documented evidence of worldwide, so-called natural catastrophes, such as earthquakes, floods, tornados, etc., clearly indicating a rise to more dangerous proportions than ever before. However, it seems that God, in His great mercy, is still holding back. But we hear very clearly His thoughts uttered through the words of the prophet Jeremiah, "*For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end*" (Jeremiah 4:27). The Lord speaks clearly, but there are those who mock, "...*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 3:4).

### Comment

The above article is so true. These disasters point to the signs of the times as Jesus foretold in Matthew 24, and no one can say that they have not increased in intensity. Yes, God is still holding back the appearance of His Son first to catch away His saints to be in the New Jerusalem. Then God will have His judgments (the seven last plagues) poured out upon the earth. Next, Jesus will appear with the saints which He caught away to the New Jerusalem, to establish His kingdom on the earth.

Of course, we know that none of these things have yet happened. The child of God knows the reason why God is holding back. The reason is because God does not wish any to perish, but come to repentance. We may say that the first appearance of Jesus to catch away His saints will be wonderful. To the child of God, this is so, but to the sinner, it will be terrible. This is because that after Jesus' appearance to catch away the saints, the judgments of God (seven last plagues) will be poured out upon the

earth. During that time no one can be saved.

Many do not believe that natural catastrophes are signs of the times that tell us that the appearance of Jesus can occur at any time. I talk to several who say that many have predicted the coming of Jesus. They are like those mentioned in II Peter 3:3-4: "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." They would discover that all things do not continue as they were from the beginning of creation. The increase and intensity of the kind of natural catastrophes which Jesus foretold would occur in Matthew 24 is a main proof of this. It would reason that the more frequent and intense the catastrophes are the nearer is the coming of Jesus.

God has not broken His promise to send His Son. II Peter 3:9, which was quoted in the article, informs us that "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." To man, slackness is a terrible thing. It infers that the man who displays slackness is not dependable. But God counts slackness for the good of man in order that they may come to repentance before it is too late.

### Atheism Increasing

It seems like more and more people are calling themselves atheists. There is a new group of atheists called the new atheists. They are not content to keep their views to themselves. One authority said that they are trying to persuade the religious to their point of view. An atheist scientist said that anything a scientist can do to weaken the hold of religion should be done and may in the end be the greatest contribution to civilization.

### Teens Leaving Churches

I read an article which said that teens leave churches because they view them as being judgmental and unfriendly toward doubters. It said that clashes between church expectations and youths' experience of sexuality have driven some away. It said that one in six young Christians have made mistakes and feel judged in church because of them.

# BIBLE

## Study



# Questions and Answers

**QUESTION:** I find it sometimes difficult to get along with others. Can you give me any advice?

**ANSWER:** Romans 12:18 tells us, "If it be possible, as much as lieth in you, live peaceably with all men."

As a rule, it is the tendency of human nature to be self-willed. You see it in the small child, the adult, and sometimes in the aged. Unless this tendency is curbed by the power of God, it sometimes leads folks into trouble. It is possible to be subdued by some eternal force, but as long as this tendency exists, it will flare up and make trouble. It is a universal problem and is the cause of most of our social and religious difficulties.

A famous author once said, "To live in a state of peace with one's associates is very often difficult. But the man who loves God must labor after this, for it is most desirable even for his own sake. Not if you can – but, if it is possible – if others will allow it. All your part is to be at peace. Whether you actually live peaceably or not will then depend on how others behave toward you." So to live peaceably is indeed an individual matter, and unless we do our part, we become a hindrance to others. The quarrelsome person makes himself conspicuous. He is heard and seen by everyone.

Once in a Sabbath School, while folks were gathering

in, an old lady spoke insultingly to a small child, who began crying as though her heart were breaking. No one knew what had happened. "Put the child out," said an aged man to his wife, when she tried to quiet the little one. "Well, then, go home, you can't bawl around here like that," the mother said as she led the girl by the hand to the door and started her home.

Another time, a young woman exclaimed, "If I live to be an old woman, I want to be like Grandmother Garber. She is so patient, so kind and peaceable – I want to be like her."

How do we get that way? As the twig is bent, so shall the tree be, and the person who will go through life without curbing self-will doubtless will find himself at the end of life almost friendless and hated. "By their fruits ye shall know them." But if we wish to avoid being known as "quarrelsome," we must early in life set our ideal, and steer clear of the things which make for such characteristics. It is only the cleansing and refining power of the Blood of Christ that avails anything and makes it possible to live peaceably with others.

It takes two to make a quarrel, but if on the part of one there is no backstriking, no resistance or recognition of any maliciousness but a patient turning-the-other-cheek attitude, there will be no quarrel. To ignore the quarrelsome person is the part of wisdom, but to fall into this trap is

folly.

How sad, yet how true it is, that some people will profess to have the saving and sanctifying grace of God, are at the same time quarrelsome troublemakers in the church and community. They find fault, nag, tongue-lash, sow discord among the brethren, abuse and pout until there is no peace. It is impossible to please them. They belittle themselves in the estimation of others and make themselves conspicuous and hated. Then, when they are sadly left alone and friendless, they feel themselves persecuted and mistreated. Self-will and jealousy often go hand in hand even in Sabbath School work, Young People's Bible Meeting work, and church work. Thus, we always lose more than we gain.

The Apostle Paul had habitual "scrapers" in some of his churches, and that is why he gave so many rich admonitions against these things. The devil delights in keeping such folk busy with family quarrels, community scrapes or church feuds. His greatest delight is to get children of God mixed up in these affairs. Beware, beware.

These things ought not to be. What a shame that even in the house of God men will use their liberty for a cloak of maliciousness, judging one another with jealousy and envy and evil speaking, trying to destroy one another. Oh, that children of God would hold up higher standards!

In a certain little church is this motto: "*What kind of church would this church be, if every member were just like me?!*"

Apply this also to the home, community, Sabbath School, Young People's Meeting work, or any other worthwhile project. Is there not ample room for improvement?

Let us heed the Apostle Paul's admonition found in Colossians 3:12-14: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

**QUESTION:** Jesus taught that one should not only love his neighbours, but one should also love his enemies. "Ye have heard that it hath been said, Thou shalt love thy

neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:43-44). By saying these words, was Jesus contradicting an Old Testament mandate to destroy one's enemies?

**ANSWER:** There is no such mandate in the Old Testament to destroy one's enemies. There are many examples in the Old Testament to the contrary. Jonah is a fitting example. Jonah was called by the Lord to go to Nineveh and prophesy its destruction. Nineveh was the capital city of the Assyrians. They were the hated conquerors of the Israelites. They were infamous in the ancient world for their cruelty. Jonah tried to evade the Lord's command. He did this not out of fear, but because he wanted the Ninevites destroyed, and he did not want them to have a chance to repent. See Jonah 4:2. The Lord taught Jonah that He cares for not only the Jews but for all nations. See Jonah 4:10-11.

Also the following verses in the Old Testament Book of Proverbs sound as if Jesus could have spoken them: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (Proverbs 24:17). "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Proverbs 25:21).

**QUESTION:** Was an apple the forbidden fruit?

**ANSWER:** In medieval paintings, Eve is shown biting into a big red apple. However, the forbidden fruit in the biblical account of the fall of man is not identified as an apple or any kind of fruit.

The Book of Genesis says that God placed in the Garden of Eden "...every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Genesis 2:9). This suggests that the Garden of Eden contained every regular kind of fruit tree plus the tree of life and the tree of the knowledge of good and evil. Nowhere are these last two trees identified with any kind of tree known today, apple or otherwise.



## Colombia

The baptism of a brother in Colombia.



**A baptism, church service, and the laying on of hands.**



## LESSON I

## DAVID ANOINTED KING OF JUDAH

**Scripture Reading: II Samuel 2:1-14.**

**Golden Text: II Samuel 2:4 (first part).**

**“And the men of Judah came, and there they anointed David king over the house of Judah.”**

NOTE: We have learned that King Saul is dead and that David grieved much over his death. David was certainly a person with a heart of love to lament so much over the death of Saul, who had so continuously sought to kill him. Now David is about to be anointed king over Judah. Let us study how this was done.

1. David relied upon the Lord. What did he ask the Lord, and what did the Lord tell him to do in II Samuel 2:1?
2. Did David go? Who went with him? II Samuel 2:2-3.
3. Who anointed David king of Judah? What did they tell David? II Samuel 2:4.
4. Who did David send to the men of Jabesh-gilead, and what was the purpose of this trip? II Samuel 2:5-7.
5. What did Abner, the son of Ner, do in II Samuel 2:8-9?
6. Who was Ishbosheth, and how old is he when he began to reign over Israel? How long did he reign? II Samuel 2:10.
7. How long was David king in Hebron over the house of Judah? II Samuel 2:11.
8. What did Joab and the servants of David do in II Samuel 2:13-14?

## LESSON II

## DAVID'S SERVANTS SMITE THE ENEMY

**Scripture Reading: II Samuel 2:15-32.**

**Golden Text: II Samuel 2:31.**

**“But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.”**

NOTE: In our last lesson, we learned that David was anointed king over Judah. He reigned seven and one half years. We are going to study at this time how David's servants fought for him against the enemy.

1. Who was Ishbosheth, and what did he and his servants do to the enemy at Helkath-hazzurim? II Samuel 2:15-16.
2. Who was beaten by the servants of David in II Samuel 2:17?
3. Who was Asahel, and who was he following? II Samuel 2:18-19.
4. What request did Abner make of Asahel when he discovered Asahel was pursuing him? Did Asahel obey Abner? II Samuel 2:20-23.
5. Who then pursued Abner? II Samuel 2:24-25.
6. What did Abner say to Joab in II Samuel 2:26, and what was Joab's reply in verse 27?
7. Did Joab pursue the enemy anymore? II Samuel 2:28-29.
8. How many of David's men were smitten, and how many of Abner's men were smitten? II Samuel 2:30-31.
9. Where did they bury Asahel? II Samuel 2:32.

## LESSON III

## DAVID ANOINTED KING OF ALL ISRAEL

**Scripture Reading: II Samuel 5:1-12.**

**Golden Text: II Samuel 5:4.**

**“David was thirty years old when he began to reign, and he reigned forty years.”**

NOTE: David has been king over Judah seven and one half years. Saul’s son, Ishbosheth, reigned over the rest of Israel. You may read the third and fourth chapters of II Samuel to learn how the rival kings fought over Israel. Now David is going to be king over all Israel, and he will dwell at Jerusalem.

1. Who came to David and spoke to him? II Samuel 5:1-2.
2. Who anointed David king over all Israel? II Samuel 5:3.
3. How old was David, and how long did he reign? II Samuel 5:4.
4. King David and his men went to Jerusalem. What did the Jebusites say unto David? II Samuel 5:6.
5. What did David reply to the Jebusites? II Samuel 5:8.
6. Did David go on and grow great? Why? II Samuel 5:9-10.
7. What did Hiram, king of Tyre, do for David? II Samuel 5:11.

## A CHILD’S PRAYER

Father, we thank Thee for Thy Son,  
Who loves the children every one.  
Here in our land and far away,  
Bless all, in Jesus’ name we pray. Amen.

## LESSON IV

## DAVID DEFEATS THE PHILISTINES

**Scripture Reading: II Samuel 5:13-25.**

**Golden Text: II Samuel 5:25.**

**“And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.”**

NOTE: David is now king over Israel and has moved his capital from Hebron to Jerusalem. Let us now study how David seeks the Lord’s help in dealing with the Philistines and his victory over them.

1. How many sons and daughters were born to David? II Samuel 5:14-16.
2. When the Philistines heard that David was king over Israel, what did they do? II Samuel 5:17-18.
3. David inquired of the Lord to see if he should go up to the Philistines. What did the Lord tell him to do? II Samuel 5:19.
4. Did David obey the Lord in II Samuel 5:20?
5. What did David and his men burn? II Samuel 5:21.
6. Did the Philistines come again against David and his men? II Samuel 5:22.
7. What did the Lord tell David to do this time in II Samuel 5:23-24?
8. Did David obey the Lord, and what was the result? II Samuel 5:25.

**Answers: "Name The Three"**

1. Abraham, Isaac, Jacob
2. Shem, Ham, Japheth
3. Cain, Abel, Seth
4. Peter, James, John
5. Shadrach, Meshach, Abednego
6. Saul, David, Samuel
7. Esther, Athaliah, Sheba

# YOUR MOTHER - MY MOTHER

By Mrs. E. G. Marsh

The world is full of mothers - all kinds of mothers, but there is only one you can call "my mother." I do not know what you think of your mother, but I love my mother dearly, and I am proud of her. Even from girlhood, Mother has been my best earthly friend, and we have always been comrades. Have you ever seen anyone else's mother and wished that she could be your mother - thought that she was nicer than your mother? Do you really know how beautiful your mother is? I will tell you a story to make plain what I am trying to tell you. Two girls were walking along the street when Mrs. Hunter, a handsome, rightly dressed woman, came out of her splendid home to enter a car. "That's Grace Hunter's mother! Isn't she the prettiest woman you ever saw?" said Mamie to her friend, Phoebe. "Guess Grace is awfully proud of her!" Phoebe had always thought her mother was a little round shouldered, with a tired face and gray hairs.

After the girls passed on, Mamie made a few more remarks, and ended by saying, "Wouldn't you be proud if you had a mother who looked like that?" The question stayed with Phoebe long after the girls had parted. "How would it seem, she thought, to have a beautiful mother like that?" The mere sight of Grace Hunter's mother had made her heart beat faster. Oh, if she, too, had a mother of whom she could be very proud!

The house was very still when Phoebe entered. In another minute she remembered that her mother was over at the neighbor's taking care of sick Willie. But the house was all in order, just as her mother had left it, although it was a humble home.

Soon there was a knock at the door, and almost immediately in walked Miss Crone, a neighbor. Phoebe loved this little woman, whose sweet smile now greeted her. Then came the question, "Is your mother at home?"

"No, Mother's at Gray's. They're sick over there. Mother stayed with them last night and Sunday night."

Miss Crone drew a long breath. "Phoebe," she said, "you must be very proud of your mother!"

Phoebe did not know how to answer. She stood, looking at Miss Crone blankly.

"I wonder if you realize, Phoebe, what your mother means to her friends and neighbors here! No, you do not. None of us can. If ever I feel discouraged, I think of her beautiful, helpful life, lightening other's burdens. You are a fortunate girl, my dear, to have such a mother. I only hope that you are as proud of her as she deserves. Now I shall go over to Mrs. Gray's and send your mother home for a little rest." And the little woman went out, not knowing what flood of thoughts she stirred up in Phoebe's mind.

Phoebe stood looking thoughtfully out of the window when the door opened, and her mother came in. She was no longer young and looked years older than she was. Her face was a little weary, but her eyes had a shining brightness like clear sunshine as she said, "Little Willie is better, and we are so thankful to our heavenly Father. I thought last night that we would lose him, but now it looks as if he will get well!" She started towards the stove to start dinner, when Phoebe caught her in her arms saying, "Mother, O Mother! Why didn't I ever know before how beautiful you are?"

And now, children, let this be a lesson to us. Let us look upon Mother as beautiful, not because she can dress prettily as Grace Hunter's mother did, but because of her loving heart and her gentle ways. Let us give her the tokens of love she deserves, but above everything else, give her the true love of our hearts.

*"Dear Mother, ne'er shall I forget  
Thy brow, thine eyes, thy pleasant smile;  
Oh, never shall thy form depart  
From the bright picture of my heart."*

**APOSTLE PUZZLE**

*Hidden in each sentence is the name of one of the early apostles. The first one is James. Can you find the others?*

1. *Pass the jam, Esther.*
2. *What type terrapin do you want?*
3. *I will call and reward him.*
4. *Jud, ask your brother to go.*
5. *Yes, I monopolized the conversation.*
6. *Bring the mat, the wash basin, and the soap.*
7. *Phil, I picked it up.*
8. *"What ho, master!" called the man.*

**LET US REMEMBER**

1. *God said that His people should hear His Word.*
2. *God said that His people should obey His Word.*
3. *When we pray to God He helps us to obey Him.*
4. *God cares for girls and boys today just as He cared for the people long ago.*

**CAN YOU FIND?**

*Look up the Scriptures below and find the answers.*

1. *How did we get the Bible? Look up and write out II Timothy 3:15 and II Peter 1:21.*
2. *How long will the Bible last? Find Psalm 119:89 and Isaiah 40:8.*
3. *When will the words of Christ pass away? Find Matthew 24:35.*
4. *Give a reason for studying and memorizing the Bible in Psalm 119:11; II Timothy 3:15; 2:15.*

**NAME THE THREE**

*Unscramble the letters to find the correct names.*

1. *Forefathers of Israel:  
MRABHAA, CASIA, ABCJO*

2. *Sons of Noah  
ESHM, AHM, THAJHEP*

3. *Sons of Adam  
ICAN, BLEA, THES*

4. *Disciples in the Garden  
TEERP, SJMEA, HOJN*

5. *Friends of Daniel  
RHASHCAD, CHAMSHE, BANGODEE*

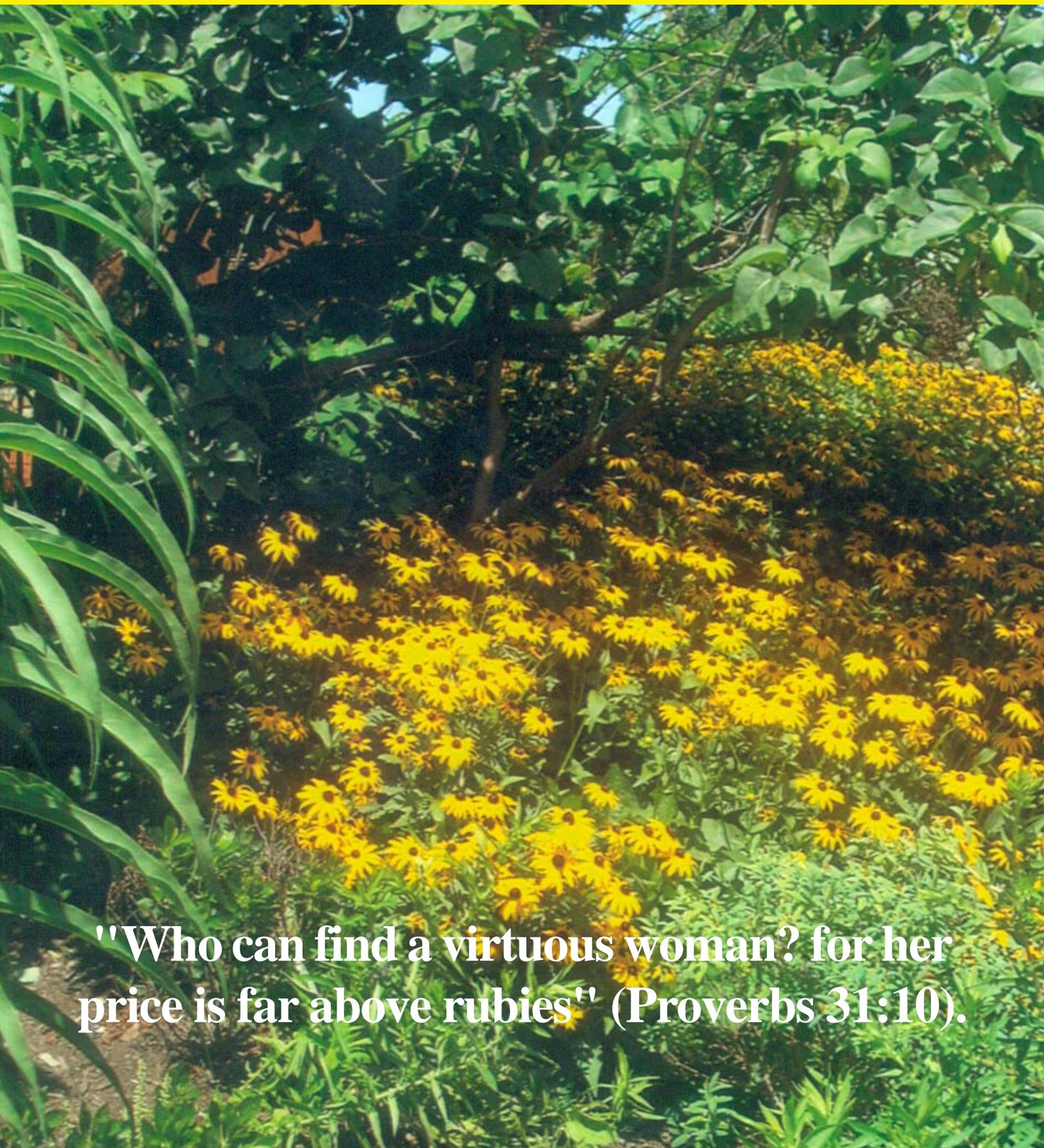
6. *Kings of Israel  
LSUA, VAIDD, NOOSOML*

7. *Queens in the Bible  
REHTSE, LAIHAHAT, QUEEN OF EABSH*



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A photograph of a lush garden scene. In the foreground, there is a dense patch of bright yellow flowers, likely Black-eyed Susans, with dark brown centers. To the left, there are long, green, blade-like leaves of a plant, possibly a lily or iris. In the background, a large, leafy green tree dominates the upper half of the frame, with its branches and leaves creating a canopy. The lighting is bright, suggesting a sunny day. The overall scene is vibrant and full of life.

**"Who can find a virtuous woman? for her price is far above rubies" (Proverbs 31:10).**

