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Bible Lessons



"Beholding as in a glass the glory of the Lord,
we are **CHANGED**" II Cor. 3:18

ADULTS -- YOUNG PEOPLE

Vol. 7, No. 1

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Bible Lessons for Adults and Young People

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Jesus Christ and His Church

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Theme For First Quarter, 1975

Our theme for this quarter is found in First Corinthians in a few chapters. This is the third book written by the Apostle Paul.

It seems that from the household of Chloe, the Apostle Paul heard about the factions and the shameful sin recorded in chapter five, first verse. Also, Stephanas, Fortunatus, and Achaicus came to Paul at Philippi, from where this epistle was written. They brought gifts to him from the Corinthian church. It is probable that they brought a letter of inquiry to him from the church.

We want to note as we study these lessons, the gentleness, yet firmness with which the Apostle Paul instructed the church as to their failures and the way they should be corrected. —Sis. Marie Miles

January 5, 1975

VISIBLE CHURCH OF GOD

I Cor. 1:2; Acts 20:28b; Eph. 3:14,15; John 10:9; I John 1:9; Psa. 87:5,6; Luke 10:20b; Ex. 32:33; Rev. 20:15; Eph. 1:22b,23; I Cor. 12:27; I Cor. 12:8

I Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

Acts 20:28b Feed the church of God, which he hath purchased with his own blood.

Eph. 3:14 [name of church] For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named, John 10:9 [how to enter] I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Psa. 87:5 [records kept] And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The Lord shall count, when he writeth up the people, that this man was born there. Selah.

Luke 10:20b Rejoice, because your names are written in heaven.

Ex. 32:33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Rev. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Eph. 1:22b [Spiritual body] The head [Jesus] over all things to the church

23 Which is his body, the fulness of him that filleth all in all.

1 Cor. 12:27 Now ye are the body of Christ, and members in particular.

1 Cor. 12:8 [Organized by Holy Spirit] For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

Memory Verse: God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Cor. 1:9

Central Thought: God has a visible body of Christ in the world today. He keeps the records and places the members in the body as it pleases Him.

Word Definitions: Most translators agree that *ekklesia* (church), which is a Greek word, would be congregation. "The church of God" would have then read, "congregation of God." **Church** is commonly misused today, being referred to as a building. But the church is the people who are saved. Paul wrote in Rom. 16:5, "Likewise, greet the church that is in their house." This was the home of Priscilla and Aquila. The church, which was the people, was meeting in their house. Note the verse in our lesson, Eph. 1:22,23. This is the Bible definition of the church. Note Col. 1:18.

LESSON BACKGROUND

We are studying the book of First Corinthians this quarter, and it is the third letter written by Paul. Today we are taking the second verse and studying about the church, which is the body of Christ in the world today.

The church at Corinth was planted by the Apostle Paul in 56 A.D.

According to authorities, the words "church" and "churches" are used in the New Testament more than one hundred times. The word "churches" does not refer to the multiplicity of sects. If all the saved people in the world could be congregated in one place, there would not be a need for the plural form of the word. The word "churches" was used to denote the different geographical location of the congregations of the Lord. The church at Corinth was in harmony and of the same faith as the church at Antioch. —M. Miles

QUESTIONS:

1. Where does the church of God get its name? 2. How do you get into the church of God? 3. Who keeps the record of those who are in the church of God? 4. Who puts you out of the church of God? 5. Where will those go whose names are not written in the

Book of Life? 6. What are the members of the church of God to measure their lives by? 7. Who puts the members in the one body of Christ?

ADULTS AND YOUNG PEOPLE'S COMMENTS

What a wonderful plan God has for us in the world today. The church of God in the world today is a separate people. They are not of the world as Jesus was not of the world. They are the "body of Christ," operating in the world just as Christ did when he was here. The different callings and work of each member all together are portraying Christ to a lost and sinful world. Just as they did not accept Christ, neither do they accept the church, the body of Christ, today. But the Spirit of God is calling and pleading for all to come and become a member of His body. Paul had a great message to give to the Corinthians. Many accepted that message and he wrote to them in our lesson, calling them the church of God. He wrote to those who were "sanctified in Christ Jesus, called to saints." What a beautiful calling! When the Holy Spirit puts Bible conviction upon a sinner, he comes to the door (Christ); and there at the cross, he confesses his sins with godly sorrow. God, for Christ's sake, forgives him. His name is written in the book of life. Only sin can put him out. Man can't erase his name from the Book of Life. Praise God! He then becomes a member of the body of Christ. The Holy Spirit places the members in the body as it pleases Him. The church is the bride of Christ.

"Who is this that cometh up from the wilderness, leaning upon her beloved?" Sol. Song 8:5. She is the bride of Christ, leaning upon her beloved Christ. She came up from the wilderness of sin. She was washed in the blood of Christ. She is on a journey through this world to heaven. She is "my dove, my undefiled is but one." (Sol Song 6:9) "She is arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:8) "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bride adorneth herself with her jewels." (Isa. 61:10) What a beautiful bride Christ has chosen. She is keeping herself unspotted from the world. She is leaning upon the arms of her Beloved. She is not leaning upon the world or her own self. Christ has his arms of love around her. He will never leave her nor forsake her. She is safe and secure in His love. It is a glorious privilege to be in that number and to be pressing on to glory while leaning upon the arms of our Beloved. —M. Miles

FOOD FOR THOUGHT

Have you ever heard the expression, "They do not have a clear vision of the church"? Have you ever considered what is meant by such a statement? Is it important to have a clear vision of what the church of God is and what it is not? Is it possible for one to be a true child of God and yet not comprehend the truth concerning the church and its divine element? Surely according to the Holy Scriptures, we

need to discern what the true church of God really consists of. We need to be aware of the blueprint of God's great plan concerning our relationship with Him. We are persuaded that it is the work of the Holy Spirit to reveal to the hearts of His own the truth concerning the church of God and its true and holy state. But there are truths that we dare to proclaim in the name of the Lord for people to consider.

The multiplicity of churches of this latter day has given the need for the truth concerning the church of God to be expounded and obeyed. God has but one church. He does not recognize all these many churches. And all in this one church are of one heart and one soul and one mind. This church is pure and undefiled from the evils of this present world. She lives on an exalted plane above this world—a plane of holiness and devotedness to God. The members of this church live lives that reflect the character of their high and holy calling. It is following in the footsteps of Jesus that is in reality walking by His side. The entrance into the church is by way of Christ (the door) through a personal born-again experience with Him. Christ died and shed His precious blood for the cleansing and purity of the church. His church is a blameless one—a glorious church without spot or wrinkle. The record of her members is kept in heaven in the Lamb's Book of Life. There is no need for a church book on earth. We enter the church not by joining an organization or group of men, but by means of being justified with God by Christ Jesus. It is a spiritual assembly of men and women who love the Lord with all their hearts. —L. Busbee

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Jan. 12, 1975

ONENESS OF GOD'S PEOPLE

1 Cor. 1:10; Rom. 15:5,6; Psa. 133:1; Gal. 3:28; Phil. 1:27; Rom. 12:4,5; Col. 3:15; Eph. 2:19; Eph. 3:15; John 17:22,23

1 Cor. 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Rom. 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Psa. 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity!

Gal. 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Phil. 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Rom. 12:4 For as we have many members in one body, and all members have not the same office;

5 So we, being many, are one body in Christ, and every one members one of another.

Col. 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; be ye thankful.

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Eph. 3:15 Of whom the whole family in heaven and earth is named,

John 17:22 [Jesus said] And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Memory Verse: Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Phil. 2:2.

Central Thought: The plan of God is for the oneness of God's people. The multiplicity of denominations of today doesn't come under this plan. They each speak of their own man-made beliefs.

Word Definitions: *Division* means a difference of opinion; disagreement; a dividing; or being divided. *Join* means to bring together; combine; to make into one; unite. *Mind* means what one thinks; opinion, feels, perceives; the seat of consciousness or intellect. *Judgment* means a judging; deciding; the ability to come to an opinion; power of comparing and deciding. —Web. Dic.

LESSON BACKGROUND

This quarter, we are studying the third book written by the Apostle Paul. We are taking a verse from I Cor. 1:10, which we had last June in our study on unity. We feel it is good to bring this precious truth again

to our attention. It is something that the children of God must "strive" to maintain. The Apostle Paul felt it was important for the church of God at Corinth, and it is equally important for us today. There is a cure for all divisions.

QUESTIONS:

1. If people do not live according to God's plan, does that alter his plan? 2. What is the basis for us to make our judgment on? 3. What kind of a mind should we have to blend with God's people? 4. How can we be "like-minded one toward another?" 5. Should the family in heaven and the family on earth be as one, and how can this be?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

If we do not live according to God's Word and plan, then we are just a sect among sects. God has a plan, and He has a church. The people of God are living according to God's Word, or they are not His people. They are living just as our lesson points out. They are "perfectly joined together in the same mind and in the same judgment." They "all speak the same thing." They are of the same mind. They are all "with one mind, striving together for the faith [or doctrine] of the gospel." They are "like-minded, one toward another." They are standing "fast in one spirit." They are "members, one of another." And last, but not least, our lesson brings out the words of Jesus, who said, "I in them and thou in me, that they may be made perfect in one." This is for the purpose, "that the world may know that thou [God] hast sent me, and hast loved them, as thou hast loved me." Oh, what a beautiful picture we see in God's church! He wants His Bride to present a united front to the world, that they might know that God has a chosen people, and that Jesus is being manifested today through them.

Some will say, "Yes, but there are saved people in every denomination." They use the scripture to prove it by saying that Jesus said, "Other sheep I have, which are not of this fold: them also I must bring. . .and there shall be one fold and one shepherd." John 10:16. This is the scripture in its entirety. But mostly it is quoted, "Other sheep I have, which are not of this fold." If we will rightly understand this scripture, we find that Jesus is speaking of the Gentiles and the Jews. Before the coming of Christ, there was a partition wall between these two nations. Jess came to break down that wall. We read of Jesus' labors. He also healed and forgave the sins of the Gentiles. The disciples also helped to break down a wall in peoples' minds by teaching: "whosoever will" might come to God and be saved. If any child of God is meeting with a false group, God is calling for him to "come out from among them, and be ye separate, saith the Lord." 2 Cor. 6:17. If they do not heed that call, they will lose their salvation. Their souls can't be fed in a false movement.

The peace of God rules in the heart of every child of God. The Holy Spirit leads them into the truth and understanding of God's

Word. The Word and the Spirit agree. Contention and striving don't belong in God's united household. The members are one of another and work in blissful harmonv. It is beautiful in God's sight.

—M. Miles

FOOD FOR THOUGHT

Truly God's people are one. They are not only meant to be one, but they *are* one. Jesus not only prayed to the Father that they might be one, but by the power of His grace, they are one. The nature of the experience a soul passes through to become a child of God, and the nature received in being saved and sanctified gives an individual a disposition of love, humility, and peace, that make up for real unity. Every true child of God loves peace and seeks to make peace. Discord and strife are unsavory to their taste. This is even true in their relationships with all men, including the unsaved. As much as lies within them, if at all possible, they desire to live peaceably with all men. Sometimes this is not possible, but the strife and bitterness is always on the other's part. If Christ came to destroy the middle wall of partition that separated the Jew and the Gentile, we are sure that He yet seeks to remove every thing that will separate His people one from another.

But this unity does not work entirely independent of our wills. We have something to do in order for oneness to be a reality. We are to walk worthy of the Christian vocation with all lowliness and meekness, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:1-3. The indwelling love of Christ and the indwelling Holy Spirit are the basis of the unity of believers, but there must be great initial effort on our part if it is to be practical. We are to be full of mercy for one another, not allowing malice or grudges or bitterness to enter our hearts. Much longsuffering is to be employed. Without this on our part and being earnestly and humbly engaged, Christ's blood shed a thousand times will not effect unity. It is us walking in Christ's footsteps and having the mind that He had. This is what produces real unity. Oh, how sad to behold the strife and discord that rages today, especially among people who profess the name of Jesus. It is really confusing and has been a great discouragement to many people. May the Lord enlarge this vision of the unity that Jesus died to give to our hearts.

—L. Busbee

UNITY OF BELIEVERS

Our union with Christ, by which we become members of the divine family, necessarily fixes our relationship with all those who are members of Christ. If, through salvation, we are brought into a sacred unity with Christ, we are by the same act brought into essential unity and fellowship with the members of Christ. This the Word distinctly affirms: "We, being many, are one body in Christ, and *every one members one of another*" (Rom. 12:4,5). "There should be no schism in the body; but the members should have the same care one

for another." (I Cor. 12:25). While this last text relates literally to the physical body, the apostle applies it in an illustrative way to the spiritual body. "Now ye are the body of Christ, and members in particular." (verse 27).

Harmony in a normal physical body is not effected by external means, but is organic. The members may be many and diverse, but they are all necessary and have their respective places and work. So also with the body of Christ. Union with Christ is not dependent upon absolute uniformity except in the one thing—the fundamental experience by which we are made members of Christ. In the apostolic period the children of God who loved our Lord and were known of him were not all of one age or size or nationality. They had not all enjoyed the same social advantages, nor had they had the same intellectual attainments. The act of receiving Christ and his salvation did not perfect their knowledge; therefore, they had to be patiently taught in order to bring them into the "unity of the faith." And for this purpose, divinely chosen instructors were appointed, who must themselves "study" and give careful attention to "doctrine". (Eph. 4:11-14; I Tim. 3:13-16). But the gospel penetrates beneath the surface; it goes straight to the heart and reaches fundamental things. "There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female: *for ye are all one IN CHRIST JESUS*" (Gal. 3:28).

The unity of believers with Christ is, therefore, based on divine relationship; and *this is the fundamental basis of the true relationship of believers with each other.* In order to maintain spiritual relationship with Christ and his people, the Christian must have an obedient heart and "walk in the light of the Lord"; but we should always be ready to extend our fellowship to those whom Christ really receives and approves.

How prone men have ever been to ignore this simple, divine standard and set up arbitrary rules of their own by which to measure others! This wrong tendency combined with the carnal ambitions of men who love to parade their own unscriptural ideas before the world and gain adherents has been the real cause of the disunion of Christians. But the Bible standard is what we are now considering. It teaches that the saved people were "members one of another" as well as members of Christ; that they were, in fact, "*all one in Christ Jesus.*"

According to the New Testament standard, unity of believers is more than an invisible, intangible, spiritual fellowship. They are "members one of another" as well as members of Christ. That unity was designed to be visible and to form a convincing sign to the world of the mighty power of Christ. This stands out prominently in that notable prayer of our Lord recorded in John 17, which was uttered on the most solemn night of his earthly life. First he prayed for his immediate disciples, then for all believers, in these words: "Neither pray I for these [twelve] alone, but for them also which shall believe on me through their word; **THAT THEY ALL MAY BE ONE**; as thou, Father, art in me, and I in thee, that they also may be one is us: **THAT THE WORLD MAY BELIEVE that thou hast sent me**" (verses 20,21).

Such unity is a real standard. It will convince the world. . . .

For this visible unity, Christ prayed—"That they all may be one, . . . *that the world may believe.*" More than this, he died that unity might be effected. John 11:52 clearly shows that one purpose of Christ's death was that "he should gather together *in one* the children of God that were scattered abroad." Therefore, unity of believers is a sacred truth resting on the solid basis of the atonement. That this unity is more than that general union resulting from the personal attachment of separate individuals to Christ as a common center, is proved by the fact that it is designed to gather together in one the scattered *children of god*. Jesus himself said, "Other sheep I have [Gentiles], which are not of this [Jewish] fold: *them also I must bring*, and they shall hear my voice; and **THERE SHALL BE ONE FOLD [flock] AND ONE SHEPHERD**" (John 10:16). —Sel.

Jan. 19, 1975

GOD ALONE EXALTED

I Cor. 1:17, 18, 22-31

1 Cor. 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Memory Verse: But what things were gain to me, those I counted loss for Christ. Phil. 3:7.

Central Thought: The Creator and the creature can never change places with His consent. Human intellect must acknowledge its inability, accept the wisdom of God, and bow in His presence.

Word Definitions: Stumblingblock: The Greek word is *scandal* and it means *a cause of displeasure, offence, or sin*. It also refers to a trap-stick or bent sapling which men use to make a snare to catch animals in. The scriptures teach us that God taketh the wise in their own craftiness. I Cor. 3:19. The gospel in its simplicity trips up the proud and haughty. Christ Jesus is *made* unto us wisdom, etc. Made, in the Greek, means *generated or produced*. It is Christ living within us that produces these vital things for our salvation. All glory, therefore, goes to the Lord and not to us.

LESSON BACKGROUND

We are continuing our study of the third book that Paul wrote in the New Testament. It is written to the Corinthians. This was a church in its infancy, and it needed much teaching. We are grouping our lesson today around verses 29 and 31, which bring out the truth that "no flesh should glory in his presence" and that "he that glorieth, let him glory in the Lord."

QUESTIONS:

1. What is the preaching of the cross to those who are perishing and to those who are saved? 2. Are there people today who think of the cross as the Jews and Greeks did in that day? 3. Are many of the wise, mighty, and the noble called? 4. When man glories in his ability and his own intellect after God has used him, what is he asking God to do? 5. What does verse 30 tell us that God has made Jesus Christ unto us?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Words are powerful when spoken under the anointing of the Holy Spirit. Words spoken from human wisdom may entertain the hearers, or they might bring some intellectual knowledge, but they will not touch the heart. It takes the Spirit of God working through consecrated vessels before people can be drawn to the Lord. The preaching of the cross is foolishness to the world. They will not believe the fact and truth that God became flesh and dwelt among men. Jesus was the Son of God and the Son of the seed of the

woman. The virgin birth of Christ is foolishness to the world. For Jesus to go to the cross and die for sins is foolishness to them. "How can a man take our punishment," they ask. The Holy Spirit must bear these precious truths to the hearts of the hearers, whether through personal testimony or through the preaching of the cross. When we understand this truth, then we can see how no man can glory in God's presence or his own ability. We cannot take God's place. No man cometh unto me (Jesus), except the Father (Gpd) draw him. Man can't draw others to God by his words of worldly wisdom. It must be the spirit of God working through him. When man tries to take the place of God, then he loses the anointing of the Spirit of God. Let us think of the Queen of England. For her to allow another to occupy the throne in her presence on some stately occasion would not just be condescension, but abdication. She would be giving it up. God is God. Man can not take his place. If man could take His place, then God would not be God. When man glories in his own ability, then he is asking God to step down and let him take God's place.

There are Jews and Greeks today in the sense that they are spoken of in our lesson. There are those to whom the gospel is a stumblingblock and there are those to whom it is foolishness. Those wise men of the world whom Paul met on Mar's Hill, thought it foolishness when Paul told about Jesus being crucified. They would answer that Jesus was hung on the cross, "And what could he do now?" "Such foolishness!" they would cry. The Jew was stung to the depths when Pilate wrote on the sign on the cross, "Jesus, the King of the Jews." As Paul went right on preaching the cross of Christ (not in-his own wisdom), he was accused of turning the world upside down. There must have been something in the preaching of the cross that had power and weight. Praise God, we know what it was; that caused us to bow before God and be saved. —M. Miles

FOOD FOR THOUGHT

Have you ever really exhausted the depths of the scripture in our lesson that say: "The foolishness of God is wiser than men; and the weakness of God is stronger than men"? Just what is meant by the terms: "the foolishness of God" and "the weakness of God"? Is God weak, or is He foolish? The 21st verse is not included in the text of our lesson, but it will help explain our question if we will consider it. After quoting how God said he would destroy the wisdom of the wise, and bring to nothing the understanding of the prudent, and even asking where is wise, the scribe, and the disputer of the world, Paul explains: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Note the words: "the world by wisdom knew not God." Where is the basis for his statement? When Eve saw the tree that it would make one wise, she partook of it. But the wisdom that she gained by disobeying God caused her to lose the knowledge of God. Her eyes were opened to natural things beyond the scope of God's holiness. The devil made her pure and innocent state seem

foolish in contrast with the knowledge she would gain if she ate of the forbidden fruit. Isn't this a picture of what we are facing today? The world, in all its prosperity, education, and knowledge, makes the simplicity and quietness of a true child of God look foolish. But this foolishness that the carnal man calls foolishness is much wiser than what he has of himself. Look at the power and strength that man wields both in his own body and that of machinery and invention. See how weak and helpless the child of God appears that does not rely upon his own strength to carry him through. But this weakness, as the world calls it, is much stronger; because in the right and proper time, the power of God is given to that weak saint; and he accomplishes more than all the power of men in the world with respect to living a holy life and being ready to meet the Lord. Yes, the weakness and foolishness of God is only that in the world; but in reality, it is Christ—the power and wisdom of God, who enables us to live and to know and to do the will and pleasure of God. —L. Busbee

January 26, 1975

THE SPIRITUAL CONTRASTED WITH THE CARNAL

I Cor. 2:6-16; Romans 8:7,8

I Corinthians 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

10 But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he

know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

Memory Verse: For to be carnally minded is death; but to be spiritually minded is life and peace. Romans 8:6.

Central Thought: The natural or carnal man can only see, hear, and understand the truth of God through the enlightenment, inspiration, and revelation of the Spirit of God.

Word Definitions: **Spiritual:** *that which is of the spirit or unseen realm.* **Carnal:** *that which is of the natural, fleshly, or material.* The phrase, "comparing spiritual things with spiritual" is rendered in the Greek like this: "explaining spiritual things to spiritual people." The words **discern** and **judge** are from the same Greek word and mean *examine or behold*.

LESSON BACKGROUND

Drawing from the fact that the princes of this world who crucified Christ the Lord of glory were in total darkness of the wisdom that he possessed, and were quoting and applying the Old Testament scriptures to the darkened state of the natural man; Paul declares that man's only enlightenment comes from above. He quotes from Isaiah 64:4 and Isaiah 40:13. Continuing with the previous lesson of the Creator being superior to the creature always, we find our lesson today more vividly exposing man's darkness and ignorance. But he endeavors to point us to courage and hope in that we do have access to the things of God by way of the Holy Spirit, which is given to us through the grace of the Lord Jesus Christ.

QUESTIONS:

1. What are the two wisdoms that are mentioned in our lesson? 2. What harmony exists between the two? 3. What are the things that God desires to reveal to men? 4. What is the only avenue by which these things can be communicated to us? 5. What does the natural man think of the things of the Spirit of God?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

The true wisdom and truth of God is a mystery, hidden from the natural perception of man. Man in his natural human state is filled

with thoughts and ideas that miss the mark by far. Man, in his own understanding, is quite incapable of perceiving the real truth. He looks at things from a fleshly standpoint too much; and being so near-sighted, he only sees things that are at hand. He is natural, carnal, and blinded to the spiritual realm through the hardness of his heart. A veil hangs over his understanding, and he cannot see the kingdom of God in all its grace and power. Such is the condition of many to whom the gospel is preached, or before whom the life of Christ is faithfully portrayed by the saints. How earnestly the Christian endeavors to impress the heart of those whom he or she deals with. But, alas! how so often their efforts are in vain, because souls will not let the Holy Spirit enlighten and reveal the truth to their hearts.

One would become greatly discouraged in trying to win souls and help people if he fails to realize what Paul is telling us here. Think how the princes of this world crucified Christ, the King of glory. Had He not done enough miracles and exemplified the power of God to persuade them of His divinity? Yes, if they were of a disposition to believe, there was more than enough proof. But they were blinded by unbelief. And this unbelief existed in their hearts because of their carnal, dark condition. Just as many of today, they had a literal interpretation for the Word of God and were looking for the Kingdom of God to come in an outward showing and spectacular array. They failed to perceive the true nature of the Kingdom of God. Jesus told one, "Ye must be born again." Can we not see the need of a new birth, a birth from natural things to spiritual? What is the use to try to give spiritual things to a natural person? And have not we all in our zeal for God been guilty of this endeavor? How successful have we been? Thank God, the picture is not hopeless and dark; for we have the Holy Spirit, who not only searches the hearts of men, but also searches the deep things of God and affords a gracious and a sure channel through which flows knowledge and understanding of eternal things.

—L. Busbee

FOOD FOR THOUGHT

A wife was really and truly born again. She repented of her sins and was made "a new creature in Christ Jesus." She wanted to fix her hair differently and make her dresses longer. She read in the Bible that she should not wear gold. She took off her wedding band. She wanted to please the Lord; therefore, could not go with her husband to the shows, worldly ball games, night clubs, and other worldly amusements. She could not share the evenings with him in looking at T.V. The husband did not understand. He could not see through this new idea, as he called it, that his wife had taken up with. He caused her many tears. She was in trouble over it all. She couldn't understand why he didn't see that a person must live by the Bible. But he told her he didn't think God required all that she thought she should do. What scripture in our lesson would bring an understanding to her of her husband's accusations?

—M. Miles

THE RECORD BOOK

If all the things you ever said,
Were written in a book:
And all your thoughts were on display,
So all could take a look:
I guess there's not a living soul,
Who wouldn't hang his head:
And feel ashamed before the Lord
And wish that he were dead.

There is a record book I'm told,
With every deed and word:
It even keeps the records of—
Our thought that can't be heard:
The good, the bad and every sin,
For nothing has been missed:
It really makes me feel ashamed,
To think what's on my list.

And yet the pages of my past,
Shall never condemn me:
For Jesus nailed them to His cross,
One day at Calvary:
And now I stand in Him complete,
Redeemed from sin and strife:
And with His blood He wrote my name,
Down in the Book of Life.

“Let us daily watch our thoughts, words, and deeds, so the record will be clean on the judgment day.”

Feb. 2, 1975

REPROOF TO WEAK BABES IN CHRIST

I Cor. 1:11; I Cor. 3:1-5; I Cor. 1:13; I Cor. 3:7,8;
Heb. 5:12,13,14; I Peter 2:2,3

1 Cor. 1:11 For it hath been declared unto me of you, my brethren [Corinthians], by them which are of the house of Chloe, that there are contentions among you.

1 Cor. 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

1 Cor. 1:13 It Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

1 Cor. 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase,

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

Heb. 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

1 Peter 2:2 As new born babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

Memory Verse: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3:18a.

Central Thought: God will give an "increase" in every soul who will follow the tender, gentle leadings of the Spirit of God. "Babes in Christ" will need to go on to perfection and to be filled with the Holy Spirit, or they continually lay a foundation for repentance. Heb. 6:1.

Word Definitions: "**Carnal** [Latin *carnalis*: *caro*, flesh] Carnal means *in or of the flesh; material or worldly, not spiritual*. **Sensual**—Webster's Dictionary applies carnal in this sense to: (1) *such as are in a natural, unregenerated state, who are enemies of God and given to sensual pleasures*. (2) *one who is not sanctified. . . and has the sin principle which opposes and wars against the soul*. (3) *worldly things, such as silver, and gold, and other things needful for the sustentation of the body*. —Cruden's Concordance

Lesson Background

It seems that Apollos and Paul worked with the Corinthian brethren, but in our lesson we do not read of any reaping. They could only plant and water. God is the one that saves the soul and

sanctifies. Jesus worked with Peter for three years, but it was the Holy Spirit infilling at Pentecost that caused him to become bold and a worker for God. The Holy Spirit gave the increase. Man might plant and man goes forth to sow, but God has to give the increase. Increase can only come to a soul if they will humbly walk in the Word of God and listen to the tender Spirit of God.

Notice these three thoughts: "Paul? Nothing! Apollos? Nothing! God? All in all!" "Paul must . . . Apollos must . . . God must." Each have their respective places. Who are we to say that God will not give the increase? Apollos did his part. Paul did his part. God did His part, and He always will. Even though God's part may be hid from us, it is only our duty to do our part with a burden and in sincerity.

Notice in our lesson that Paul was doing his part by reproving. They still had to yield to that reproof, or God could not give the increase. —M. Miles.

QUESTIONS:

1. What did the Apostle Paul hear about the Corinthians? 2. How did he write to them—as sanctified saints? 3. How were these people wrong in word, thought, and deed? 4. Could the Corinthians be capable of judging or discerning between one teacher and another? 5. How did Paul fan the spark that he saw left in the Corinthian brethren? 6. How are "babes in Christ" supposed to be, so they can grow?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

After reading our lesson today, it brought a sadness upon my heart. Paul and Apollos had laboured to give them the gospel of Jesus Christ. They had accepted Jesus as their Saviour. This brought great joy to Paul and Apollos, just as a mother and father rejoice in the first words of their babe. But what if that baby is still cooing and trying to speak words after three or four years? A sadness would fall upon that mother. When a babe in Christ is first saved, they have a beauty of obedience and faith. They bear tender fruits of love for God. Their unschooled, open testimonies, their thoughts and experiences brought delightful music to the souls of Paul, Apollos and in God's sight. But what about after five, six, and fifteen years they are still giving the same thoughts and bearing the same fruit? They have not gone "on to perfection" and are continually "laying a foundation of repentance from dead works, and of faith toward God." Heb. 6:1. They have not been filled with the Spirit, having their hearts purified by the Holy Spirit. They are yet babes, and can't take strong meat. There are truths that are only for children, but there are "the secrets of the Lord" only revealed to grown men in the Lord. Even the Lord has to give the same lesson over and over to some. They never get beyond the A B C's of teaching. How sad! They are touchy, can't take reproof, have self-pity, ready to criticize, and surmise. They really need to repent of these things and get on a firm foundation. Envy, strife, and divisions

have to be repented of. But see how gently Paul dealt with them. He has the Spirit of Christ. Jesus said, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:20. As long as Jesus sees a spark of love for him, he will fan that spark, and try to get it to be a burning flame of fire, burning in the soul of that man. Paul wanted to fan the spark he saw yet in the Corinthian brethren and to cause them to see themselves that they might have been able to take strong meat. He wanted to see some growth. Only "babes in Christ" would have these problems. Be assured, that if you are not a "babe in Christ", you are required to act differently.

Jesus spoke a parable about the man telling the dresser of the vineyard to cut down the fig tree; because for three years he had come and found no fruit. But the dresser (Jesus) begged the man (God) to let him dig about it and dung it; and then if it did not bear fruit, God could cut it down. Are you in the fourth year? Are you bearing fruit after God has let things come in your life to teach you some lessons? Are you still yielding to the works of the flesh? Have you gone on to perfection and been filled with the Holy Spirit? Where are you? Are you giving the pastor trouble? How sad it is that the pastor has to spend his time looking after and nursing five and six-year-olds lest the feeble flicker of life be extinguished in death. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." Heb. 5:12. —M. Miles.

FOOD FOR THOUGHT

How needful for us to be watchful to avoid the snare of getting our eyes on man instead of God! Many precious souls have gone down under this thing. It is God's design to employ man and give him a part in His great work, but we must remember that no man can fill God's place. It is against spirituality to lift up the man and to think of him more highly than we ought to think. We are to think soberly according as God has dealt to us the measure of faith. Man is prone through the temptations of the flesh to get exalted in what he does for God. It is easy to forget that what we have from the Lord is not of us, and that we have nothing to speak or boast about. Every man seems to be quick to have his say, but for us to really prosper in the Lord, we must learn to be still and commune with our own heart in silence. In the Psalms, we find David telling how he was dumb with silence and held his peace even from good; his heart was hot within him and while he was musing the fire burned. "Then spake I with my tongue, Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Psa. 39:2-4. The Lord speaks in Psalm 46:10—"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Man is having his say in the world today, but how much better it would be if there were more silence. As one poet expressed:

**"Hush every lip, close every book,
The strife of tongues forbear!"**

When Job was humbled before the great God of whom he and others were greatly discoursing, he said, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4. This is to show that man of himself is nothing and must needs learn in silence. And those that exalt man in his pride and spreading admiration will find themselves in great error. God has made foolish the wisdom of man. And yet God designs to use chosen men and women to fulfill His sacred purposes. It is a great lesson for one to learn that God can always get along without us, but we cannot get along without Him. —L. Busbee

THE SECOND WORK

To my mind, there is nothing more clearly taught in the Divine Word, than the following facts:

1. *"Regeneration plants in us a new and Divine nature."*

2. Entire sanctification *destroys and removes the old nature;* and

3. From these two facts, it necessarily follows, that, during the interval between the accomplishment of those two changes, man is a subject of *two opposite moral elements*. He has in him both a *good and a bad nature*.

He is not a subject of two kingdoms; for the indwelling evil is merely a subjugated foe.

It must be apparent to all, that, if regeneration purifies absolutely, then perfect purity is essential to the regenerated state; and as nothing can exist in the absence of that which is essential to its existence, regeneration does not exist where perfect purity is not found; hence, every person must be perfectly pure, or entirely graceless. This position, I am quite sure, none are willing to assume, then it follows that the premises is false.

The Bible does teach the simultaneous existence of sonship and carnality; hence, the grace that inducts into the Divine family does not complete our purification. The Bible also teaches a state of perfect freedom from indwelling evil: hence, an advance, or second state of grace.

Whatever may be said of the defects of the Corinthian church, it can not be disputed that Paul recognized them as Christians. "And many of the Corinthians hearing, believed and were baptized." Acts 18:8.

They are addressed as the "Church of God," as "brethren", "are in Christ Jesus." I Cor. 1:30. "ye believed." 3:5. "ye are God's husbandry—ye are God's building." 3:9. "ye are Christ's." 3:23.

They are declared to be "babes in Christ," and yet they had carnality.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal and walk as men." I Cor. 3:1-3.

We are apt to exaggerate both the virtues and defects of past ages, and to the casual reader the above characterization looks very dark, but after all, it is no more than a childish preference for preachers, such as we see agitated among the old and young babes of the churches of today; and which indicates now, as well as then, that brethren have not yet gone on to perfection; or become sanctified from inbred carnality.

Whatever was the condition of the Corinthians, it cannot be disputed that the Apostle recognized two opposite natures in the same persons. The cotaneous existence of sonship and carnality.

Paul reproves the Corinthians for having continued so long in the babe state—"yet carnal." "And this also we wish even your perfection." 2 Cor. 13:9.

"Finally, brethren, farewell. *Be perfect*; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11.

But what is the higher grace so tenderly urged upon these members of God's household?

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

So it was not perfect maturity, but perfect purity or holiness they needed.

As they were already "babes in Christ," nothing unrighteous remained but the sin which David confessed is "*conceived*" in us at the dawn of our existence; and from which he prayed to be *washed* "whiter than snow." Here we cease to be "like little children"—innocent, yet carnal. Duality ends, and we are all of a piece—absolute oneness of heart, soul, and nature.

The hostile camps of the heart are dispersed forever, and the olive branch of peace extends its sweet and eternal reign of perfect love in all the realms of the soul.

"The bee that rocks on summer flower,
In golden, balmy day;
The cloud that floats in sunset hour,
And glows with crimson ray;
The waves that roll with gentle swell,
At evening on the sea;
Speak of a rest and peace that dwell,
In hearts from care set free.

But who can tell the sacred hush
Of souls that dwell in love?
No noise, nor strife; foul tramp, nor rush
Where rests the Holy Dove.
His home is in that blest retreat,
Where evil cannot tread,
Secure as solemn mercy seat,
With cherub wings o'erspread.

O, who can sing that purest peace,
When dark camps leave the heart;
When inward wars their tumults cease,
And sin and self depart?
Then Christ comes in to dwell with thee,
And passions wild are still;
And like great waves of Galilee
Bow to His mighty will."

—Sel.

Feb. 9, 1975

MAN'S WORK TESTED BY FIRE

I Cor. 3:9-11; Eph. 2:20,21; I Cor. 3:12-17

I Cor. 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Eph. 2:20 And are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

I Cor. 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Memory Verse: In whom ye also are builded together for an habitation of God through the Spirit. Eph. 2:22.

Central Thought: The eternal fires of God cannot touch the works of the man, whose life is built upon the foundation

teachings of the two works of grace in the soul, and the Holy Spirit inspired doctrines of the Bible.

Word Definitions: Husbandry means *tillage*. Defile, destroy: same word; combining *impair, mar, ruin, and destroy*.

LESSON BACKGROUND

Let us recall the second verse of I Cor., first chapter. Paul was writing to the church, which was planted by the apostle himself. He writes to them that "are sanctified in Christ Jesus." Those who were separated from sin and the corruptions of their day were these. Then he adds, "called *to be* saints." (Notice the words in italics. They were supplied by translators.) This is the call, burden of Paul, and the design of the gospel for all people. In our last Sunday's lesson, we where they had let strife and contentions come in "among" them. But yet there were some who were filled with the Spirit, or they would not have been the Church of God. God has a holy, clean people. Yet in a congregation, there are different levels of spirituality. The same was true in the Corinthian church of God. But their works would be tested by fire. —M. Miles.

QUESTIONS:

1. Who are we to labor together with? 2. What does our lesson mean when Paul said he "laid the foundation", and then he said that there was no "other foundation . . . laid" except which Jesus Christ laid? 3. What is the holy temple of God builded upon? 4. How will every man's work be tested by fire? 5. How can one be saved, yet as by fire?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

About forty years ago, Brother George Harmon (who has gone to his reward) was teaching on these scriptures, and he told us about his experience. In the early part of this evening light reformation, the pioneer ministers went about teaching the oneness of God's people. The call was "to come out from among them and be ye separate." They taught holy living, which came about by the infilling of the cleansing or purgative power of the Holy Spirit in the soul. Brother Harmon (Grandpa Harmon, as I called him) was a minister in the Methodist church. He was living to all that he knew. He was teaching the Methodist doctrines of that time. He was working hard to build up Methodism. But when he heard the whole truth, he came out of that place. Brother Harmon taught us that all of his works that were done before he came out of that place were tried by fire. They were lost, yet he was saved. He had brought people into a deception and many stayed there. But in his sincerity, he saw the truth and came out of the deception. He accepted all the truth and began to build upon a foundation of "precious stone." The works that he did for God after teaching all of the truths and doctrines of the Bible will stand, and he will be rewarded for these works. This

made a lasting impression upon my soul by the aid of the Holy Spirit. Our work is in vain, unless it is the work of God done through us. God only puts out whole Truth. Any error is not of God. So only that which is the truth will stand the fires of God.

"We are laborers together with God." We are to build upon Christ. Christ gave the apostles the truths that he wanted given out to the people. Only those truths are the foundation. Christ is the foundation. Jesus said, "I am the way, the truth, and the life." John 14:6. We can't build our thoughts from worldly knowledge and expect it to stand the test. Our opinions and thoughts are straw, hay and stubble. In giving out the word, we must be sure it is God's Word. If we lead a soul astray by false doctrines, we are defiling the temple. God's people are the temple of God and the individual person is the temple of God. God is dwelling within his temple. God will destroy all who defile or mar the temple of God.

To put this to a personal application, we think of two men. One man may just make a reform of his life or just turn over a new leaf. The other man realizes that he is a sinner and truly repents of his sins. He becomes a "new creature in Christ Jesus" and goes on perfection, being filled with the Holy Spirit. The first man has a head knowledge of the truth and teaches it in that way. The other man lets the Holy Spirit use him, and He teaches only the true doctrines of God. The fire of God will try both. Which will be saved? —M. Miles

FOOD FOR THOUGHT

The very fact presented in our lesson today of us possibly building upon Christ, the foundation, shoddy and rejectable material, is a fact that we had best not ignore or count lightly. This does away with the presumption of so many, which states: "Oh, just so I believe in Christ, and do the best I can." But Paul warns us: "Let every man take heed how he buildeth thereupon." This makes us to know, then, that we can spend our lifetime laboring and working with ever so much zeal and patience, and do so in ignorance of what God's true righteousness is. Jesus said, "Take my yoke upon you, and learn of me." It is a mistake to "get involved" like you hear people say we ought to, when we are unaware of what we are getting involved in. The fire is going to try our works. Zeal and fervor affect us to action, but we need to take heed to the course of action we take. There needs to be more fear and trembling in taking hold of the work of the Lord. Man should hesitate in himself and wait on God to direct his paths. To tremble means more than to shake in fright or in emotion. It means sensing your mortal weakness and incapability. Moses, in his zeal, laid hold of the Egyptian who was beating his fellow-Israelite. He killed him and buried him in the sand. This was found out and he had to flee. We might say that the fire tried his word, and it did not stand. At least, it did not accomplish what he desired it to. But when God finally called him forty years later, it was a trembling, bare-footed heart that answered the call. Surely we need to take heed, and as Psalm 90 said, "Let *Thy* work appear . . . and establish thou the

work of our hands" This should be the sincere prayer of our souls—that the Lord's work be seen upon us before we attempt to work ourselves.

Then we want to briefly notice that it says also that we shall be saved, "yet so as by fire." The fire is going to try us. If our work should happen to be burned up and we ourselves escape, it will still be because we stood the fire. The fiery trials and the everlasting burning of the Holy Spirit have a way of proving and testing a man of what sort he is. —L. Busbee

AMERICA—A MORALLY DEAD NATION

The United States has become a country of decaying morals. The people have become like sheep following a goat to the slaughter. The goats are the people who manufacture beer and whiskey, those who write filthy books and movies, those who publish lewd magazines and encourage immodest and demoralizing fashions. The sheep are the people who accept these—not because they want or like them, but because "everyone else is doing it."

Mothers and fathers are defrauding their children by not giving them the proper training. When their children become wild and rowdyish, these fond parents merely shake their heads and murmur: "They'll get over it." But the sad truth is that they won't. Children who have grown up in an atmosphere of carelessness and irresponsibility are not going to suddenly assume a responsible attitude just because they reach a certain age. When children are young, their minds are easily influenced by the actions and attitudes of those around them. What child is going to be favorably influenced by parents who go out every night while leaving him with a baby sitter?

Another thing that is causing this decay of morals is that teenagers are given free rein just because they are teenagers. They are treated as a special kind of character that must be allowed to give free vent to all of their emotions, and are not to be crossed or thwarted in any way.

This all appears to be very nice for the teenagers, but the sad truth is that it isn't. This pampering is making us a nation of weaklings. Abraham Lincoln once said in a speech, that if America was conquered, the conquerors would be her own people. In this case, America's people are defeating her. They are doing this by allowing and encouraging some of the filthy things that are being put before the public.

Young people naturally look for someone to idolize. If a young person does not have parents who are worth idolizing (and many aren't), he turns to idols in the movie and television realm. So we will have a nation of Elvis Presleys and Bridgette Bardots to defend us against the Communists.

Cheating and lying have also come to be accepted as natural behavior. The man who now holds one of the highest offices in our land got it by buying his way into it. Is this the sort of example people

are to pattern themselves by? Is that a good representation of a democracy? When the time comes that a person can buy himself into the office of president—president of a so-called “democracy”—that democracy is on its last legs.

When Al Smith, a Catholic, ran for president, he was very definitely defeated because he was a Catholic. The very fact that a Catholic is now [or was] President, shows that along with the decline in morals has come a decline in religious principles.

Religion is treated in America like something that's to be disregarded as much as you conscientiously can. It's regarded as something strictly for the pastor and his wife, not something that keeps you from going fishing on Sunday, but something that merely gives you a guilty conscience when you do go. The very reason the Pilgrims came here from their Fatherland was to have religious freedom. They put their right to worship as they saw fit before anything else. Our country was founded on the principle of freedom of religion and sound moral principles. In those times, more men did. But now it is hard to find a man who is basically honest with the courage to stand up for his convictions. Our country has lost its basic soundness. America is resting on her laurels, existing on her good reputation. The time is coming when the props that are holding up this illusion of Americanism will be knocked out, and our dream world will come tumbling down around our heads.

America is *not* “sound, healthy, courageous” as Will Durant says. America is run by a body of corrupt politicians. These politicians ruled a nation of people from whom all moral and religious principles are gone, people who have no qualms about cheating their fellow-man, people who have forsaken their God, and whom God will someday forsake. [written by Patsy Wilson at the age of 15. (now Patsy Cain)]

February 16, 1975

PUTTING MAN IN HIS PROPER PLACE

I Cor. 3:18-23; 4:1-7

1 Corinthians 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both with bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Memory Verse: Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? Isaiah 2:22.

Central Thought: Difficult problems and complicated conditions arise from man having a wrong perception of man. The gospel puts man in his rightful place.

Word Definitions: Wisdom: *discernment as to what is right or wrong, good or bad, true or false, etc.* There are two kinds of wisdom, the one that beholds all things in the eyes of the fear of God and judges thereby, and the other that looks at things from a human standpoint. **Steward:** *one who has charge of another man's property.*

LESSON BACKGROUND

Apollos and Paul were both servants of the Lord who were ministering the Word in two separate ministries, in what we might say, two distinctive gifts. Yet they preached the same gospel. The problem had arisen when the carnal element caused the people to lift one up higher than the other. Paul patiently endeavors to enlighten them as to how God wants them to think of the ministers—as one in God but nothing without Him. But in so doing, he covers a universal condition of the pride of man exalting himself and one another above

that which is written. The lesson is far-reaching and has several branches of thought that would take up much time and space to exhaust, but let us consider the thought of the lesson as it seems to be the main thing that Paul is driving at.

QUESTIONS:

1. What has caused man to be lifted up in himself? 2. What is the difference in the wisdom of the world and the wisdom of God? 3. What did Paul desire that he be counted as? 4. What is required in being a steward? 5. Are we authorized to judge our brother? Why should we be careful about this? 6. Paul applied these principles of divine wisdom to himself and Apollos for what purpose?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

What is it that makes a man think he is wise? Is it not because he has lost sight of, or never really beheld the greatness of God? If men could but catch a glimpse of how great God really is, they would dwindle to nothing in their own estimation. What does our human strength amount to before the Almighty God? Jeremiah 9:23 warns us: "Let not the wise man glory in his wisdom, and let not the mighty man glory in his strength, and let not the rich man glory in his riches." How are we to look at man, and just what does he amount to? Our memory verse has a key. "His breath is in his nostrils." Man of himself is so vain and frail that it is foolish to heap honour and glory upon such a fleeting and unstable creature. We need not exalt man up so high, for he can attribute nothing for our benefit. God has, without human aid, willed to give unto all things that pertain to life and godliness. "All things are yours." All things are ours in the sense that God created all things in their primary order for the benefit and blessing of man. They are not ours in the sense that we can lay hold of them in a covetous and selfish manner. "All things are for your sakes." 2 Cor. 4:15. The ministers, the saints, the world and all things therein, life, death, and everything therein in the scope of time's age are for our benefit and blessing. We belong to Christ. We are not our own. And Christ belongs to God. Man is but a steward of the things, spiritual and material, that have been entrusted to him of God. This places man under a great, yet precious responsibility. He should feel the weight of this so much that he cannot afford to assume judgment and condemnation of his fellowman. Paul did not count being judged by man a very important matter, and he said that he did not even try to judge himself, much less try to judge the other man. "He that judgeth me is the Lord." He was falling upon the great mercy of God. "Judge nothing before the time." Oh, this is counsel for us. Paul and Apollos were to each other in a way that would teach these people the lesson that they needed. They were one, even though they had two different kinds of ministry. It was God that gave the increase. They did not have anything that had not been graciously given to them of God. Neither

do we. We have nothing to boast of. Man cannot do anything to us except God allows it. Why should we be afraid of a mortal man whose breath is in his nostrils? —L. Busbee

FOOD FOR THOUGHT

A German legend is told about a famous egg of iron that was given by a prince to his bride. She flung it down in displeasure because of such an unworthy gift. The concussion started a spring in the iron case and revealed a silver "white" to the egg. In curiosity, she examined it and found again within a "yolk" of gold. In this lay hidden a tiny ruby-set crown, whose circlet concealed a marriage-ring for the union of bridegroom and bride. So, at the very heart of the most forbidding experiences of "the world" and "life," the soul has many a time found the pledge of new love and a closer union with Christ who rules "the world" and "life," and who gave the painful and hard experiences, etc. The darkest days of life have often been the most fruitful in permanent advancement of the soul. How broad is the view and the range of the words of the Apostle Paul! The *World* is yours! *Life* is yours! *Death* is yours!

An outline for further study: 1. The world is yours: a. To lodge in; b. To study; c. To use; d. To enjoy; e. To conquer. 2. Life is yours: a. As a daily gift of God; b. As a period of discipline and instruction; c. As a season of enjoyment; d. As an earnest of a more glorious life. 3. Death is yours: a. To consider; b. To terminate your sorrows; c. To effect an important change; d. To unfold the mysteries of eternity; e. To introduce you to eternal happiness. 4. Things present are yours: a. The dispensations of providence; b. The provisions and arrangements of the Gospel; c. All the supplies, agencies, and experiences of time. 5. Things to come are yours: a. The future of time; b. The coming of Christ; c. The resurrection of the body; d. The day of judgment; e. Heaven; f. Everlasting life; g. God, who was, and is, and is to come. —M. Miles

HOW CAPTAIN JOHN COUTTS GOT PEACE

A wild, swearing tyrant of a sea captain lay on his back in his cabin in mid-ocean, death staring him in the face. He winced in the presence of the king of terrors, and fear of the beyond took fast hold upon him. He sent for his first officer. "Williams," he said, "kneel down and pray for a fellow—I'm awfully bad. I expect I'll go this time."

"I'm not a praying man, Captain, you know; I can't pray."

"Well, bring your Bible and read me a bit, for my rope's run out."

"I've got no Bible, Captain; you know well, I'm not a religious man," said Williams.

"Send the second officer here, then," said the captain, "perhaps he can pray a bit."

In a few moments the second officer stood by his bedside. "I say, Thomas," said the captain, "I'm afraid I'm bound for eternity this trip; get down and pray for me, man; ask God to have mercy on me."

"I'd do it to oblige you, Captain, if I could," said the second officer, "but I can't; since I was a lad I've never prayed."

"Have you a Bible then?" cried the poor captain.

"Nor a Bible, sir."

"Tell the third officer I want to see him," said the captain in desperation. The third officer was like his superiors. He neither prayed to God nor read His inspired Word, and did not possess a Bible.

Alas for the dying sinner! They searched the ship for a man that prayed, but he was not aboard, nor could a Bible be found. At last a man informed the captain that he had seen a book like a Bible in the hands of the cook's boy, Willie Platt.

"See if he has one," said the captain quickly.

"Sonny, have you a Bible?" asked the man.

"Yes, but I only read it in my own time," replied Willie, as he colored crimson.

"Oh, that's all right, boy; take your Bible and go down to captain's cabin; he's very sick, and thinks he's going to die, and wants somebody with a Bible."

Away went the boy with his Bible to the dying captain. "Have you a Bible, boy?"

"Yes, Captain."

"Sit down there and find out something in it that will help me now. I'm going to die. Find out something about God having mercy on miserable sinners like me, and read it to me."

Poor boy—he didn't know where to read; but his mother had made him read the 53rd chapter of Isaiah just before he went aboard for that voyage. Willie turned to that chapter and read. When he read the fifth verse—"*He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.*"—the captain, who had been listening for his life, realizing that he was certainly having his last chance, said, "Stop, boy, that sounds like it, read it again."

Once more Willie read the blessed soul-enlightening words: "*He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.*"

"Ah, boy, that's good, that's it."

Willie got braver then, and said, "Captain, when I was reading that verse at home, mother made me put my name in it. May I put it in now just where my mother told me?"

"Certainly, sonny, put your name in just where she told you."

Reverently the boy read, "He was wounded for Willie Platt's transgressions; He was bruised for Willie Platt's iniquities: the chastisement of Willie Platt's peace was upon Him; and with His stripes Willie Platt was healed."

When Willie finished, the captain was half way over the bedside, and said, "Boy, put your captain's name in, put your captain's name in, John Coutts, John Coutts."

Then the boy read—"He was wounded for John Coutts' transgressions; He was bruised for John Coutts' iniquities: the chastisement of John Coutts' peace was upon Him; and with His stripes, John Coutts is healed."

When he had finished the verse, the captain said, "That'll do, boy; go on deck."

Then he lay back, and over and over again he repeated the glorious words of Isaiah 53:5, putting his own name in, and as he did so, the joys of heaven filled the new-born soul. Another poor sinner for whom Christ died had received Him. (John 1:12).

Before his spirit took its flight, John Coutts had witnessed to every man on board his ship that Jesus was wounded for his transgressions, that Jesus was bruised for his iniquities, and that by the stripes of Jesus he was healed. —Sel.

Feb. 23, 1975

A SPECTACLE FOR CHRIST

I Cor. 4:8-21

I Cor. 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace.

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you unto remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

Memory Verse: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. I Peter 2:9.

Central Thought: We are on display before the world, angels and God. What are they seeing when they look at our lives?

Word Definitions: **Spectacle** means *something to see*. Web. Dic. The Greek definition of **Spectacle** is *theatre*. In I Peter 2:9, the word **praises** is defined as *virtues* in the margin of the Bible. "A peculiar people" is defined in the margin as "a *purchased* people."

LESSON BACKGROUND

Let us notice in the first verse of our lesson (verse 8) where Paul speaks of the Corinthians being full, rich and reigning. Then he retracts that by saying, "I would to God ye did reign". He was warning them of their high estimation of themselves and did not write it to shame them, as he says in verse 14. They should have been full, rich and reigning with Christ before the world.

In verse 10, he uses the same way of writing to them again. They seem to think that they were capable of judging. Paul used this method of waking them up to the fact that they were nothing, only as God gave to them any wisdom.

Our main thought of the lesson is to emphasize that we are all on display before the world. Our lives are being watched by others. What are they seeing? Are we willing to suffer for Christ? —M. Miles

QUESTIONS:

1. How can we reign as kings in this world and still be a spectacle? 2. Discuss the ancient practice in the theatres of Rome that Paul was acquainted with. 3. Place yourself today on the stage of just being a spectacle to the world and test your feelings. What does it mean to the child of God? 4. How did Paul reprove the "puffed up" Corinthianthians? 5. What does "peculiar people" mean? 6. Are we to live in this world as if this is our eternal home?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

In Rome, they had huge amphitheatres where they brought men to fight with wild beasts. These men were called gladiators. In the morning, they were brought upon the theatre to fight wild beasts and were allowed to wear armour to defend themselves. But later in the day, they were brought out naked with no armour for defence. If he escaped death that day, he was kept for slaughter another day, so these men were called men "appointed for death."

Those who belong to God and have been "born again" are a "spectacle" for Christ. We are "killed all the day long; we are accounted as sheep for the slaughter." Yet through it all, "we are more than conquerors through him that loved us." (Rom. 8:36,37.) Our lives are being viewed by those around us, by angels, and by God. We are made fools for Christ's sake. We are "weak, despised, hungry, naked, buffeted, and the refuse" of the world; yet we are "kings". God has "appointed" this for us. If God has appointed it, then we know that God will take care of all that concerns us and of all that touches our lives. We are to go on day by day and bear the message for God, even if we are sneered or "hooted at" from those who are viewing our lives.

One time, Paul stood at the bar before the king Felix. Later, Felix sat trembling before the arraignment of the man of conscience. (Acts 24:16-25) And today, which one does the world count the greater or nobler man? If we are to follow Paul across the stage of life, we must be willing to follow the lowly Lamb of God. As we stand back and view the life of Jesus, the King of kings, we find the world hated him. Yet, he was a comforter to the sad and lonely, a Healer to the sick, a Saviour to the sinner, a Leader to the follower and a King on the cross, yet a Conqueror. Today, He is sitting on the right hand of God in Heaven. Someday, He will be our Judge when time shall be no more. What then will happen to those who sneer those who follow our Leader, Jesus Christ, through this dark world while being on display? Let the hard-pressed child of God, or he that is being persecuted for Christ's sake, be patient. The victory is with the dying ones in the amphitheatre. The Lord Himself is amongst the spectators. The world's kings are in the arena, gazed at, scoffed at, buffeted, and slain. As they fall one after another, they die crying, "It is for Christ's sake!" They are observed by angels.

We do not want to be like the "puffed-up" Corinthians. Paul felt toward them as their Father. He did not want them to be lost, but he wanted them to be strong soldiers of the cross. He wanted them to see how they needed to be humble children of God. —Sis. M. Miles

FOOD FOR THOUGHT

Jesus said, "Ye are the light of the world. A city that is set on a 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." Truer words were never spoken. Oh, the weight of these words, and how they go along with the thought of our lesson! Someone is watching your life. You are on exhibition. Especially is this so if you carry a profession of godliness. God is watching you. The angels are watching you. The saints are watching you. And the world around you is taking notice of the things you do. A song says: "A gospel others daily see, your words and deeds inditing, Oh, what do men read in your life, in the book that you are writing?" Oh, how careful we should be! It is God's plan that he save us out of the world, purify and cleanse us from sin, and send us back into the world for a witness and example of His grace. Paul said in another place, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:15. The Lord wants us to let Christ shine out from our hearts. He wants others to see Jesus in us.

The world has its theatres and big circuses and shows, where men and women come out before the view of the audience to portray many aspects of life and pleasure. It seems that man is intent upon gazing at something. But how much greater is the display of the Christ-life in the ways, deeds, and words of a saint. One young man, who afterward became an anointed minister of the truth, was first drawn in his attention to a saint of God while working down in a mine. What caused him to sit up and take notice of that man was that he did not carry on with the jokes and foolishness of the others. "Who is that man?" he asked others. And the answer given to him just pierced his heart. "Oh, he is a church of God man." That man who was staying true to what he was convicted about, was on display; and doubtless, he didn't realize at the time that someone was observing him.

—L. Busbee

MAN'S RESPONSIBILITY

In the vast created universe, what place does man occupy? He stands out as a creature that bears the stamp of the divine image, a creature that is endowed with eternity. The heavens shall pass away, but man shall be forever. He was made capable of holding communion with the Creator. He occupies the relationship with God as child with parent. Being made in the likeness of God, he steps out upon the stage of the mighty universe to play the highest and noblest part in the entire drama of created existences. The songs of the morning stars as they sing together, pouring their anthems into the ears of God, are not such sweet music as is the voice of praise and adoration from the holy soul of man.

Man was created for the very highest purpose in the mind of God. He is chosen to represent the divine character. On the stage men and women represent certain characters. Man upon the great stage of life is selected to represent the holy character of God. Oh, that he might play his part well! He who occupies the highest and the most responsible part in this wonderful play of the universe will sink to

the lowest shame and disgrace if he fails. The eyes of earth, heaven, and hell were turned upon man as he stepped out to play his part. A garden eastward in Eden was selected as the ground of exhibition. It was whispered throughout the corridors of the universe, "Will he succeed? Will he play his part well?" Ah, the sad story! He failed and he fell, bringing a world into shame and disgrace, causing angels to weep and God to repent that he had ever made him.

But heaven's love was set upon him, and God sought a way whereby the fallen man could be lifted from his low, degraded plane to the high position he once occupied. After searching heaven through, God found but one way for man's redemption but one price to pay. Would he pay it? He called His Son, His only Son, and pointed out to Him the fallen condition of man, and how He was robbed of glory and devils were rejoicing. The Father said to His Son, "Only thy entering into that lower world in the likeness of sinful flesh and suffering and dying can redeem man." The Son replied, "I will go. I will suffer. I will lay down my life that man may be restored to his former position, so that he can again take up the part he was to play." The price was paid; the plan of man's redemption was effected; the divine image was again stamped upon the man, so that in Christ Jesus he could again come out and in his life's play reveal the character of God to the world.

Reader, this brings us down to your day and mine. We have our part to play in life. That part is to display the divine perfections. Through Christ this is possible. Oh, what responsibility! Will we play our part well? Again the eyes of earth, heaven, and hell are turned upon us. The apostle says, "We are made a spectacle unto the world, and to angels, and to men." I Cor. 4:9. "Men" includes both good and bad; likewise the term "angels" includes both good and bad angels. So, as I have said, earth, heaven, and hell are spectators. To live life as it should be lived is to act out our part upon the stage of life in such a way as to honor God and demonstrate his character before this mighty host of spectators.

Such is man. Through him the righteous character of God is made visible to the world. God himself is invisible; but since He comes into our heart and life, and since our life is physical and visible, his holiness becomes visible in our holy living. This is how to live. He who lives on a lower plane than perfect holiness is not living to God's requirements. —C. E. Orr

(Teacher, have you ordered lessons for the 2nd quarter of 1975? The first Sunday of the quarter is April 6. For your convenience, see order blank in back of book.)

March 2, 1975

PURGE OUT OLD LEAVEN

I Cor. 5:1-13

1 Cor. 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Memory Verse: A little leaven leaveneth the whole lump. Gal. 5:9.

Central Thought: If evil be tolerated among God's people, the work of God will not prosper. If a person keeps company, by choice, with ungodly men, he will imbibe some of the wrong spirit and become affected. Only those who conform to the image of Christ will be saved in the end.

Word Definition: *Leaven is a piece of dough salted and soured to ferment to make bread; a substance, such as yeast, used to produce fermentation, especially in dough; any influence working on something to bring about a gradual change.* —Web. Dic. In the Bible, leaven is compared to the doctrine of the gospel, which was successful in converting many sinners. It also is compared to erroneous doctrines and vicious practices of the Pharisees and Sadducees; the corrupt glosses of the law, the doctrine of traditions, invented and promoted by the former, and that poisonous doctrine of the mortality of the soul; strenuously maintained by the latter; which like leaven, are not only of sour, but also of a contagious and infectious nature, and suited to men of atheistical hearts and lives. Leaven also is referred to notorious scandalous sinners, who infect and cast a blot upon a church. (Information obtained in part from Cruden's Concordance.)

LESSON BACKGROUND

Clarke, in his commentary, seems to feel that the word, "fornication" could apply to all kinds of impurity among the Corinthians. We know that there was evil among them, and it was allowed to work. It seems it was covered up. Today, we have heard a lot about evil being covered up. Of course, we know that the worldly idea of the "cover up," we have heard so much about has not been very consistent in various ways. But God will not tolerate any "cover up" among His people. Ministers and spiritual children of God cannot afford to allow such things to exist without reproof. This is what our lesson today brings out. Remember this as you study our lesson, and think of the work of God today. Evil must be purged out, it must be brought to light, and be dealt with in the spirit of meekness, with fear and trembling, considering the value of a soul. —M. Miles

QUESTIONS:

1. What was the main burden of the Apostle Paul concerning the Corinthian church? 2. How did he tell them to deal with this problem? 3. What is the bad leaven working and the good leaven working? 4. Discuss the old law about leaven being put out of the Passover feast and the type of today concerning leaven. 5. How should a person be dealt with when they have fallen into sin, yet want to be called "brother"?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

As we read today's lesson, we can feel the deep concern, and heavy burden the Apostle Paul had for the Corinthian brethren. The work of God was being greatly affected by them allowing evil to be

accepted or covered up among them. The Apostle knew that it would work and finally corrupt the whole congregation and the Spirit of God would move out from among them. He called it leaven. Sin is a malignant leaven. In its nature, it is corrupting, spreading, and assimilating. It has great effects upon others. It is powerful and works constantly. Little by little it corrupts. When a sinner comes to the Lord, he has to have "works meet for repentance." Sin must be put away. Many do not receive salvation because they do not put away sin or are not willing to do so.

Under the old law, the Jew searched his house (previously to the Passover feast) in a most diligent manner, for the old leaven and threw it away. Jesus is the passover Lamb. To eat of Christ, the old leaven of sin must be completely purged out. It must be thrown away and the heart must be clean and pure. To enjoy a perpetual communion with our Lord, there must be holiness and purity in the heart. God's Spirit will then dwell within. We become members of the body of Christ, and His Spirit will work through us in the world today. The old leaven is purged out and "we are a new lump." Praise God, we then can have a good effect upon the world. As the church lives among the world, they can help them that are "without." Christ "within" the church, and the children of God, will have a working effect upon these that are "without." It will be the good leaven, little by little, working to bring souls to Christ. (Notice how the Apostle Paul uses the words, "within" and "without.")

Today we must "mourn" when a brother transgresses and with this attitude of love, compassion and deep grief, we can help that soul. If they won't confess and forsake their sin, and repent, they must be dealt with according to the Word of God. It is the Word that condemns and judges. In the sight of God, those who are fornicators, adulterers, drunkards, extortioners, and covetous persons are not members of the church of God. They have, by their deeds, cut themselves off from God. If they are allowed to be called, "brother" and are accepted, it will cause others to feel that they, too, can be lenient toward sin and yet be one among God's people. With love, we must think of the person's soul. Our sympathies and thoughts or friendship must not enter into it. God's Word will judge each person. —M. Miles

FOOD FOR THOUGHT

The phrase, "the unleavened bread of sincerity and truth", holds a profound meaning. Sincerity in the Greek means "without pretence or guile." There is no cover up or deceitful front put on. We are to draw near to God with a true heart—a heart in which nothing is being hid or smoothed over deceitfully. Leaven causes dough to swell to an apparent size much more than what it really is. This is what pride and arrogance in the heart of man does. He swells himself in the eyes of others more than what it really is. Oh, how we should be on our guard against this leaven. We must be sincere and without offense. We, as new-born babes should desire the sincere milk of the

word and grow thereby. Jesus warned his disciples, "Beware of the leaven of the Pharisees." He was speaking of their doctrine and teaching. Jude spoke of those who spoke great swelling words having men's persons in admiration because of advantage. But we are to be sincere and without guile or deceit. We are to acknowledge the truth about ourselves. If we need help, we must confess it, and ask for mercy. Pride will hide one's true condition to himself. The Pharisee who went up into the temple to pray had many good traits to vaunt himself with. But he was filled with leaven and was exalting himself much higher than what he really was. The poor publican who did not have all the good traits to show the Lord, did have truth on his side when he uttered the simple confession: "God, be merciful to me, a sinner." Jesus said that this man went down to his house justified rather than the other. Paul tells us in Romans 12:3 that we should not think of ourselves above that which we ought to think, but to think soberly as God hath dealt to every man the measure of faith. Oh, how we need in our own minds and estimation of ourselves to be just what we are and just where we are. Can you not see why the Lord was so strict in regard to leaven? It was because of what the leaven typified. To eat leavened bread now in the natural sense is of no wrong. It is the spiritual leaven that we are to guard ourselves against. Seek to be in all you do sincere and true. God will see this and reward you. —L. Busbee

3-2 WORK OF LEAVEN—SIN

A bride tried out a new bread recipe. She thought she had followed the directions carefully and felt pleased that all was well so far. She left her pan of dough to rise. Later, she looked at it. It was just like she left it and had not risen. She became panicky. She was so disappointed. She thought there was something she had left out. It was ruined. What would her husband say about her wasting so much flour, etc? She was in tears. Then a thought came to her. She would take it out in the garden and bury it. Her husband would never know about her failures. Soon, she had it all buried and covered up. She felt better now. He would never know, and she would not be laughed at or scolded for her carelessness. Later that day, she had his dinner all prepared and was waiting for his return. She met him at the door with joy. He greeted her and then he said, "I am going back out into the garden. There is something that looks strange, and I want to see what it is." The young bride's heart sunk. Oh, surely he didn't see the fresh dirt where she had so carefully concealed the dough. She followed slowly behind him. And there she saw the ground all raised up with small white specks among the dirt. Her husband kicked at it, and some white substance got on his shoe. She broke down and wept. Then she told him about her "cover up." What she did not know was that bread dough must have a warm place for it to rise. She had put it in the ground. The sun warmed the ground and caused it to rise.

We want to know that "be sure your sin will find you out." We can never cover up sin. If it is not uncovered here, it will be uncovered at the judgment. But sin grows. We read about some in the Bible that "add sin to sin." The leaven of sin grows. If a person steals, they generally tell a lie to cover up the theft, or they think it covers it up. There is an all-seeing eye of God that sees all things. There is nothing hid from Him. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:13.

In the Corinthian congregation, it seemed there was some cover-up, but the Apostle Paul had discernment about it, although he was not there in person. He told them how to deal with it. He knew that it would ruin the work of God in that congregation. "Little foxes spoil the vines." "Get rid of that sin and quit covering it up," the Apostle Paul admonished them. Mourn over it, and quit being complacent about it. Evil entering in, spreading, infecting, will push out the workings of the Spirit of God. They needed to put that wicked person out of their midst. Let God afflict him and chastise him. After he is dealt with and put out, there must not be any attempt to follow him outside with any direct infliction of temporal penalties. Love must be still shown toward him with much prayer. Through proper treatment, it is hoped that through his affliction, he will brought to God with true repentance. "It was good for me that I was afflicted . . . before I was afflicted I went astray, but now," etc. Psa. 119:67,71. —M. Miles

March 9, 1975

THE JUDGMENT OF THE SAINTS

I Cor. 6:1-8; Matthew 7:1-5

1 Corinthians 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now there there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take

wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

Matthew 7:1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Memory Verse: Judge not according to appearance, but judge righteous judgment. John 7:24.

Central Thought: Rather than settle our differences in court before the world, we ought to consult true saints of God to whom God has given judgment and understanding and the Holy Spirit to guide them.

Word Definitions: **Judge**—to distinguish or decide (Greek) **Defraud**—to withhold or keep back something that is due another. **Mote**—a dry twig or straw. **Beam**—a stick of timber (Greek) **Hypocrite**—one who puts on pretense, or who acts under an assumed garb (Greek)

LESSON BACKGROUND

Paul is giving counsel to these brethren at Corinth in our lesson concerning their seeming practice of taking each other to law in their differences. He wanted them to know that this was not pleasing in the sight of God. This is one of the many things that they, as newcomers to the Christian faith, were to learn. In the world, it is a normal policy to take disputes and differences to higher authority and to abide by their decision. We know that there are many such matters that arise between people in this world. It is not wrong for differences to arise among the saints, but we must know what is the Christian course to take. The Lord wants to have a hand in settling these things. Along with this lesson, we have referred to what Jesus said about how we are to pass judgment. If Paul recommended that we should take our problems and differences before the saints, then we as saints should consider what Jesus said about judging. There is a way to judge and a way not to judge. Note the difference in sizes of a mote and a beam, and which one did he say was in our own eye?

QUESTIONS:

1. Why should we not take our problems to the law against one another? 2. How can saints be qualified to place judgment on these things? 3. How will the saints judge the world? 4. How will the saints judge angels? 5. Our lesson reveals the best and quickest way to settle problems. Can you find it?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

There is no question as to what Paul's counsel was concerning going to the law about matters of disputes between brethren. He was definitely against it and emphatically stated his reasons. And surely as we consider the fact that a saint of God who is redeemed and purified from sin and malice and partiality, who seeks guidance from the Lord and thinks not of himself, who seeks above all things to be led and inspired by the Spirit of God, who is not hasty in his decisions, but faithful to take them to the Lord in prayer—I say as we consider such a one and the mind that he has (which is the mind of Christ), we can feel safe to go such a person or persons with the trivial matters of this life. How much better it is to do this than to seek the judgment and counsel of the unsaved, who are carnal and not to be trusted!

The saints shall judge the world? The saints shall judge angels? Is this true, and how shall it be? It was said of Noah, that by his faith and obedience he condemned the world. Heb. 11:7. As we follow Christ and let our light shine, it is a reproof to the world around us. In an earlier part of this epistle, we read that he that is spiritual judgeth all things, yet he himself is judged by no man. The gift of discerning of spirits is a very important gift in the church. Do you not know that we need some of Solomon's wisdom that he asked for to be able to discern between good and evil? Surely, saints, true holy saints of God have some judgment and wise counsel to give. Peter said concerning the gospel preached by the Holy Ghost sent down from heaven that the angels desire to look into these things. 1 Peter 1:12. It is not that we are going to condemn angels, but it means that we who have battled sin and Satan and endured sufferings and passed through the cleansing fount of Christ's blood have experience and understanding that even the angels do not have. Oh, the high calling of a saint! Who is sufficient to fill it? No one is except those who have been enlightened from above.

In verse 4, it seems that Paul instructs them to set them to judge who are least esteemed in the church. But in the original Greek text, this sentence is not a command, but a question: "Do you set them to judge who are least esteemed in the Church?" We might ask the question, If he counsels against going to the world for counsel, is it not evident that he would frown of committing judgment to some one not qualified? But let us notice that he also gives a solution that is better than any: Why do ye not rather take the wrong, and suffer yourselves to be defrauded? Here he throws a question on the very matter of wanting to get matters settled. Why not just suffer and wait on

God? And to anyone involved in a dispute or difference with his brother, earnest consideration should be to what Jesus said in our lesson about judging one another.

FOOD FOR THOUGHT

A Christian man had a patch of potatoes. His neighbor's hogs got into his potato patch; and before he could drive them out, they had ruined a lot of his potato plants. He told the neighbor man about it and asked him to fix his fence. The neighbor was an unbeliever in God, so he said. He did not like his Christian neighbor very much, so he did not fix his fence. Different times, the Christian neighbor had to drive out the hogs. His friends said that he should take the man to court about his hogs destroying his potato patch, but the Christian prayed about this. He prayed, "Lord, your hogs are eating up your potato plants. Please take care of your hogs and your potatoes." The unbeliever neighbor was waiting for the Christian neighbor to take him to court, since his hogs had completely destroyed his potato patch, but nothing happened. This began to bear upon the unbeliever. He never saw a man like that before. When he would see the Christian man, he would smile, and speak to him and ask him how he was. This was unusual. Whom do you think was judging this man? It wasn't the courts. It was the life of this Christian. Later, this unbeliever's daughter took violently ill. The unbeliever called for the Christian man to pray for her. The results were that the unbeliever got saved. —"Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" —M. Miles

BURKE THE BURGLAR

39

Burke was in the city jail, awaiting trial for some offence. Solitary confinement was wearing on him, and he spent his time railing at the guards, or cursing the sheriff on his daily rounds. It was Burke's delight to curse a sheriff.

Somebody threw a daily into his cell, and the first thing that caught his eye was a big headline like this: *HOW THE JAILER AT PHILIPPI GOT CAUGHT.*

It was just what Burke wanted, and he sat down with a chuckle to read the story of the jailer's discomfiture. Somehow the reading had a strange look, out of the usual newspaper way. It was D. L. Moody's sermon of the night before. "What rot is this?" he said to himself.

PAUL AND SILAS; A Great Earthquake; What Must I Do To Be Saved?

"Have the papers got to printing such stuff?" He looked at the date. Yes, it was the morning paper, fresh from the press. He threw it down with an oath, and strode about his cell like a caged lion. After a time he picked up the paper and read the sermon. The restless fit grew on him. Again and again he picked up the paper and read its blessed story. It was then a strange something, from whence he knew not, came into the burglar's heart, and cut him to the quick.

"What does this mean?" he said to himself; "twenty years and more I've been a burglar and jail-bird, and I never felt like this before. What is it to be saved anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that man is telling about, I believe I'll find it out if it kills me to do it."

Away toward midnight after hours of bitter remorse over his wasted life, and with many broken prayers, the first uttered since he was a child at his mother's knee, Burke learned that there is a God—One who is able and willing to blot out the darkest record at one stroke. He found out the wondrous secret of the cross, how that on it Jesus Christ bore his many sins and put them all away forever. That night God saved the burglar; he believed the Word of Christ and received everlasting life. Then he waited for day, a new creature, crying and laughing by turns.

Next morning when the guard came around, Burke had a pleasant word for him, and the man eyed him with wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had been led to Christ by reading Moody's sermon.

"Jim," said the sheriff to the guard, "you had better keep an eye on Burke. He's playing the 'pious dodge,' and the first chance he gets he'll be out of here."

When the case came to trial, it failed through some legal entanglement, and he was released.

Friendless in a great city, known only as a daring criminal, he had a hard time for months. Men looked upon his face when he asked for work, and upon its evidence turned him away. But he was brave, and sustained by the mighty power of God, he struggled on. Seeing how his sin-marred face told against him, he asked the Lord "if He wouldn't make him a better looking man, so he could get an honest job." And God answered the prayer, for Moody said that a year from that time, when he met Burke in Chicago, he was as fine a looking man as he knew. That was of the Lord, who did it for him in answer to his child-like faith.

After seeking in vain for a long time to find steady work, Burke went to New York, hoping, far from his old haunts, to find peace and honest labor. He did not succeed, and came back to St. Louis, much discouraged, but still kept by the God who had found him in the prison cell.

One day there came a message from the sheriff that he was wanted at the courthouse, and he went with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty, I'll tell them so; I've done lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

"In New York."

"What were you doing there?"

"Trying to find an honest job."

"Have you kept a good grip on the religion you told me about?"

"Yes," answered Burke, looking him straight in the eye. "I've had a hard time, sheriff, but I haven't lost my faith."

"Burke, I had you shadowed every day you were in New York. I suspected your religion was a fraud, but I want to say to you that I know you have lived an honest Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

From that time the tide began to turn. He set his face like a flint. Steadily and with dogged faithfulness Burke went about his duties, until the best men in the city came to know and recognize him. Moody was passing through, and stopped off to meet Burke. He was found in a closet room upstairs in the court-house, serving as a trusted guard over a bag of diamonds. He sat with a bag of gems in his lap and a gun on table. There was \$60,000 worth of diamonds in the sack.

"Moody," he said, "See what the grace of God can do for a burglar. Look at this sack of diamonds! The sheriff picked me out of his force to guard it."

He cried like a child, as he held up the stones. —Sel.

March 16, 1975

GLORIFYING GOD IN BODY AND SPIRIT

I Cor. 6:9-20

1 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 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?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Memory Verse: Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Romans 6:12.

Central Thought: The salvation of Christ justifies and cleanses us from sin, and teaches us to keep our bodies and spirits as God's holy dwelling, glorifying Him.

Word Definitions: *Effeminate*— *opposite of masculine; soft, unmanly, characteristic of a catamite* (Greek) A catamite is a certain class of homosexuals. This is a sin that is growing quite prevalent in our modern world—the very sin that brought about the wrath of God upon the cities of Sodom and Gomorrah. It is described in Romans 1:26,27. It is an abomination in God's sight and has no place in His kingdom. *Expedient*— *edifying, or to the best advantage* (Greek)

LESSON BACKGROUND

This is Paul's continuation of counsel and admonition to the Corinthian Church. Just what the depth of the problems he was dealing with amounted to is not clearly known, but we are thankful for Paul's counsel that can be applied to us today. We are still in mortal bodies just as those people were. We face temptation and difficulty much the same, and Satan is still at work seeking to take an advantage. But God can enable us to glorify Him with this mortal body as well as with our spirits. A clear understanding of the truth of this lesson will refute the popular belief that the body can sin and the soul at the same time be unaffected. Full salvation enables a man to live in this mortal body and keep it under proper and holy control.

QUESTIONS:

1. What relation is there between sin and our mortal bodies? 2. Is it the body that sins, or is it the soul? 3. Through what avenue does Satan tempt us? 4. Discuss how certain things can be lawful and yet not expedient. 5. Who made our mortal body, and who sustains it, and who will raise it up at the last day to a glorified state? 6. What do our bodies mean to Christ? Is He concerned about our bodies and to what extent? 7. Yet, what is our relationship to Him? 8. What are we to do with our bodies and our spirits?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

In studying this lesson and applying it to us, there are different outstanding points that we must regard with special concern. First, notice the starting statement that the unrighteous shall not inherit the kingdom of God. Notice the various itemized transgressors that fall into this category. It is needful that we know the nature of these abominations so that we can be on our guard lest Satan deceive us. Several of these things has to do with the body relationship of men and women. It is well to bear in mind that Satan tempts us through the avenue of the appetites of the body, and sin originates through the desires of the flesh, unsanctified and uncontrolled. The power of the kingdom of God is to bring in subjection the natural desires and appetites unto holiness to the Lord. Then we notice the fact that all things are not expedient although they may not be unlawful. Could we say that this is the true law of a Christian? If we examine things merely as to whether they are right or wrong, we will be misled very easily. We should ask the question before every venture of life: is it edifying to my spiritual life, and is it to the best wholesome advantage? Paul was determined not to be brought under the power of any material thing. It would doubtless have been a lawful thing for him to have had a wife, but he was steadfast in his persuasion that it would not be for the best advantage for his life and ministry. Can we not follow this example of Christian devotion? Notice the statement: "Meats for the belly, and the belly for meats: but God shall destroy both it and them." Also, "The body is for the Lord, and the Lord for the body." What does this mean to us? The things that the flesh desires and the flesh itself will be destroyed. Therefore the body is really meant for something more than just fulfilling its desires. Jesus said, Is not the life more than meat and the body more than raiment? And then Paul declared that God will raise up our bodies from the dead. Our chief concern then is to remember that our bodies are not for indulgence of its appetites, but for the Lord. He purchased our bodies to be holy temples unto the Lord. We are not our own. How we should seek to glorify God in these bodies. —L. Busbee

FOOD FOR THOUGHT

How much sorrow and trouble would be avoided if everyone would seek to live according to God's Word. This book fits every age. We are fighting the same devil that Adam and Eve yielded to. They were pure and holy and knew not sin, but when they sinned, God made them clothes. They were ashamed of their nakedness, and even told God that that was the reason they had hidden from him. Gen. 3:8-10,21. God shed the blood of an animal and made them "coats of skin" and "clothed them." Clothed means "to cover." So from that time, God intended for people to cover their bodies because of sin. The shedding of blood was for the covering of their sinful souls, for which Jesus died on the cross to redeem, and the wearing of

clothes is forever a reminder of the covering of the soul that cost the life of our Saviour. Just so, the covering of the body must be complete. Some want to say that God is not concerned with our outward appearance but just the inner man. But if he was concerned enough to tell us to "dress in modest apparel" and to teach Adam and Eve how to clothe their bodies, we know He is still concerned today. God wants us to dress in a manner that corresponds with the scripture which says, we are to have a "meek and quiet spirit, which in the sight of God is of great price." I Peter 3:1-6.

By the ungodly manner of dress today, many are led astray. Will God hold you responsible if you are the cause of someone sinning because of the way you are dressed? I say *yes!* God expects each of us to dress and conduct ourselves in a manner that will bring pure and clean thoughts to those around us. The worldly-minded person today is living and advocating just the opposite standard. We cannot follow it and keep clear before the Lord. May God help each of us who have salvation to remember that our bodies are the "temple of the Holy Ghost which is in you . . . and ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." —M. Miles

BABIES START LIFE AS DRUG ADDICTS 3/16

More than 100 cases of narcotics addiction among newborn infants have turned up at Bellevue Hospital in the last two years, it was disclosed Tuesday.

"They get the drug while in the womb from their mothers who are addicts," explained Dr. Saul Krugman, head of pediatrics.

Dr. Lewis Thomas, chairman of the hospital's department of medicine, told a narcotics conference the infants display the symptoms of drug withdrawal and added: "Unlike the adult addict who gets over his symptoms of withdrawal in a matter of days in most cases, the infant has to be treated for weeks and months. The baby continues to show physical signs of the action of the drugs."

In New York's sprawling Bellevue Hospital one morning last week, a patient writhed painfully in his bed. He had no appetite, and what little food he did swallow, he promptly vomited. To physicians in the ward, the patient's intense irritability, loss of appetite, and nausea added up to one inescapable diagnosis: Narcotics withdrawal.

But this was no ordinary addict caught in a cold sweat trying to kick the habit. He was an infant two days old. "We see fifteen or twenty babies like this every year," said Dr. Saul Krugman, Bellevue's director of pediatrics, "and the number seems to be going up." Five "withdrawal babies" have turned up in the hospital's nurseries since March 2.

The infants get their heroin—and their addiction—while in the wombs of addict mother. "The drug passes from the mother's blood into the child's," said Dr. Krugman. "When the baby is born, his supply is cut off and he goes into typical withdrawal." Before

pediatricians learned to recognize this phenomenon, about 90 per cent of these children died in convulsions. —Sel.

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March 23, 1975

PAUL'S MARITAL ADVICE

I Cor. 7:3,10-17,32,33,39,40; Matt. 19:9

I Cor. 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgement: and I think also that I have the Spirit of God.

Matt. 19:9 [Jesus said] And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Memory Verse: Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. Matt. 19:6.

Central Thought: The marriage union is for life. A couple are joined for absolute, entire, exclusive, lifelong, property to each other. If one breaks the union, that act is regarded as sin in God's sight.

Word Definition: Marriage— *a religious-civil contract, by which a man and a woman are joined together.* It was instituted by God for the prevention of uncleanness, the propagation of mankind, and for the parties so contracting, that they might be mutual helps and comforts to one another. Gen. 2:18,22,23; John 2:1; 1 Cor. 7:2; Heb. 13:4. **Benevolent**— *doing or inclined to do good; kindly; benignant; charitable.* (Web. Dic.) Derived from the Latin tongue; literally translated: *I will you good.*

LESSON BACKGROUND

We only took parts from this chapter, as some are too delicate to be studied publicly. Yet, they are important and give answers to many questions on the marital and the unmarried status. This topic must be touched, or the Bible would not be a complete directory for life. The young need pure, but plain words. How thankful we are that we have the Bible that is unaffected by the fashions or the passions of an age, but stand forth with the unvarying "testimony of God", an objective standard by which the perverted judgment or conscience may be regulated or emboldened.

We notice in this chapter that the Apostle Paul says plainly that he writes some things on his own responsibility. (verses 12, 25.) Then we notice that he says in verse 10, "I command, yet not I, but the Lord." There is no hope that disobedience will be blameless. Paul ends the chapter by saying, "I think also that I have the Spirit of God." So we had better take heed to the Word of God.

QUESTIONS:

1. How is a husband and wife to treat each other? 2. Should a saved person marry a sinner? 3. If a husband or wife is not pleased to dwell with their companion, can they depart? 4. Can they marry someone else or should they be reconciled to their companion? 5. If a person marries another person while their wife or husband is living, what does Jesus say they do?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

My heart is especially burdened for our young people. It is a serious thing to choose a life's companion. Many times, a person's eternal destiny is fixed just by their choice of a companion. Not many today are willing to live for God, and their companion goes on in his worldly ways. There is a gulf between them that take a lot of prayer to bridge and to keep that love in ones heart. It can be done. God's grace is sufficient. We, of course, know that God requires each person to individually choose to live for Him. One must choose God, even if their companion does not. But how much easier it is to live for God when your bosom companion lives for God, also. For a marriage to be successful, there must be harmony. If there can not be a blending on all points, there must be room given for differences, yet be willing to love one another, regardless of that difference. Again, one is in this place, we know that God's grace is sufficient.

A wife and husband must have benevolence toward each other. They must have a trustful, kindly and charitable feeling toward each other. Show kindness and do good to each other. The Apostle Paul deals with this subject of the care and love between a couple in comparing it with the church and Christ in Ephesians. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 5:25. The Bible makes us know that God expects a husband to love his wife so much that he would be willing to lay down his life for her. In verse 28, it says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." There does not need to be any explanation to this truth.

In our lesson, we read where a person is to marry "only in the Lord." When a person is seeking a companion, they want to find one who is saved. God does not approve of a saint marrying a sinner. If they are saved, when they marry, and then one backslides and desires to depart, our lesson tells us what to do in such cases. A person is not under bondage to cling to them, because God has called us to peace. But the one that is left, or the one who has departed, cannot marry anyone else. As long as one lives they are bound to each other. They need to become reconciled to each other and live together in peace. God wants a marriage to stay intact. Much unhappiness in the world and many little heart-broken children would be spared if a husband and wife would learn to bear and forbear with one another. A person doesn't have to have his own way, all the time. Consider that your husband or wife has feelings and desires, too. Give some room for them. The wife must also remember that the Bible teaches that she is to be in subjection to her own husband. Eph. 5:24. She must learn to have grace to let him have the last word on things. If he is loving the Lord, he will consider her even more if she is congenial and does not nag or force her own desires upon him. —M. Miles

FOOD FOR THOUGHT

A happy marriage and a happy home next to the salvation of Christ are the greatest treasures a man can have in this world. But it cannot be a reality without diligent effort on the part of those concerned. No doubt many marriages could be a success, and many homes could be more happy if the wise and right counsel could be followed. An aged person who had been separated from their companion for a number of years was nearing the end of life. They made the statement that the right counsel, given in time, and in the right way, could have prevented the heart break that brought sorrow to them. Oh, how good and valuable is the counsel of the Lord. Surely He has an answer to settle every problem that arises. A happy marriage is possible, but it can be attained to only on Bible grounds. Marriage is more than just living together. For it to be a success, there must be a blending of heart and life and character. Each should realize that it is not to mold their companion to their own taste. But rather, it is to love and understand him or her as they are, and in that love, seek to cultivate graces in one's own self that will challenge and inspire the other. The heartaches and disappointments in marriage are deep and hard to bear. Many people are not spiritually prepared or qualified to meet the difficulties and responsibilities of being a husband or wife. They fail to see that there is more to marriage than romance, or infatuation with the opposite sex. Thus, when the honeymoon fades and the realities of life take shape, the heart is not prepared to accept it. One young man, after some time of married life, suddenly told his wife that he was weary of being married and wanted to be free again. One young lady fed on novels and romantic books to extent that in marriage, she could not face the reality of life. She passed from man to man, seeking in each one what she had read in the love stories. A dire and sad mistake indeed. Far better off would be things, if there were not all this trash printed. But, thank God, the precious Bible is yet the counsel for the soul to guide us not only in marriage, but in all affairs of life. —L. Busbee

THE MINDING OF THE FLESH IS DEATH

Dr. E.S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern dance:

"I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than a damnable, diabolical, animal, physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a fanaticism, and a frenzy.

Do brother and sister dance like that? Father and daughter? Mother and son? Why is the long married husband wearied soon of dancing with his wife? I tell you, the basic spell of the dance is the spell of illicit contact.

"A man who has learned what true love really is—something more than physical—does not willingly dance the modern dance with the woman he truly loves, nor watches her dance with others.

"Under what other shield can a man or woman, youth or maiden, so promiscuously fondle so many of the opposite sex in a single evening? Or in a life time?

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes proves this.

"The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."

Could people see the demons,
And the devils in the dance,
And the flames of hell astreaming
Into every naughty glance,
They would hesitate and hesitate
Before they entered there,
Where broken hearts and suicides
Are ending in despair.
Where little girls of tender years
Are ruined by the score;
And crumble underneath their fears
Till Satan yells for more.

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March 30, 1975

CONSIDERING THE WEAK BROTHER

I Cor. 8:1-13

1 Cor. 3:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)

6 But to us there is but one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Memory Verse: Even as I please all men in all things, not seeking mine own profit. but the profit of many, that they may be saved. I Cor. 10:33.

Central Thought: We have a responsibility to our weak brother. We will be sinning against Christ, if by our example or influence, we cause others to fall into sin. Surely, we should continually bear this in mind.

Word Definition: *Knowledge*— the act, fact, or state of knowing, enlightenment, understanding, awareness and facts accumulated (Web. Dic.) *Stumblingblock*— obstacle or difficulty. *Conscience*— an underived principle in man, a divine instinct by which he becomes conscious of the rightness or the wrongness of conduct. It is subject to education.

LESSON BACKGROUND

Although the Apostle Paul wrote this to the Corinthian brethren, it has become part of the permanent revelation of God to all mankind. Paul had been dealing with the wrong of partiality toward Paul or Apollos. We notice that he had appealed to the spiritual mind and heart of those who wanted right principles of righteousness. He appealed to their moral convictions and intelligence. He could have referred to Acts 15 where they were admonished about fornication and

things offered unto idols, etc., which were dealt with by the Jerusalem church; and a letter was written to the Antioch church concerning these things, but he did not. He probably did not think they would pay too much attention to the admonishment of the council at Jerusalem. The council advised by epistle that "they abstain from pollutions of idols and from fornication, and from things strangled, and from blood." (verse 20)

One commentator writes. "The act of sacrifice amongst all ancient nations was an act, not merely of religious worship, but of social life. In most cases, only part of the victim was consumed as an offering to the god and the rest fell to the portion of the priests, or was given as a banquet to the poor, or was sold again in the markets for common food, either by the priests, or for such sacrifices for those who could not afford or did not wish to undergo the expense of the whole victim. Hence most public entertainments, and many private meals, were more or less remotely the accompaniments of sacrifice; most animals killed for butcher's meat had fallen by the hand of the sacrificer." —M. Miles

ADULTS' AND YOUNG PEOPLE'S COMMENTS

We want to be sure and note the verses in our lesson about love and knowledge. Their union produces the perfect life. Only the man that knows God, loves God. The Apostle Paul says in Phil. 1:9, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." Knowledge, without love, is apt to forget the struggling, tempted, weaker, troubled people on the lower levels of life. Knowledge without love is apt to cause the person to be lifted up in self-gratification or puffed up. Some one has said that "knowledge puffs the man up; love builds him up." The child of God is saved by love and begins his life with the "love of God shed abroad" in the heart. If we know to do good, then happy are we if we do good. We do it because we have the knowledge of what it will do for us and how it will cause God to look upon us. We think about some who have knowledge who might say to the sinner, "This people, that do not know the law, are cursed." But love says through Christ, "Come unto me, ye that are burdened and heavy laden; I will give you rest." But love and knowledge working together bring the soul who is in need of God to the knowledge and the love of God.

Surely we are a free people when we have been "born again." Jesus said, "Ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." John 8:32,36. We are free from the fashions and fads of the world, free from being tied to a T.V., free from smoking tobacco, free from drunkenness, free from drugs, free from attending bridge parties and other social functions, free from numbers of the functions of the world. We are free to love and serve our Lord and Saviour. What a glorious freedom! We do just like we want to. We have only one desire, and that is to glorify God in our life. It's a precious, wonderful life. But we must not take this liberty and cause it

to be a stumbling block to others. Again we see where knowledge without love will cause us to be a stumbling block. We will not have patience with others who are under bondage to the above things in the world. Knowledge will say that a person should know better than to drink until he is senseless with liquor but love has pity and prays for God to deliver the man from the bondage of liquor. One woman told me that she had to get ready to go to a bridge party. She said that she just hated them, but she had to go to keep up her social life and to keep others from being hurt at her. A pity was in my heart for her. If love and knowledge had not worked together, I could have harshly said, "Why don't you quit going." But love and knowledge make us know that a person needs deliverance from the bondage of such things, through Christ. She couldn't quit unless she was "born again." —M. Miles

FOOD FOR THOUGHT

Of all things that you will handle in life, a man's conscience is no doubt the most complex and serious of all. It has to be handled very carefully and wisely. For a man to disregard his conscience, even though it may not be enlightened and correct, is to sin against himself. It is attacking and tearing down a most vital principle of his life. A man or woman who is not strong enough to abide by what they are persuaded is right, will never make a good Christian. A Christian is a person possessed with high ideals and convictions. To retain this experience, one must be true to these ideals. It is important therefore, that the ideals be right and according to truth, and that the individual humble and teachable by the Word of the Lord. The Greek defines the word *conscience* as the moral consciousness or awareness of man. It seems to be a common thing in our wicked world for people to ride over their conscience. Perhaps you have heard people make the statement, "Oh, my conscience hurt me, but I went ahead anyway." In this way, the conscience becomes hardened and seared. Paul was able to make this statement: "I have lived in all good conscience before God until this day." He also said, "I exercise myself, to have always a conscience, void of offense toward God, and toward men." I am persuaded that Paul sought to live this way, even before he became a Christian. He was devout to hold to the law, for he was persuaded that such was right. But when Christ appeared to him, and he became persuaded that Christ was the Messiah, we see him devoutly following Him. If more people would be faithful to follow earnestly and with all their heart what is right, the Lord can and will deal with them. But when it becomes the goal of a person to just go with the crowd and please his friends with no concern about what is right, the Lord has nothing to work on. The foundation is destroyed. Until that conscience becomes awakened and is made aware of what the real issue is, there will no move be made in the right direction. A man's conscience will cause him to do many unusual things. Surely the conscience must be observed and heeded, but it must also be strengthened for right and trained and enlightened by the Word of God. —L. Busbee

3.30

THE CONSCIENCE

Lewis F. Powell, President of the American Bar Association, in an address to a convention of this association in Miami, Florida on August 9, 1965 said, "An orderly society cannot exist if every man may decide which laws he will obey." Surely we can readily grasp the import of this and see that in a society where every man is a law unto himself there could be no order. But how about a church where each one is a law unto himself and where the standard is set to accommodate the individual consciences of the communicants? Could that be orderly any more than a society could be orderly on that basis? No. But God is calling for order in His church. His Word says in I Cor. 14:40, "Let all things be done decently and in order."

I readily recognize the importance of the individual's conscience and contend that he should keep his conscience clear between him and God at all cost. His conscience may not be perfect and clear, but if he is inclined to trifle with his conscience, what chance does he have? What chance would God have to deal with him? One must never reach such a point as that. But while recognizing the place of the conscience in everyone's life and relationship with God and placing proper importance upon it and keeping it clear between the individual and God, at the same time I contend that the individual's conscience has nothing at all to do with what we are to teach the church as its standard of holy living. I also recognize that God deals with people according to the light and knowledge they have, in part. But I also contend that the individual's light has nothing at all to do with determining what shall be taught to the people.

. . . if we were to attempt to lift up a standard according to the individual's consciences, we would have many standards. But he said "a" standard.

. . . Paul persecuted the Church of God in a good conscience. He said in Acts 26:9 that he verily thought within himself that he ought to do many things contrary to the name of Jesus. We can see then that our conscience can be affected by the way we have been conditioned. Conscience is pretty much governed and regulated by what one believes to be right or wrong. It may be wrong, but if one believes it to be right, his conscience will allow him to do it. On the other hand, it may right, but if one believes it to be wrong, his conscience would condemn him in doing it. . . . Thus we see that conscience does not set any kind of a general standard at all and if it did, what kind would it be?

Now let us realize that the teaching of conscience in the New Testament covers only things which are entirely neutral in principle involve no moral principle of right or wrong at all. Paul brought it in under the heading of eating meat which was sacrificed to idols and said in his discussion of it in I Cor. 8:8 that if we eat we are no better and if we eat not we are no worse. This covers a principle that should be applied and carried through all consideration of conscience matters. It applies only to things of an entirely neutral nature which would neither make one better nor worse either way. If it goes

beyond this into something which involves moral principles of right and wrong, then we are to be governed by God's Word and not by our conscience or what we think about it.

There has been a great cry in recent years for liberty of conscience. But let us realize that this tendency generally runs into a liberal conscience and there is a vast difference between a liberal conscience and liberty of conscience. But God has talked to me some in times past on the text in Gal. 5:1, "Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage." People today are contending for a great many liberties which Christ did not give them. He has never at any time liberated you and me from the obligations of His Word and the standard it sets forth. All He has done in that respect at the best is to just be patient and merciful and long-suffering with us and allow us time to get to the standard and get straightened out in our conscience and light, etc. But if we would not try to get to it, but just contended for our own "think-so" in it, His patience, long-suffering, and forbearance would run out on us, and we would be cut off. The liberty Christ gave us was never liberty to follow our own conscience alone as a standard of holiness and spiritual life. Many other liberties which people contend for and do not want to be interfered with in are liberties Christ did not make them free in, also. —O.B. Wilson, Jr. [from *Remove Not The Ancient Landmarks*]

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