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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. 2
April, May, June,
1975**

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Bible Lessons for Adults and Young People

Vol. 7

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Theme For Second Quarter, 1975

We continue this quarter in the study of the counsel and teachings of the apostle Paul in his epistles. We take up where we left off in last quarter's lessons, starting in with the 9th chapter of First Corinthians.

We are impressed with the wide variety of subjects and problems that Paul deals with in this epistle. We have already seen him deal with contentions, worldly wisdom, carnality, babes in Christ, spiritual leaven, marriage and divorce, how to deal with weak brethren, and other things. Now in this group of lessons we find him entering into some more vital truths, endeavoring to set the hearts and minds of these converted Gentiles straight concerning the ways of God. This book is filled with wholesome and spiritual counsel that has been a great blessing to the saints down through the ages. Let us realize that these writings are authentic, true records of the teachings of the man who had fought so hard against Christ before he at last embraced Him and dedicated his life to the gospel of the Son of God.

—o—
April 6, 1975

PAUL'S UNUSED POWER IN THE GOSPEL

Part 1: His Power

I Cor. 9:1, 4-14; I Timothy 5:17

I Cor. 9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in

hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we rather?

13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Memory Verse: Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. | Timothy 5:17

Central Thought: The Word of God provides that they who labor in the ministry of the Word of the Gospel of Christ should be sustained in temporal things by those to whom the Word is preached.

Word Definitions: "Power to forbear working"--the right not to work. (Greek) "Thou shalt not muzzle the ox that treadeth out the com." The oxen were used in Bible times to trample the grain brought in from the fields on a threshing floor. As they trampled the grain, it was separated from the chaff and taken to the garner. The Law provided that the ox be free to take a bite of the grain while it was engaged in the threshing process. They were not to deprive her of this freedom by putting on a muzzle. Paul applies this in our lesson to the ministers preaching the Word, and how the saints are to be liberal in giving of their material things for the help of the preacher.

LESSON BACKGROUND

Paul, in the preceding chapter, brought out how we ought not to employ our Christian liberties without regard to the conscience of another. He is endeavoring to help, counsel, and correct the Corinthian brethren in their failures and lack of understanding. And in this lesson he is showing how that he refuses to take advantage of a God-ordained decree for any personal benefit. Oh, the importance of following Paul's attitude! Many today are being led astray from the Spirit of Christ in this point. Preachers are so free to hold the teachings of being financially supported over those to whom they preach. But Paul is endeavoring to point out that this should not be. In this lesson, let us examine this God-ordained plan of His ministers being supported by those with whom they labor in preaching the gospel. Then in the next lesson we will study why Paul would not use this power for himself. —L. Busbee

QUESTIONS:

1. What were the things listed here that Paul said he had the power to do? 2. What scripture did he quote from the law of Moses. 3. Do you know where this is quoted elsewhere? 4. What is the comparison between the spiritual things and the carnal things? 5. Could you say that according to the Word of God, Paul was right about these things?

ADULTS AND YOUNG PEOPLE'S COMMENTS

It is only right and proper, according to the truth that Paul presents in our lesson, that those, who labor in presenting the Word of the Gospel of the Saviour, receive from the hand of those who hear the Word, financial, temporal help and sustenance. Spiritual things are of so much greater value, that, in their light and comparison, the temporal things that one might bestow to those who minister these eternal things are really small indeed. In fact, experience and testimony, from many witnesses, reveal this very thing carried out almost automatically. That is, it seems to be a natural sequence for those who embrace the truth to love, honor, respect, and care for those by whom it is preached. It is a natural response in the heart of those who hear the gospel preached. A true minister devotes himself to preaching the word and many times God calls such a one to cut loose from secular employment so that he or she can be free to come and go in the work of God as the call, burden, and need may demand. It is only right and well pleasing in the sight of God, for those who are benefited from such a ministry, to minister to the man of God those things that he has left behind for the sake of his ministry.

Such offerings of love and service, on the part of the people, are to be freely and joyfully administered. Any kind of pressure or pleading from the preacher for financial support makes the gospel to have a charge, or fee, and Paul would not permit this to be. He is faithfully bringing out the truth, in our lesson, for the knowledge of the people concerning this. And, it is true. When a man or woman, called and anointed of the Holy Spirit, goes forth, ministering the Word and sowing the precious seed, God has planned that he or she, in being faithful to the call, will be cared for in a temporal way. And He is in mind that the people have a part in this temporal ministrations. They will be greatly blessed and rewarded for what they do. This is a true effect of the preaching of the Word of God. As one brother put it, "You feed them, and they (the people) will feed you." It works that way. But it is all accomplished not by plans, schemes, and programs of man, but through the anointing and inspiration and guidance of the Holy Spirit. When man gets his hands into it, it is spoiled.

—L. Busbee

FOOD FOR THOUGHT

Our lesson revolves around the fourteenth verse. Some want to leave out considerations for the minister. He is expected to visit the

sick, be on call twenty-four hours a day, have the message, pray, keep the prayer-meeting going, etc., yet when it comes to money the Lord will take care of him, if he is God's minister, some will conclude. Is this Bible teaching? "They that preach the gospel shall live of the gospel." A "living" is not merely what will keep a man himself from want. If he is an all-around man, he will have a wife and probably children. They are all to "live" by the gospel, not just struggle to live. The flock is to see that they are cared for. Many times a minister is called to come and pray for someone that lives many miles from his home, but is not given enough to pay for his gasoline. Yes, the minister will go and will just look to the Lord to supply. He will not complain or grumble, yet are the laity doing their duty? God knows if a person can't afford to give the minister any money. If he can't, that is acceptable unto the Lord and the Lord will take care of the minister. This has to be done many times. But if a person can and won't, then I am afraid that person will be in trouble with the Lord. My father, Bro. Fred Pruitt, was an active minister and was called to go many miles to minister to others. Some helped him and others didn't, but he didn't complain. The Lord took care of him, yet if a person could and didn't, then they were held accountable unto the Lord. I remember that my father had pneumonia several winters because of going out in the night air in the open Model-T Ford. He was so thankful when the Lord supplied him an enclosed car. Because we lived by the gospel, one person said to me, when I hesitated to let them do something for me, that I ought to be used to receiving because I had lived on charity most of my life. Now I didn't feel that way, because my father worked in the gospel and we children worked also. So I didn't feel that it was charity. We worked for what we received. The minister works and deserves to be supported.

Some give to the minister and then watch to see what he does with his money. If he doesn't do as they think, then they criticize him. We are to give to the minister, as unto the Lord. If we do that, then we will look to the Lord for our reward, not the minister. After it leaves our hands, then it is between the minister and the Lord as to what he does with it. We will lose our reward if we follow that money any farther than our giving. The Lord will reward us for our labors of love. —Marie Miles

EQUALITY OF MEMBERS

Men have always been prone to divide the race into clans, classes, and castes. But the Word of God recognizes the essential unity of the human race; it teaches that all are in one sense on the same plane, because of universal sin, and that hence all stand in need of redemption; therefore it lifts up a standard of spiritual equality for all those who are redeemed. "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low" (Jas. 1:9,10). This places all on the same plane in Christ. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles,

whether we be bond or free" (I Cor. 12:13). "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 apostle James strongly reproveth those who would respect a rich man more than a poor man (Jas. 2:1-4).

EQUALITY OF MINISTERS

To the first ministers Christ said, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8). And when some of their number sought for a position of preeminence over the rest, Christ referred to conditions among the Gentiles, whose great men domineered over the others, and said, "It shall not be so among you: but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of man came not to be ministered unto, but to minister" (Matt. 20-28).

While the greater gifts and qualifications of some of the apostles made them more useful than others and placed greater responsibilities upon them, still this humble standard of equality was maintained until the apostasy began to develop. The apostle John was one of the chief men among the first apostles, yet he humbly and affectionately wrote to the churches of Asia Minor, "I John also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. 1:9). No other minister in the early church possessed such great gifts and spiritual qualifications as did the apostle Paul, and his responsibilities were doubtless greater than those of any other minister; nevertheless he humbly acknowledges himself to be "less than the least of all saints" (Eph. 3:8).

EQUALITY OF MEN AND WOMEN IN THE CHURCH

This is a feature which, of all the religions of the world, belongs to Christianity. In heathenism women are regarded as greatly inferior to men and generally have little or no place in religion, unless, indeed, it is some dishonorable connection, as in some of the licentious orgies. But among the Jews even the laws of Moses made special provision for women, and they were honored and respected; some of them even rose to positions of prominence, as Deborah, who held an official position in Israel. "And Deborah, a prophetess . . . she judged Israel at that time" (Judges 4:4). She also led the armies of Israel to victorious conflict (Judges 4). Christ delivered one of his greatest sermons to a single woman by a well-side in Samaria (John 4); and a woman was the first messenger sent to proclaim the great fact of the resurrection. The apostle Paul distinctly recognizes the equality of women with men, in the words, "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). —F. G. Smith "What the Bible Teaches"

April 13, 1975

PAUL'S UNUSED POWER IN THE GOSPEL

Part II: Why He Did Not Use It

I Cor. 9:15-23; Psa. 68:18; Romans 9:3; 15:1-3.

1 I Corinthians 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

Psalm 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Romans 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbor for his good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Memory Verse: For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Corinthians 8:9.

Central Thought: Paul dared not to use any scriptural powers for his own personal benefit lest he would cause the gospel to not be free and hinder the effect of Christ upon the many different people that he preached to.

Word Definitions: Dispensation: Stewardship--Greek. Without charge: free.

LESSON BACKGROUND

In our last lesson we studied the scriptural duties of those who are recipients of the gospel to those who preach the gospel. We also learned that as a Christian and as a minister, Paul felt himself entitled to these scriptural blessings. But in continuing his discourse we find where Paul refuses to use these rights for himself. This is something that is very easy to be overlooked. The usual attitude is: If it is for me, let me at it. But the very Spirit of Christ is against this sort of attitude. This is another part of His epistle to the Christian Church at Corinth. —L. Busbee

QUESTIONS:

1. What would Paul rather die than do? What did he count upon him if he preached not the gospel? 3. Why did he not wish to use the powers and rights of the ministry as he explains here? 4. What were the two things mentioned in the lesson that He positively did not want to do? 5. How could he be free, and yet be a servant; without law, and yet with the law? 6. What does the phrase "for the rebellious also" take in?

ADULTS AND YOUNG PEOPLE'S COMMENTS

Although Paul was conscious of his freedoms and powers in the gospel ministry, he was also conscious of the danger of their misuse. According to our lesson he could have had a wife by right and freedom and law. But he did not choose to take advantage of this freedom and denied himself of this so that he could be more free to devote himself to the work of Christ. In quoting the scriptures and referring to the will of God for ministers to be supported by the people to whom the preaching of the gospel came, it was only to clearly inform the minds of the people what the Lord had to say about it. But he made it very clear that he would not (and did not) seek to use any of this to his own benefit. He would rather suffer need than to make the gospel with charge. If a preacher gives any shade of appeal for financial help or support along with his preaching he is (whether he realizes it or not) making the gospel with charge. It ceases to be

free. All the services of a servant of God are on this freedom basis. The scriptures plainly teach that preachers of the gospel should live of the gospel. But woe to the preacher who seeks to press or push for his own benefit. This is God's business and we are doing business with Him. He cares for us, and He works on the hearts of people through which to provide. How we need to remember this. How free the preachers of the land are today to make mention of their financial burdens in preaching the gospel!

Paul said that he was made all things to all men that he might by all means save some. This is a wise and worthy saying. We can never be a help to people unless we can in a wise and godly sense reach their level. Our scripture in Psalms said that the gifts that Christ gave were for the rebellious, also, that the Lord God might dwell among them. The gifts of the Spirit are to be operated before all men. God has grace for this. Christ pleased not himself. He became willing to take the blame for what others had done so that he could save us. Paul would have been willing to be accused from Christ if it would have meant the salvation of his brethren. Let us ask the Lord to help each one of us to possess this very same mind and attitude. —L. Busbee

FOOD FOR THOUGHT

"Free, yet a servant unto all," declares the Apostle Paul. He was due, in every sense of the word, the support and care from those he ministered unto. But he did not use this power in preaching the gospel. He felt that since he was free, his approach to men of all classes could be more effective. He was under no obligation to any, yet unto God. But he taught that the saints should support their ministers. But he did not use this power himself. Even though we do support our ministers we must still guard their freedom and see to it that they are free. The minister needs the fullest liberty, in feeding and ruling the flock. If the flock desires a "man of God" among them, who will help to lift them out of the secular round to a higher level and to the "more abundant life," they should help preserve his liberty. Ties upon a minister hinder him. Criticism hinders him. It causes the minister to be tempted to give up some of his liberty for the sake of peace. Therefore the flock suffers. But we know that the loving, wise, patient, diligent, faithful minister, in the Church of God, will usually get all the honour he can wisely desire, and all the "freedom" he can wisely use.

Jesus, our Master, "humbled Himself," emptied Himself," and Lord of all, as He was, "became obedient," the servant of His Father's will, and that even to the length of "dying," upon the cross to save Himself and all that will come unto Him, repenting of their sins. This same Lord of all, was the Apostle's Master and he became His servant. Therefore, Paul became weak, humbling himself and emptied out himself, willingly, that he might "save some." To this calling he willingly submitted himself. "Woe is unto me, if I preach

not the gospel," he says. He is under bondage to the Lord to do so and has become the servant of all that he might win some. What a glorious vision of what it means to save souls. Even one soul is too precious to lose. No pains are too great to find out how to approach a soul, in order to save it. Give the minister this freedom. He may shorten his steps, to walk with the weak, so the enemy will not snatch a crumb of truth from that soul. His business is to keep all of his sheep, even the weak, nursing them, so they will become strong. Jesus said, "a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Fan the spark in a soul until the love of God burns fervently. Bear and forbear. One soul is worth more than the whole world. —Marie Miles

WOMAN'S FREEDOM

4/13

The Scriptural right for women to labor in the gospel as exhorters, teachers, preachers, etc., is questioned by many. To deny women such a privilege is contrary to the Christian spirit of equality, and a serious obstruction to pure gospel light. We (male and female) are all one in Christ Jesus. Gal. 3:28. In the kingdom of grace man and woman are on an equal footing so far as concerns the work of God.

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchræa." The church at Cenchræa was a local congregation or assembly. Phebe our sister--that this personage was a woman, no one disputes, and she was a servant of the church. Servant--diakonos, translated servant in the following texts: Mat. 23:11; Mark 9: 35; John 12: 26; Rom. 16:1. Translated deacon in Phil. 1:1; 1 Tim. 3:8, 12. Translated minister: Mat. 20:26,28; Rom. 15:8; Eph. 3:7; 6:21; Col. 1:7, 23, 25; 4:7; 1 Thes. 3:2; 1 Tim. 4:6; 2 Cor. 8:4; Mat. 25:44; 1 Pet. 1:12; 4:10, 11, and other places.

The extensive use of this word diakonos in the New Testament readily determines its meaning. That Paul conferred upon Phebe the church title "diakonos" is unquestionable, and as such it means minister or deacon. Liddell and Scott's lexicon comments on diakonos as used in the New Testament as follows: A servant, waiting man or woman, minister, a messenger, a minister of the church. Any one can see the above definition covers all the ground of elder. I will offer a few proof texts. "He that is greatest among you, shall be your servant (diakonos)." Mat. 23:11. "Whosoever will be great among you, let him be your minister (diakonos)." Mat. 20:26. "Ministers (diakonos) by whom ye believed." 1 Cor. 3:5. "Who also hath made us able ministers (diakonos) of the New Testament." 2 Cor. 3:6. "Thou shalt be a good minister (diakonos) of Jesus Christ." 1 Tim. 4:6. "In all things approving ourselves as the ministers (diakonos) of God." 2 Cor. 6:4. "Whereof I was made a minister (diakonos)." Eph. 3:7.

Thus we might swell the testimony that diakonos was the common term used in the New Testament signifying the ministerial office of minister, elder, preacher, etc. Therefore the evidences are in Phebe's

favor that she was a minister or elder rather than a deaconess. If we consider Paul's commendation of her standing and the sending of his Roman epistle by her, as having some weight, this certainly favors the above conclusion.

Prophecy

Propheteuo--to prophesy publicly, to expound, to preach, etc. There were certain prophets and teachers in the church at Antioch, as Barnabas, Simeon, Lucius, Manaen, and Saul or Paul. Acts 13:1. They were public expounders of the Scriptures. Prophecy--to speak, to edify, exhort, and comfort. I Cor. 14:3 Zacharias filled with the Holy Ghost prophesied. Luke 1:67-79. Compare this prophecy with Mary's words in Luke 1:46-55.

Thus we see the prophets were identical with or a constituent part of the New Testament ministry; and it only remains for us to prove there were women prophets in the church and we have women identified with the ministry. Example: Philip the evangelist, which was one of the seven. "And the same man had four daughters, virgins, which did prophecy." Acts 21:8,9. "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." I Cor. 11:5. If there were no women prophets it was foolish to give directions for them while praying or prophesying.

Joel prophesied, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:17,18. We observe first, men and women were placed on equality as prophets; second, this was to be a characteristic feature or mark of the last days, or last dispensation; third, this was being fulfilled at that time, at Pentecost, as women were present. Acts 1:14. All were filled with the Holy Ghost, and spoke with tongues as the Spirit gave them utterance. Acts 2:1-4.

Paul speaks of the whole church coming together into one place. I Cor. 14:23. This includes both men and women. He says, "But if all (men and women) prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." ver. 24. In verse 31 he says, "For ye may all prophesy one by one, that all may learn, and all may be comforted." This was an extended privilege to all, though not expected of all, as we see in I Cor. 12:29: "Are all prophets?" Paul expressly mentions those women which labored with him in the gospel. Phil. 4:3. See Rom. 16:1, 3, 7, 12. "Labored in the gospel." "Elders . . . labor in the word and doctrine." I Tim. 5:17. This was exactly the kind of work that Paul was doing, and those women labored with him in the gospel. "In the gospel" signifies here, evangelizing, spreading or preaching the gospel, etc. Let us not confound ordinary testimony with prophesying. A person must have the gift of prophecy in order to

prophesy; and it is this gift that constitutes a person a prophet. Proof texts, Rom. 12:6; I Cor. 12:10, 28; 14:1, 3, 6, 12, 29, 39; Eph. 4:8-11. And we have before proved that women did possess this gift, hence were prophetesses or public expounders of the gospel, and hence they have a constituent part in the ministry, and as such are just as much elders in the church of God as men. —C. E. Orr "The Gospel Day"

April 20, 1975

RUNNING THE CHRISTIAN RACE

**I Cor. 9:24-27; Heb. 12:1, 2; Jer. 12:5; Isa. 40:30,31;
Psa. 19:5; Gal. 5:7; Acts 20:24; 2 Tim. 4:6,7**

I Corinthians 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Hebrews 12:1 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Jeremiah 12:5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

Isaiah 40:30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Psalms 19:5 (The sun) is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

Galatians 5:7 Ye did run well; who did hinder you that ye should not obey the truth?

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

2 Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

Memory Verse: I press toward the mark for the prize of the high calling of God in Christ Jesus. Phillipians 3:14.

Central Thought: The Christian life is a race that we do not run against one another, but against the power of Satan. It is a race that we must run with patience and in the strength of God, rejoicing and not allowing anything to hinder or move us from God's holy purpose.

Word Definitions: "Striveth for the mastery": To struggle, (to compete for a prize) to contend with an adversary, to endeavor to accomplish something. Greek. "I keep under my body": I browbeat, that is, I give myself a blow in the head. Greek. "Despising the shame": Disregarding the shame and reproach of the cross.

LESSON BACKGROUND

The Greeks were great in athletics. Paul observed the diligent and earnest endeavors of the athletes in their pursuit of the mastery of the games and races. In our previous lesson we learned of Paul's endeavor to please God and be a help to souls. He applies the Christian principle in our lesson to that of a race, a spiritual race and conflict with Satan. From other Biblical sources we have gathered expressions of this very thought of a race. Jeremiah dealing with fallen and troubled Israel; Isaiah seeking to encourage the faint and the weary, David viewing the majesty of the sun as it came forth to the day, and Paul reproving the fallen from grace of Galatia, and also his closing testimony at the end of the race---all these give a vivid aspect of the race that we are enjoined by the gospel of Christ to run.

—L. Busbee

Questions:

1. How many in a race will receive a prize?
2. Is it possible for all of us to receive a prize in the Christian race?
3. How can this be done and yet one receive the prize?
4. What was it Paul had to keep under and bring into subjection?
5. How are we to run this race

and who are we to look to? 6. What could we apply the terms "footmen" and "horses" to in our lives? 7. Who is it that will renew their strength? 8. Which is more important in the Christian race: speed or endurance?

ADULTS AND YOUNG PEOPLE'S COMMENTS

There is something about an athletic event that attracts people of all ages. It is a thrilling sight to the natural man to see men and women compete in games, races, fights, and other sorts of contests. The hero or winner is lifted up and honored. But these honors are temporary and corruptible. Can we not turn our minds toward the spiritual realm and behold a race and a battle that offers to the victor a crown that is everlasting? This is the Christian life, the life that Christ enjoins upon all who leave the world to follow Him. Just as the contestants in the games and races compete earnestly and with all their hearts, being temperate and careful in all things, so we who would enter the Christian race must lay aside every weight and disregard every hinderance and diligently pursue the mark and the goal of life eternal. Oh, can we not be as earnest and as diligent in running the Christian race as those are who compete in the races, games, fights, and contests of this fleeting age? An athlete, a true sincere athlete, is careful about keeping his body in shape for the test. His eating, sleeping, and exercise habits are diligently and faithfully governed by the wisdom for which he is striving to master. The prize fighters who go into the ring for the big pay off of the championship bouts are careful of overindulgence of any kind so as to not dim their keen defense and guard. Paul in our lesson along with the other writers from whom we quote presses the importance of being successful in our race, the Christian race. Paul knew what overindulgence in fleshly desires would do to his soul. This is a lesson we all must learn. We cannot live to our fleshly desires. We must draw a line on ourselves and seek God's guidance. We run this race not in our own human strength and zeal. Even young men cannot depend upon their youth and zeal in this race. They will find their strength failing. But in the time of their need there is strength to be given by the Lord. His power will enable us each day to go forth and pursue the mark just as the sun rises each fresh new morn. We can run this race rejoicing. There will be many hinderances but we need not let them hinder us. Brother John Wilson told about when he was a young man running in a race with a deaf mute. He was doing pretty well in the race until he got to listening to the other man grunting as he ran. It began to bother him, and it hindered him so much that he lost the race. If we are going to run this race, we are going to have to ignore a lot of things. So many are moved from the Christian endeavor by such trifling things. Oh, that we be as Paul who said, "None of these things move me!" Let us all take courage and press for the mark that we may be able to see the end of a Christian race. —L. Busbee

FOOD FOR THOUGHT

Our lesson is dealing mostly about running. Then in verse 31 in Isa. 40, we read "they that wait upon the Lord . . . shall run, and not be weary." That is a wonderful thought! Waiting and running. You can run for a while but there comes a time when you need to rest or wait. After you wait or rest for a while then you are ready and anxious to run again. The resting or waiting, our text says, is to "renew their strength." It says that they "shall" receive "strength," also they receive courage, instructions, directions, and everything that they need to help them to run successfully up the shining pathway to heaven. So the waiting upon the Lord is needful. We wait sometimes in prayer, seeking God's will about this or that. Then sometimes God takes us aside from our duties and we are allowed to wait upon the bed of affliction. Oh, the precious lessons the Lord teaches us, at those times, if we will apply ourselves to learn and be willing to wait and learn. We are taught sympathy with others who are afflicted. We learn how to bring our body under subjection to the Lord.

We read where Jesus healed the deaf man with an impediment in his speech. It said that "he took him aside from the multitude" and he healed him. He could hear and speak plainly. Jesus needed to take him away from the turmoil of the multitudes and be where it was quiet. There, He did a wonderful work upon his body and his soul was touched. He now was ready to "run" for the Lord. Let us be willing to wait and also to run. —Sis. Marie Miles

SUCH AS I HAVE

"...Silver and gold have I none; but such as I have give I thee..."
Acts 3:6.

The dean of women stood in the doorway of the mission school, breathing the fresh air, as her weary body leaned against the casing. Closing her throbbing eyes she rubbed away the furrows caused by pain. Hearing a crackling of branches she suddenly opened them and looked down the jungle path. A strange figure was approaching. A tall, large-boned awkward girl. Her long faded skirt flopped sloppily around her bare ankles. Across her shoulder rested a long stick from which hung a small, red bundle—all her personal possessions.

As the girl came nearer, Dean Marcy saw that the face was disfigured: no nose. From the large repulsive openings in the face the water was oozing. She saw, too, in the facial expression, a low mentality. She shrank from the sight.

"Why did you come?" said the dean, straightening herself, as the girl came to a stop in front of her.

"School, I want to learn."

"How far have you come?"

"Two hundred miles."

"Did you walk all the way?"

The head nodded assent and the weary eyes sanctioned the truth.

"Where did you sleep?"

"On the ground." The girl replied by gesture rather than words, for she was almost too weary to talk.

The day came when the committee made their decision. The dean, appointed, must give out the information. The dull brain had grasped the words of a few choruses, only. That had been possible only because nature with so many unkindnesses had been kind in one thing, at least—she could sing. Short memory had made impossible anything beyond. Farther than that in her schoolwork she could not go. With her hands she had learned a few things: make her bed, wash her clothes, keep assembled her gathering belongings.

The morning following the faculty discussion, Dean Marcy called the girl to the office and broke the news. She did it as gently and as quickly as she could. The girl stood speechless and dazed.

"Go?" and she pointed in the direction of the jungle, "You mean to home?"

Dean Marcy nodded assent. When she saw what it meant to the girl, words failed—choked back unsaid.

Two years passed. Urgent appeals had come to take the gospel into the interior. Never before could they spare from the limited staff, supplies or money. Now times were different. A man was fitted out and an appeal was answered from a village two hundred miles away. Arriving many days later just as the tinted evening curtains were creeping over the landscape, he came upon the whole village sitting on the hillside, waiting. Eagerly they watched the missionary's approach. A few went out to welcome him and lead him to the group. Since they were ready to listen, he was ready to tell them the gospel message they so much wanted to hear.

"I'll teach you to sing," he said; and he quoted a simple chorus. Eyes lit up with understanding.

"We know that," said one in hushed tones of his native language. Thinking he had not heard aright, the missionary started the chorus. Soon there rose such sounds of music over the hillside as he had not heard in many a day.

"We'll learn another," he said, repeating another chorus and beginning to sing. Again that group of three hundred natives took up the words.

"Where did you learn these? I thought you had never had a missionary here to give you the gospel. Who taught you?" The missionary looked in amazement at them.

Immediately many faces turned, fingers pointed to a crouched figure in the center of the group. The disfigured face with the two repulsive openings where a nose had never been, came into view. The sent-away-and-forgotten girl! She was dull of mind, but she had prepared a whole village for the coming of the gospel. She had not talents, but she had broken open the music boxes of a whole

village and had taught them to sing. She had no personality, but she won a whole village to the Lord Jesus. Such as she had He took and blessed—but she gave. —By Jennie Howland

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April 27, 1975

ADMONISHED BY LESSONS OF THE PAST

I Cor. 10:1-13

1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Memory Verse: For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Hebrews 4:2.

Central Thought: The failures of those recorded in the past and the calamities that befell them are warnings for us today to keep us from falling into error.

Word Definitions: Examples and Ensamples: These two words are from the same Greek word "tupoi" from which the English word "types" is derived. These people back in Moses's time were types and shadows of us in this gospel day. There were those who failed, and there were those who were faithful. So it is now. But of what sort are we going to be?

LESSON BACKGROUND

In Ecclesiastes 1:9 the wise man said: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." This we are applying to our lesson of today. What we are battling with and facing today is no new thing. We can but look into the pages of Bible History, and other histories, too, and find that the same principles of life were with them as well as with us. It is for us to seriously consider what other generations before us have proved by their failures and successes, and take lessons from there. It is a fool who will not do this. But woe and alas! The wise man also said in verses 8 and 11: "The eye is not satisfied with seeing, nor the ear with hearing. There is no remembrance of former things." Here is a warning truth. Very few people are sufficiently wise to cause them to take lessons from the past. This is the background of our lesson. Let us consider it thoughtfully and prayerfully. Paul is pointing to the records of Israel as warning and reproof for the present temptation.

QUESTIONS:

1. Name the 5 things Paul warned us about in this lesson that tripped up the fathers of long ago. 2. Is it possible that we could be taken in some of these things today? 3. Is there any temptation that faces us such as has never before been faced by man? 4. What is God's attitude and concern for us in the temptations of this life? 5. What did these people partake of, and what had they passed through prior to their fall?

ADULTS AND YOUNG PEOPLE'S COMMENTS

There is one statement in our lesson that stands out to me almost above all else. And that is found in verse 13: "God is faithful." That is the message the apostle would have us receive concerning the temptations of this life that we must all brace up and meet. Let us consider this carefully. We cannot get out of temptation. There is no way around temptation. Temptations are proofs that the Lord takes care of us and our love and decision for Him. There is no temptation that we will ever meet, but what someone else has met it, also. And

we know that Christ met it, too. Peter said, "The Lord knoweth how to deliver the godly out of temptations." We cannot blame the greatness of the temptation, nor yet can we blame our mortal weakness for any failure in the Christian life. God is faithful to make a way for us to be able to bear all things. These people back in the wilderness that are mentioned in our lesson could have overcome these things if they had but sought faithfully the Lord's help. He could have made a way for them. They did not have to lust after those things. Neither do we have to lust after the evils of this present world. God can and will give us victory if we will press down at His feet in humility and submission.

These are lessons from the past, dire and needful for us in this present time. How dark and blind so many are to fall into the very pitfalls that men and women before them have fallen. Perhaps they have not heard. For this cause the gospel must be preached. But even when it is preached and warning is given, many seem to think they can stand regardless of what they do. But these people did not stand. They were under the cloud (God's guidance and protection), they passed through the sea (delivered from Pharaoh, a type of sin), they ate spiritual meat and drank spiritual drink. But they were overthrown in the wilderness. Why? Because they fell prey to temptation. They yielded to unsanctified desires. We are yet in the flesh. We have left the world to follow Jesus. We have been baptized and are eating of the truth of the gospel. Then let us take heed and be on our guard against the temptations of the flesh. Let us consider the lessons of the past and profit thereby. —L. Busbee

FOOD FOR THOUGHT

Temptation is common to all men. Someone might say that they would never be tempted to steal or cheat. Let us think of some of the following examples.

There is a law that a person is to pay for parking on certain streets. They have parking meters along the way to put in your money. What if you have to run into the store and right back out, would you be cheating or stealing from the city by not putting a penny in the parking meter? Are you ever tempted to not do so?

You have a coupon that says you can get a 16 oz. package of cereal with 7 cents off. You pick up a 12 oz. package and start off with it in your big basket of groceries. You think that the checker will be so busy taking care of your big basket of groceries, that she won't notice that you have a smaller box. At the end of it all you give her the coupon. The cereal is already put in the sacks. She might even ask you if you bought the cereal and didn't ask if it was the right size, according to the coupon. What are you being tempted to say and do?

Temptations come in various ways. Maybe you live with a nagging wife, husband, parents, brothers and sisters. You, at times are made to feel that you never do anything right. It becomes a great trial to you and you are tempted to do or say things that you should

not. Now the Lord has promised to not let us "be tempted above what we are able" to bear, but He will make "a way of escape." The "way of escape" is the sufficient grace of God, that He has promised. Praise God, we can just humble down and be walked over for God's sake. It is good for us to face these things. We can exercise our patience, love, forgiveness, etc. It is a good school and is fitting us for heaven. Look at it from this angle and you will receive a blessing. —Sis. Marie Miles

FRUITS OF SELF LIFE

4-27

"There are a thousand hacking at branches where one strikes at the roots." "By their fruits ye shall know them." Some of the fruits of the self life are so subtle that they appear to many to be that of humility or some other good plant. One of these is discouragement. It may seem to come from a meek and humble heart but if sifted to the bottom it will surely reveal the root of self. The plant that is rooted in the unchangeable God will never know discouragement. It has found an unfailing spring and no outward change can affect it. You who are discouraged, examine yourself. Why are you discouraged? Really, is it not because some personal plan or scheme of yours has failed or has not turned out just as you wanted it to? You have centered your faith in your plans instead of in God and now you think God has failed you; but the truth of the matter is, you have failed Him. If you get your faith centered in God then you will find a precious lesson in every seeming loss or failure, which will only help you to strike root deeper down into God.

Now I think the twin sister to discouragement is worry. How much do you worry as to whether the work of God goes on unhindered? Now be honest, God knows all about it. What then is the cause of your sleepless nights, your nervous fears, gray hairs and wrinkles? It is quite probably yourself. If I could this moment assure you that your bank account should be kept intact, your health unimpaired, and that all concerning your personal desires and interests should always go on smoothly, how much would you worry? Others may be without bread or clothing, but I doubt if you would worry much about that, and I will tell you why. Because worry is the archform of selfishness.

It is a fatal inhibitor of action. You are afraid only for yourself. It may be for your wealth, or your family, but is self. Now I will give you a remedy which will cure worry. It is contained in these words. "Thy will, O God, be done." Take self to Calvary and nail him to the cross, nor heed the groans. It may mean the actual breaking of a bank account to give to God's cause or to the poor neighbor; it may mean many real sacrifices but it will cure worry and bring a rich reward in heaven, as well as in this present world and you will be able to say:

"God will be good to me,
I would face out toward the great unknown with trustful eyes,
He has sustained me with such tender care,

I have had love to give and lend and share,
And ever found it wanting every where,
Then of the future why should I have a doubt?
God will be good to me."

Next to the above named fruit comes sensitiveness. God has made some people with fine and deep perceptions. They see and feel much in both joy and beauty, as well as in pain and sorrow, to which others are blind and deaf. However, I think there is no trait through which self can work so successfully as through this one. It causes one to be self conscious which in itself makes life a burden, every little slight or neglect, or ill-treatment becomes magnified until it becomes a crushing weight upon the soul. Abandonment of self will do a great deal, and then if some little pains and lashes occur just cast them upon Him who hath borne our griefs, and carried our sorrows. He was tempted in all points like as we are and yet without sin.

One day my heart was bleeding because of a hard thing which had been said against me. I took it to the Lord in prayer as I had often done under such circumstances. Suddenly I lost sight altogether of the individual who had done the wrong, and saw the devil using their sharp words as a weapon against my human nature, trying to get self to come down from the cross, and in that way trying to affect the Christ life in me. So I just closed up the gap and decided never again to give the devil the satisfaction of hurting me by such means. God gave me such victory then and there that the very thing which before had caused me such heartaches looked so ridiculous to me that I spent some time between laughter at the ludicrous side of the subject, and contempt at myself for ever letting it hurt me. I really believe this was the lesson God was trying to teach me all the time. If we could only learn that our sufferings are only God pressing on a weak spot, how soon we would recover; as the following verse shows.

"Hast thou a weakness, all thy courage shaking,
Know of a truth, God presses on thee there;
Where the thin veil of self is worn to breaking,
Shines through the rent a light divinely fair."

—Lottie L. Jarvis

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May 4, 1975

CHOOSING THE CUP

I Cor. 10:14-24, 31-33

1 Cor. 10:14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God:

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

Memory Verse: . . . How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . . . I Kings 18:21

Central Thought: We cannot serve two masters. We must flee from those things that are of the spirit of the devil.

Word Definition: The word "devils" was taken from the old Testament in Deuteronomy 32:17. "They sacrificed unto devils, not to God." Mostly in the New Testament it speaks of only one devil. The "demons" are many.

LESSON BACKGROUND

The Apostle Paul wanted the Corinthians to withdraw from idol worship. They could not partake of Christ and the idol. They must choose.

QUESTIONS:

1. How can we compare idolatry in those days with today? 2. What causes people to turn from God to something of the world? 3. How can we sit at the table of the devil today? 4. How can we sit at the table of the Lord and drink of the cup of the Lord today? 5. How can we do all to the glory of God?

ADULTS AND YOUNG PEOPLE'S COMMENTS

We might say that we do not have idols today, as they did in the days of Paul, and these scriptures do not concern us today. However, let us think of the world today, and all that it holds out to those who want to serve God. An idol is anything that we serve instead of God. Anything that comes between us and God would be an idol. Yes, we are in the world and we must associate with the people of the world. We must mingle with them in various ways but we must not partake of the spirit of the world. Just as the Corinthians were taught, that if they were going to serve Christ, they must flee idolatry. They could not go to the feasts for idols, and serve God. They could not partake of the cup of the Lord and the cup of the devils. Today, there are two cups offered to us. The cup of the devil and the cup of the Lord. We are drinking from one cup or the other. We cannot drink of both cups. We cannot sit at the table of the devil and the table of the Lord. We must choose whom we will serve. Every day there are things that come up that make us choose.

The Apostle Paul brought out a thought about the cup of blessing. This is wonderful when we think of the bread, which is the communion of the body of Christ. We are all of one body, yet we are many members. We are individuals, yet all one in Christ. When the unleavened loaf is made it has many, many grains of wheat in it, yet it is one loaf. What a blessing it is, when we think of the Spirit of Christ indwelling in each member, which knits us together. We prove our love for Christ by keeping His commandments. He is jealous over his body. He doesn't want us to be flirting with the worldly spirit. He has bought us with a price, therefore we should glorify Christ in our body and spirit which is His.

In verse 31 we read a very important verse. "Whatsoever ye do, do all to the glory of God." One time, this became a matter of prayer with me. The devil tried to make me feel that if I obeyed that verse, it would put me in a straight jacket, so to speak. But as I pondered upon it and yielded to God and started obeying it in a more careful manner, I was blessed greatly by the Lord. Instead of being under bondage, I really was made free. I was so blessed in being careful to glorify God. Oh, how wonderful it is to obey the Lord! If we will live near to God, in fellowship with Christ, and under the indwelling guidance of the Spirit we will be greatly blessed. —Marie Miles

FOOD FOR THOUGHT

There is one statement of our lesson that we desire to emphasize. "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." Herein is a great secret of success. He made this same statement formerly in this epistle, but added, "I will not be brought under the power of any." Many times we are led into wrong by the aspect of "There is nothing sinful or harmful about this". But that is really the wrong way to look at it. We should rather ask ourselves: Is

it expedient (beneficial or proper, Greek)? Does it edify? Will it bring me under a power that I cannot control? Now there are many things in this world that are not morally or legally wrong, but for the sake of spiritual life and success, they are to be avoided. Let us remember that it is not just a law that we are endeavoring to follow today, but it is Christ Jesus, our Saviour that we are called to follow. His example should be the pattern for our lives. —Leslie Busbee

WITCHCRAFT

Witchcraft is what a witch can do; magic power or influence. You have probably been told that witches are only make-believe and therefore feel they have no magic power or influence. This is not true. If witches were only make-believe, God would not have commanded them to be destroyed from the land of Israel as he did in Exodus 22:18, "Thou shalt not suffer a witch to live." They are not something that flies through the air on a broom, but living people possessed by evil spirits.

Many people consider it an ancient art and study it only from curiosity. But the Bible tells us in Deut. 18:9-12, "Thou shalt not learn to do after the abominations of those nations (around you). There shall not be found around you any one that useth divination, or an observer of times, or an enchanter or a witch, or a charmer or a consulter with familiar spirits, or a wizard, (a male witch), or a necromancer (foreteller of the future by communicating with the dead). For all that do these things are an abomination unto the Lord. Abomination means anything that arouses strong disgust, anything strongly disliked. If we become interested in these things and begin to learn them, it will be displeasing to God. Of course, we are all curious about the future, and supernatural powers, but we must not do what the mind wants us to do, but what God has commanded us.

Many times, people play with an eight ball or ouija board just for fun, but it is not a good practice because these same things are used for doing things abominable to God. Any kind of play that would make something disgusting to God and seems like a harmless pastime, is destructive to us. Many times, adults and high school students are "observers of times" because they believe the stars and planets influence persons and events. For curiosity, they read the horoscope of themselves and friends; and before long, they see things happen as the horoscope said. Little by little they begin believing in it. God said it is an abomination.

"Divinations" include many practices used in the United States, such as Clairvoyance or (ESP), the power of knowing events in other localities or the future. Augury is the belief in knowing God's will through signs of nature. Palmistry or chinomancy is fortune telling or divination by inspection of a person's hand.

Many supernatural things are done through "people who talk with familiar spirits." Secrets may be revealed, objects of furniture moved, dead people talk, advice for business dealings given and many other

things. Dead people still appear to spiritual mediums or witches. A young woman living in an apartment house watched a piece of iron dance during a seance (spiritualist's meeting). Once a preacher stated that the Spirit of God in him was stronger than the evil spirit. They put a table in the center of the room and challenged him to pick it up, which he did easily. After they worked witchcraft with the table, he was again challenged to pick it up. He courageously reached his hands underneath each side as he had done before; and to his surprise, could not budge the table from its place. Then bowing his head, he prayed for God's help and raised it right off the floor. When he released his hold on the table, it popped back to the floor as if a magnetic power was pulling it. God has power over all evil spirits. all evil spirits.

If the fortuneteller is possessed with an evil spirit he has a supernatural power which enables him to know many things of the future. The girl in Acts 16 knew who Paul and Silas were. In Luke 8, we read about a man possessed with many devils. These devils talked to Jesus and asked him to send them into the herd of pigs nearby, if He were going to send them out of the man. When a devil has possessed a person, he can talk through that one. Therefore, if the fortuneteller is possessed with a devil, the devil can talk through her and tell things of the future. It is very important not to go to fortunetellers to find out the future because we would only be listening to the devil. Who wants to listen to him?

Of course, some fortunetellers are not possessed with an evil spirit. Some take clients (customers) only on appointment. They learn about the person before his first appointment. This surprises the person and causes him to believe in the fortuneteller's ability to know the future. Others tell fortunes by their great knowledge of human nature. They know what people expect to hear and they tell them that. All people are interested in money, and all people lose and gain in business dealings. It is always safe to say, "You will take a journey," or "meet a tall man." Almost everyone takes a trip now and then, and few people go a week without meeting a tall man. Many people believe it is not a sin to visit fortunetellers just for entertainment.

I will here quote from one of the most used reference books in the U.S. "Fortune telling is often harmful to the one whose fortune is told. Scientists believe it will cause a person to lose faith in himself and his ability. They will become unambitious or lazy, because they feel that they cannot change what will happen to them in the future no matter how hard they try. Some have lost money in business by depending on the advice of an astrologer or palmist. Marriages have been wrecked because a man or woman believed in what a fortuneteller said. Many states and cities now have laws against fortunetelling because of the very real dangers to those who take the predictions of fortunetellers seriously."

Unsaved people realize it is dangerous to the body. How careful we should be to never visit one, for we know it is even more dangerous to the soul because it is something God dislikes. —Charlotte Huskey

May 11, 1975

HONORING YOUR HEAD

I Cor. 11:1-16

I Cor. 11:1 Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Memory Verse: For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Eph. 5:23.

Central Thought: The long hair on men and the short hair on women would indicate that the God-filled Christ had been brought under the power of lesser authority, that the Church had become the head of Christ, and the women had become the head of the man, thus reversing God's order. This can never be true. God's Word is true and we must acknowledge it as being our rule of actions.

Word Definition: 1. Head has the same significance as the "head of the household" or the "head" of a firm, etc. meaning "chief, superior, principal, one to whom others subordinate" (Greenfield) 2. Both Greenfield and Young, translators of the Greek in which language the New Testament was originally recorded, define the word, "covering" as meaning a "veil."

LESSON BACKGROUND

The Apostle Paul was well versed in the dealings that God had with the Israelites, His chosen people. He possessed this knowledge by being born a Jew and was "brought up at the feet of Gamaliel (a great Jewish teacher) and taught according to the perfect manner of the law." Acts 22:3. He knew that the clothing and the hair had its origin with God. He knew that this was a type of God's dealings with His chosen people, the Church, or the Bride of Christ. He spoke with authority from God, upon these subjects, in instructing the Corinthians and us today. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

In Deut. 21:10-12 we read that the Israelites were to shave the heads of those women taken in battle, indicating that they belonged to the heathen nations, who were people that knew not God.

Later, when the tribe of Judah fell into the idolatrous ways and customs of the heathen, God rebuked them and said, "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath . . . For the children of Judah have done evil in my sight, saith the Lord: they set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Trophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into mine heart." Jer. 7:29-31. So we see that God wanted them to take upon them the sign of cutting off their hair, to

show their rebellion and the cutting off their relationship with God, as a true wife of God. But Jeremiah the prophet called to them and said, "Turn, O backsliding children, saith the Lord; for I am married unto you . . . surely as a wife treacherously departheth from her husband, so have ye dealt treacherously with me, O house of Israel saith the Lord." Jer. 3:14, 20.

In Rev. 9:7,8 it reads, "Their faces were as the faces of men. And they had hair as the hair of women." —M. Miles

ADULTS AND YOUNG PEOPLE'S COMMENTS

History lets us know that "the Hebrew women veiled themselves in presence of the men in token of their being under their power or authority." (Wilson Diaglott). We also know that Rebekah veiled herself when she saw Isaac coming, the man she was to marry. Now the question has arisen in the Corinth church, as to whether the Gentile converts were to veil themselves as the Jewish women did. So to settle this question Paul writes, "If a woman have long hair, it is a glory to her, for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom (namely, of wearing a veil other than her hair) neither the churches of God." verse 15, 16. So in the Christian church, the women do not wear a veil, to show that they are under the authority of their head, which is their husband and Christ, but have long hair. The man has short hair to show that he is under the authority of Christ, who is his head. "Every man praying or prophesying, having his (own) head covered, dishonoreth his head," (Christ). That is one of the reasons it grieves Christ, and the children of God today, to see the men openly rebelling against their Head, which is Christ, by having long hair. Also the women in the same manner, are rebelling against their husbands, which are their heads, and also Christ, which in turn is their head also, by cutting their hair. Long hair was given to the women as a covering. Verse 5 plainly says that if a woman prays or prophesies (preaches) with an uncovered head, or short hair, "dishonoreth her head." If every one could see these truths as they really are, they would surely be afraid to openly rebel against God, by disobeying His commands.

Some want to say that the woman must wear a little cap to be covered when she prays or preaches. But one sister said the Lord showed her this error when she was in her garden. She felt a real urge to pray, but she had been taught she should wear the cap. She thought about it and then she pondered on the fact that God laid a burden on her to pray when He knew she didn't have her cap on; God opened up to her the truth on this matter and from that time on she laid off the cap. She knew her long hair was her covering. Praise God, for the way He leads honest hearts into all of the truth!

In the Equal Rights Amendment, we find that women are rebelling against the laws of God. Physiologically and functionally men and women are different. This amendment, if made a federal law, will

bring a great social disruption, unhappiness and family ties will be almost severed. It is contrary to laws of God, in more ways than one. Even in our schools they will not make a differences between boys and girls. They do put one exception and that is in those schools of religious education that do not receive federal funds. Surely we are living in a time when God's wrath is about to be unleashed against the wicked. —M. Miles

FOOD FOR THOUGHT

The woman is *of* the man, and the woman is *for* the man. As the woman is of the man so is the man *by* the woman. So says the scriptures of our lesson. Let us consider this thoughtfully. What do these little words mean: "of", "for", and "by"? Instead of these words, the original Greek has "*from* the man, (of); *on account of* the man, (for); and *through* the woman, (by)." The man was created first. The woman was created for the man, that is, the woman was created for the benefit of man. God said, "I will make him an help meet for him." It was not good for man to be alone. So God planned that he be supplied with a being on the same plane of life that would answer to his need. Since this is true, it is very evident and according to the word of God that the woman must needs be subject to the man. The woman was created with a rib that was taken from the side of Adam. This made her "of" the man. She was in a reality a part of him, beneath his care and jurisdiction. This makes him her head. Let us give some thought to this. Cannot you look around you and behold how this principle is being transgressed and disregarded today?

But now let us consider the man being "by" or "through" the woman. Let us look at this in a figure. Suppose the Lord would have taken that rib out of man and just handed it back to him. What good would it have been to him? It would have been out of its place. Do you think man was conscious of what God had done to Him? God could have told him, couldn't He? He was at that time on good relations with man. But, instead of handing him back a bare rib, God presented Adam another creature similar to himself. Oh, this is such beautiful picture. If every marriage today had some backing to it like this one, there would be less divorce. This marriage had a foundation laid. The man is now furnished with a companion to give him love, affection, help, counsel, and fellowship that his heart desires. But it was through this woman that man fell into sin. Thus she was given a great submission to man. A woman can either elevate a man to higher ideals, or a woman can degrade a man to lower levels of shame. Praise the Lord for His holy plan for man and woman.

—L. Busbee

SCRIPTURAL ADORNMENT FOR CHRISTIAN WOMEN

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22:5.

Such was the message of God to His people, ancient Israel. But is He concerned today about women wearing pant-suits and men's clothing, or "that which pertaineth unto a man"? We are assured that He is. The Apostle Peter speaks of the "outward adorning" in the New Testament, which is to God's people today, and refers them to the true examples of "the holy women" of old. From the creation of mankind, God has been concerned about the outward appearance as well as the heart. Today, we are certain that He is still concerned, and if we will seek His will and pleasure in our outward dressing, we will find that He will make His will known to us.

God made the birds, animals and all living things so that their sex would be very distinct. They were to be unmixed. Just so, God wants men and women to be dressed in a manner so their sex can be distinguished. When a woman puts on the clothes that "pertaineth unto a man," she is losing her identity. Notice that the Bible says, "pertaineth," and that means "to belong or to be a part." In other words, wearing the pant-suits and other clothing that looks like men's apparel would make a woman wearing that which doesn't belong to her, but would be a part of men's clothing. Notice what God says about this, "for all that do so are abomination unto the Lord thy God." That is a serious transgression and should not be taken lightly. Abomination means, "anything hateful and disgusting."—Webster Dic. Surely, we do not want to stand condemned before God in the Judgment day because of our unscriptural dressing here in this world.

The context of the message by the Apostle Peter addressed to the Christian women refers them to the "holy women" of old. He writes, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price. For after this manner in old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; . . . even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well." I Peter 3:3-6. God speaks to us through the Apostle Paul in I Tim. 2:9, 10 where he instructs the Christian women on their manner of dress, and says for them to "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." We note that the New Testament teaches us that we are to wear "modest apparel, with shamefacedness and sobriety." The word "modest" means, according to Webster's Dictionary, "chaste; decent; now, esp., not displaying one's body; not decorous; quiet and humble in appearance and style." A person is to dress in a manner not to attract attention to himself, or to display his body.

When Eve sinned and gave the fruit of the tree to her husband Adam, and he sinned, they became ashamed of their nakedness. God

shed the blood of an animal and made "coats of skin" and "clothed them." Gen. 3:21. Clothed means "to cover." So from their beginning 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 for the soul that cost the life of our Saviour. His offering was complete. Just so, the clothing of the body must be complete. It took the shedding of the blood of innocent animals to provide a covering for Adam and Eve, and also the shedding of the blood of Christ, the spotless Lamb of God, that the shameful sins of the souls of men might be covered with the robe of righteousness. The bride of Christ, the church, is "arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." So from Genesis to Revelation we are instructed that our outward and inward adornment is important.

We have wept when we observed our dear girls and women exposing their bodies with seemingly no concern about it. We realize that not only are they going to have to give an account to God for the exposure of their bodies, but also they are causing precious boys and men to sin. The Bible says that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28.

Dear Christian women, let us seek God to help us to understand that we must be very careful about dressing or undressing our bodies. We must dress in a manner that corresponds to that "meek and quiet spirit, which in the sight of God is of great price." If we clothe ourselves in a saintly manner becoming holiness, God will be honored and we will be blessed. —Marie Miles

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May 18, 1975

JUDGING AND EXAMINING OURSELVES

I Cor. 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Memory Verse: For if we would judge ourselves, we should not be judged. I Cor. 11:31

Central Thought: Every person who eats and drinks unworthily, not only becomes guilty of the blood of Christ, but also eats and drinks "damnation" to themselves.

Word Definition: Judging oneself would be to judge ourselves by the Word of God. Damnation means judgment or condemnation and also includes the penalty. Ordinance means "an observance commanded, an established rite or ceremony."

LESSON BACKGROUND

It was twenty-six years after the old Passover service was finished, that Paul said the words in our lesson, "I received of the Lord that which also I delivered unto you." Then he says "that the Lord Jesus the same night in which he was betrayed took bread . . . This do in remembrance of me." Read Luke 22:19-20; Matt. 26: 26-30. We note that Judas was not present at the institution of this sacred rite, which is to be administered only to those who are worthy.

We note in I Cor. 11:2 that the Apostle Paul says "keep the ordinances, as I declared them to you." In reading the four inspired writers (Matt., Mark, Luke, John) accounts of the Lord's Supper, we

note that they perfectly agree as to the constituents and the design of the ordinances.

The erroneous teaching of the Roman Catholics that declare that after the priest has pronounced words of consecration, during mass, over the bread and wine that it literally turns into the blood and flesh of Jesus Christ, is not according to the Word of God. They call this transubstantiation which is a change of one substance into another. This is pure blasphemy. They contend that Christ is offered daily in the mass sacrifice. But God's Word says, "For by one offering he hath perfected forever them that are sanctified." Heb. 10:14. Read Heb. 9:25-28. There was but one offering of Christ for remission of sins.

Some sects teach that after the bread is blessed that there is a supernatural presence of Christ in it and a special blessing is bestowed upon them for taking it. This is more than the Lord intended. The bread and wine are just symbols or emblems of the broken body and the shed blood of Christ. We are blessed in our souls for just merely obeying the command of the Lord and by the remembrance of His great sacrifice. —M. Miles

QUESTIONS:

1. Why is it important that we examine and judge ourselves? 2. What happens if we drink or eat the Lord's Supper "unworthily"? 3. Do you like to judge yourself or do you put it off, and why? 4. By what do we judge and examine ourselves by? 5. Are the bread and drink actually the body and blood of Jesus Christ, as some teach?

ADULTS AND YOUNG PEOPLE'S COMMENTS

Our lesson brings out some serious thoughts which we should never take lightly. The Apostle Paul brings out two thoughts that we might feel are troublesome to us. First he says, "Let a man examine himself." The second is, "if we would judge ourselves." Why do we not? Motives, many times, are not single but divided up into a whole set of motives. We may carelessly judge our neighbor, dress in a little worldly manner, go to some sort of worldly place, overlook a place where honesty is slightly noticed, slight someone and ignore the inner life that the great Judge of all inner souls sees. We set up a code of conduct for ourself which is closely connected to the Word of God, yet not strictly according to the whole will of God and not quite measuring to all of the Word of God. Then when some marked failure or mistake happens, that causes a person to become alarmed, and he looks down into his heart and examines his motives, and is surprised to find out that he has drifted away from the careful living that is required of him to be clear before the Lord. God permits these things to come and they are for our instruction. We should not take it lightly but really examine

ourselves. We must not yield to the natural man. He rebels against self-examination. Pride will not let men "judge themselves."

It is sad when there are those who cannot "judge themselves." They have drifted so far from God's Word that they are blind. They have lost sight of the standard and the faculty for applying it. We read of David, who for nine months after the murder of Uriah, the Hittite seemed to live all right and happily. He seemed to enjoy the possession of the murdered man's wife. Finally, God woke him up with a start. He saw himself and he bowed low before the Lord. He cried unto the Lord, "Create in me a clean heart."

I believe that "if we would" (verse 31) means to live with a guard upon ourselves and our motives. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

When we partake of the bread, which represents the body of Christ and the grape juice, which represents the blood shed on Calvary for the remissions of our sins, we need to be clear before the Lord. To drink unworthily means that we are as guilty as the murderous Jews who cried, "Away with Him! Let Him be crucified!" We are worthy when we are saved from all of our sins and living according to all of His Word that we have understanding on. Some day Jesus will come and then that will be the end of our partaking of the communion.

—M. Miles

FOOD FOR THOUGHT

It is remarkable how needy of counsel and instruction these Corinthian brethren were. He is making it clear to them here that the Lord's supper was not to be taken for the purpose of satisfying one's hunger. It seems that in the way they were carrying on the Lord's supper was not to them the sacred and spiritual experience that Christ intended for it to be. Note the question: "What? have ye not houses to eat and drink in?" Surely these people were not confusing the partaking of natural food with the Lord's Supper ordinance, or were they? It almost appears that they were. It appears that they were bringing food with them to the service, and some were filling themselves up while others were not. Paul shamed them. It seems that they were utterly ignorant of the real purpose of the Lord's supper.

What clear definite instructions he lays down now concerning the Lord's institution of the partaking of the unleavened bread and the fruit of the vine. How well it harmonizes with what the gospel of Matthew, Mark, and Luke brought out concerning Christ on that memorable evening! How beautiful and true to the purpose it all is. And what a blessing it is today when we meet together for the purpose of commemorating that evening when the Lord took the sacred emblems and applied their meaning to himself and what he was about to do. As Brother Warner wrote:

"Borne away in mind and spirit to that solemn, awful scene
Of Mount Calv'ry's sacred summit where we see the crimson stream

Flowing from the side of Jesus that has washed us snowy white;
Here we seem in awe to compass round the reeking cross tonight."

Yes, this is the Memorial service of the Church. We do this in remembrance of Him who has brought salvation through His death and resurrection. Deep in our hearts there is a heaven-borne witness that it is true and not a lie. We know that the true Christian faith will endure throughout all the ages of time and will carry us beyond this world into the realms of eternity. But we must never forget what He, the Saviour of men, has done for us. As we partake of these sacred emblems it carries our mind and heart into the seriousness of Christ's death and the great responsibility that is upon us to receive Him and love Him supremely all of our lives. —L. Busbee

DEATH ENDS ALL

I was talking to an atheist one day and he said, "I do not believe Dr. Wilson, what you are preaching." I said, "You have told me what you do not believe; perhaps you will tell me what you do believe." He replied, "I believe that death ends all." "So do I," I said.

"What! You believe death ends all? " "I certainly do," I answered. "Death ends all your chance for doing evil; death ends all your joy; death ends all your projects, all your ambitions, all your friendships; death ends all the Gospel you will ever hear; death ends it all for you, and you go out into the outer darkness. As for myself, death ends all my wanderings, all my tears, all my perplexities, all my disappointments, all my aches and pains; death ends it all and I go to be with my Lord in glory."

"I never thought of it that way," he said. The outcome was that I led that man to Christ just by agreeing with him that death ends all. — W. Wilson

THE SCOURGE OF ALCOHOL

I am a harmless-looking bottle of wine,
With an attractive label and lovely shine.
I am socially accepted, without reason or rhyme,
Although I play the "lead" in the "Role of Crime."
The many brutal acts I contribute to,
No other narcotic can equally do.
I have many cousins—champagne, whiskey and beer.
—They demoralize our youth and incite them with fear.
However, when it comes to murders, kidnapping and rape—
Most of THESE crimes from the wine bottle escape.
And there is nothing that pleases me more,
Than to be placed on the shelf of a grocery store.
There, I am tempting to both young and old,
And whenever I'm used, I start to take hold.
Many a "Wino," now filthy and weak,
Is no longer accepted by the upper "peak:"

Yet, the social drinkers laughingly say,
"Can you imagine me, getting that way?"
But one out of eight (the ratio becomes less)
Will find themselves in a similiar mess.
Only the help of God can take away
The curse of drink we have today.
Total Abstinence, Knowledge and Truth
Are the only weapons for guarding our youth.

—B. M. Guiberson

May 25, 1975

SPIRITUAL GIFTS

I Cor. 12:1-13

1 Cor. 12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Memory Verse: But unto every one of us is given grace according to the measure of the gift of Christ. Eph. 4:7

Central Thought: Organization of the church is done by the Holy Spirit.

Word Definition: Organize means "1. To form with suitable organs; 2. To construct so that one part may cooperate with another; 3. To distribute into suitable parts, and appoint proper officers, that the whole may act as one body."

LESSON BACKGROUND

Remember that the Apostle Paul was talking to Jews and Gentiles alike in the church at Corinth. The Gentiles were in the majority. He wanted to impress them that the true God was a Spirit. They were to get away from those "dumb idols" that could not speak or do anything. He wanted them to believe in the true God, who is real and has power to do all things. This is for us today. God's Church is a Spirit-led church. The Holy Spirit is the leader, organizer and places in the body each member as it pleases God.

QUESTIONS:

1. Who gives each member in the body of Christ, a gift? 2. What is the "manifestation of the Spirit" given to every man for? 3. Name the different gifts that God gives? 4. Are we an organized church of God? 5. Will God add to our gifts, as we operate faithfully in one gift?

ADULTS AND YOUNG PEOPLE'S COMMENTS

What a precious thought it is to know that God has placed you in the body of Christ as it pleased Him. It is not man telling you that you have to do this or that, but God has placed a burden upon you to work in the field that God wants you to labor in. It is God who qualifies and calls. Each person has a calling. The greatest calling we have is to be saints. I Cor. 1:2. And when we are saints, then God has a work for us to do. There are no lazy people in the church of God. Each of us are to witness for God. We are to be lights in this world. We are members in the body of Christ. Our last verse makes us know that we are all baptized into one body . . . and have been all made to drink into *one* spirit. When we have the Holy Spirit and are led by the Spirit, then each member, in the body of Christ, is placed in a suitable place. No one will get in another's way. Each will be working in their place and the body will function perfectly. If someone gets out of their place, then it will cause friction. Each part of the body will cooperate with the other. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the

measure of the stature of the fulness of Christ." Eph. 4:11-13. What a beautiful operation! And if it is carried out this way, it will be a great blessing to souls in this world. We read in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which *the Holy Spirit hath made you overseers*, to feed the Church of God, which he hath purchased with his own blood." Acts 20:28. Notice that the Holy Ghost is the one that called the pastors and made them overseers of men's souls. It wasn't a board or a group that called the pastor but God called him and placed the burden upon his heart. The flock had better take heed and be careful that they "touch not the Lord's anointed." It is a serious thing. No one called Paul but God said, "I have appeared unto thee for this purpose, to make thee a minister." Acts 16:16. Then Paul said that he was "an apostle, not of men, neither by man, but by Jesus Christ." Gal. 1:1.

We notice in our lessons that there are gifts of wisdom, knowledge, faith, and in Rom. 12:8, that the gift of giving and exhortation is mentioned. We each have a place. We are to use these gifts for God. "As every man hath received the gifts, even so minister the same one to another, as good stewards of the manifold grace of God . . . that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever. Amen." 1 Pet. 4:11. —M. Miles

FOOD FOR THOUGHT

Paul in our lesson contrasts the operation of the spiritual gifts in the Church with the dumb idols that the Gentiles had been carried away with. I remember when but a child of hearing for the first time about how people have worshiped idols, images made with human hands. I wondered just how and why people would be found doing such a foolish thing. But we have learned that mankind can be guilty of worshipping even more frivolous things than that. History reveals that nearly every nation and people regardless of how remote their habitation and how barbarious their nature, have had a god or religion or something that they exalted for honour, praise, and worship. In the world before Jesus came, were nations who each one possessed a national god or deity. As trade and commerce increased and people of one nation became more in contact with people of another nation, they found that they had gods somewhat similar to the gods they worshipped. History tells us that they began to trade gods. The gods got so mixed up and things got into such confusion that people were beginning to wonder if there was anything to their gods after all.

It was into this kind of world that Jesus, the Saviour, made His glorious coming. And although His followers were hated and persecuted for a time, yet their faith and confidence in their God shone through their sorrows and troubles and even their dying hours and was a great witness to those around. People had begun to wonder if there were kind and sympathetic gods who could really help them in their troubles. They had wondered if there was any real hereafter. People

had so much trouble in those days and they often yearned for a religion that would give them assurance of life and rest after death. The Christian faith afforded the very thing that their souls craved. In Christ and His love they found fellowship and favor with a living God, a God of all grace, and a Saviour who was kind, merciful, and gracious. They found that this faith of Jesus was not a speechless, cold, and formal religion with empty rites and monotonous ceremonies, but a warm and living reality deep within their hearts and lives.

—L. Busbee

A BOLD WITNESSER'S END

In December, 1895, I assisted G. W. Howard in a revival meeting in Castine, Ohio. This was the saddest series of meetings I ever helped to hold. The Lord helped us in preaching the word and it seemed to be taking good effect upon the hearts of the people, but I felt such a burden as it seemed I had never felt before. On Wednesday evening, Dec. 11 my heart was so overwhelmed with sorrow that I could not preach the word. I communicated to the church a knowledge of my feelings, and suggested that we spend the time of that service largely in fervent prayer, which we did, and while there earnestly calling upon the Lord, I felt the seal of God upon my heart to enable me to endure the coming blow. Oh Thursday morning notwithstanding the sadness of my heart, I endeavored to preach on the subject of advancement. About eleven o'clock, when I had perhaps about half completed my sermon, the chapel door slowly opened, and the form of the telegraph operator appeared in the door with a small envelope in his hand. My first thought was: "He has a sad message for me." He paused just inside the door (as though he bore an important message but feared it out of order to communicate it to me while in the pulpit) then advancing part way up the aisle, dropped the envelope in the hand of Bro. G. W. Howard, at the same time telling him something in a whisper. Bro. Howard immediately turned his eyes upon me, which fully confirmed my belief that the message was for me, and I paused to receive it. Oh, what sadness filled my heart as I reached forth my hand to receive the envelope! As I was tearing it open, Bro. H. suggested the the congregation engage in singing No. 1 in "Echoes from Glory" while I was reading the message.

"Far away among the angels,
In the sweet celestial bowers
Start the songs whose echoes gladden
As they reach this world of ours."

Little did I think as they began to sing those beautiful words that the echoes that were then reaching our ears from the glory world, were of the songs the angels were just then singing to welcome our dear sainted brother Warner to his eternal rest in Christ. I read the message first to myself. My heart was so overwhelmed with sorrow that I could not read it aloud at first. When I had gained sufficient

command of myself, I said: "Brethren, I can not finish this lesson now." After another short pause, I read the message aloud—

"Bro. D. S. Warner died this morning. Be buried Sunday. Come, preach funeral."

O God, what a blow to our hearts! We fell upon our knees and called upon the Lord to help us bear the burden of our sorrow. The next day I took a train for Grand Junction, and oh, how sad I felt as I looked upon the pale, though sweet face I had so often greeted with a kiss of charity. "O God," thought I, "how can we spare this bold witness to the truth?" Again I thought, "Who could chide the just providence of God who has taken this lifelong sufferer for Christ to the rest he truly deserves?" His remains were laid away until the resurrection day in the humble little graveyard of the saints, near the Children's Home, one mile north of Grand Junction, on Sunday, Dec. 15, 1895.

—Wm. G. Schell History of the Church

June 1, 1975

CHRIST'S BODY WORKING HARMONIOUSLY

Heb. 10:5; 1 Cor. 12:14-26,28

Heb. 10:5 Wherefore when he (Jesus) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

1 Cor. 12:14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

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

Central Thought: The members of the body of Christ does not mean sects, divisions, denominations, or various other beliefs, etc. There is just one body and all the members are individuals working together harmoniously and seeing "eye to eye."

Word Definition: Body means 1. "the whole physical substance of a man . . ." 2. a group of people or things regarded as a unit." —Web. Dict. "The Church of God united to Christ and among themselves, by the Spirit, faith, love, sacraments, word and ministry, which, like the veins and arteries in the body, serve to join them with Christ, and among themselves, and also to convey influence and nourishment from the head to every particular member of the visible body of Christ." —Crud. Con.

LESSON BACKGROUND

We trust that you will get the true meaning of the first verse and connect it with the rest of the scriptures. The offerings and sacrifices under the Mosaic law, which were considered as an atoning and cleansing nature could not take away the sin, but the sacrifice of Christ was the only way sin could be taken away from the penitent sinner. That perfect sacrifice was acceptable. The miraculous conception of a virgin, according to God's Word, "The seed of the woman shall bruise the head of the serpent," came to pass and that was through "a body hast thou prepared me;" (Christ). After Christ's birth, ministry, death on the cross, resurrection and ascension, He still has a body in the world today. That body of believers were filled with the Holy Spirit and are operating today in the world, as the body of Christ. Keep these thoughts in mind, as you study the following verses. We read in Eph. 1:22,23, "the church, which is his body, the fullness of him that filleth all in all." Praise the Lord! —M. Miles

QUESTIONS:

1. Are the members in the body of Christ, the different sects in the world today? 2. What did our lesson say about schism or divisions in

the body of Christ? 3. What happens when one member of the natural body suffers? Compare this to a member in the body of Christ. 4. What about the need of the comely, or unseen parts, of our body, in comparison to the body of Christ and their being needful? 5. Compare the workings of Christ, when here on earth, and the workings of the body of Christ in the world today.

ADULTS AND YOUNG PEOPLE'S COMMENTS

"A body hast thou prepared me." The body of Christ is still working in the world today. When Christ was here on earth He had all the gifts of the Spirit. He was complete in one body. He healed the sick, discerned spirits, prophesied, preached, performed miracles, taught, and had all knowledge and wisdom. "When he ascended up on high, he led captivity captive, and gave gifts unto men." Eph. 4:8. He gave gifts to each member of the "church, which is his body" and today Christ is operating in the world today just as He did when here on the earth. What a glorious thought! Isn't it wonderful to be a member of the body of Christ? We each one are placed in the body of Christ, as it pleases the Lord, and have been given a gift. Christ is the head or brain of this body. When the brain, in our natural body, tells the hand to soothe the fevered brow of a sufferer, the hand does that. It is obedient to the brain. Christ is the head of the body of Christ. He tells a member in His body to pray for a sufferer and comfort them and they obey the command, willingly and with great sympathy. When one member suffers all the members suffer. When you hit your finger with a hammer, the other hand grabs that finger, maybe the feet will start jumping around and the voice will say "ouch!" Perhaps the stomach will draw up and the whole body is in sympathy. Oh, dear ones, that is like the workings of the body of Christ, when one member suffers. Are we functioning in our place as the Lord wants us to, or should we pray for more sympathy and concern? We surely want to be a member in the body so we must operate as a member, should we not?

Christ doesn't have any part that isn't important in His body. In our natural body, we can't see the heart, stomach etc. but they are important. Just so there are those who are laboring behind the lines, so to speak. The one who had the gift of giving, is supporting the minister that goes forth, who might be in the limelight more than the giver, yet each gift is important. The prayer warrior is so important. One man got in a basement, right under the preacher and prayed for him while he preached. He was out of the sight of man but not of God. The workers in the printshop, publishing the gospel literature might not be known as much as some, but they have their part. The literature is silently, through the workings of the Holy Spirit, talking, convicting, drawing, instructing, correcting and indoctrinating those who read it. Every member is important. Every gift is necessary so there will not be any "schism" or divisions in the body of Christ. They are all working together in unity and as a unit. They see

"eye to eye" and lift up "the voice together" in song. (Isa. 52:8) Praise God! This is the working of the Lord and not man. This is something that man, with all of his rules, cannot accomplish. Space doesn't permit us to exhaust this subject but we pray that the Holy Spirit will reveal and open up unto your understanding these truths and the workings of the body of Christ in this world today. —Marie Miles

FOOD FOR THOUGHT

Let us consider in our lesson the comparison as given of the foot and the hand, the ear and the eye. Each one of these members are of different shape, size, and also function. But each and all are important and very useful in their place. Paul supposes in his discourse that the foot would feel inferior to the hand, and perhaps would feel that it was not in the body because it could not perform the important tasks that the hand could. It seems rather silly to think of such things, but Paul is driving at a point that involves us who are saved and in the spiritual body of Christ. Of course the foot cannot do and be as the hand. In looking at what the hand does, the foot seems to forget its own place and function. It feels belittled, unimportant, and of no profit. It forgets that unless the hand had the backing of a firm and steady foot to carry it about, the hand would be greatlimited. He is speaking of the body of Christ. Just because one person's burden and calling in God's service does not seem to have the honour someone else has is no sign that they are not in the body. Satan accuses and abuses many sincere and honest people right here. They hear someone exercise in the Lord and hear them tell what great things God has done through and for them, and the devil says: "See, you can't tell of anything like that, there is something wrong. You have missed it somewhere!" And oh, what darkness and discouragement comes upon that soul. They forget how the Lord HAS blessed and used them in perhaps another and seemingly less important way. Let us consider this and guard against the accusations of the devil.

Then he mentioned the eye saying to the hand or foot, "I have no need of thee." The eye does not, in reality, say this. But in the body of Christ the devil can and does tempt a person who has been mightily or greatly used of God to be lifted up. He would seek to cause them to despise or lightly esteem another child of God who may be struggling against great physical and mental handicaps. The eye does have need of the hand and the foot. What good would it do to see something if the foot could not walk over and the hand reach out to take a hold? God does not gift men and women all alike. Each according to his own individual ability of what he can handle is given of the grace of God. This is a faithful saying in our lesson: "God hath set the members everyone of them in the body, as it hath pleased Him." Let us remember that. The main thing is for us to be sure that we are in the body of Christ as a saved and sanctified soul who loves

the Lord with all our heart. God will work in and through us according to His divine pleasure and there will be no schism in the body.

—L. Busbee

June 8, 1975

LOVE—THE CROWNING GRACE

I Cor. 13:1-13

1 I Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Memory Verse: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. I John 3:14

Central Thought: Charity is man's widest obligation to his neighbor; it is the one term which is common to heaven and earth in this sense. Love has a wide family of virtues under it. Charity or love is a debt we have to all mankind, from the supreme self-sacrifice which is being ready "to lay down our lives," in imitation of Him, who "laid down His life for us," (I John 3:16) to the gentlest act of courtesy; blending love and justice into one.

Word Definition: "Faith, hope and charity,"—Paul says, "Faith worketh by love." (Gal. 5:6) Love's surrender to God brings faith. Faith in God will take care of things, good, bad, present, past and all that concern us. Hope is an assurance of things that concern us in the future, mixed with our faith and love, and they will take us to heaven and a home with God. Love in Greek is "agapa". It has a meaning that is too deep for words and has several meanings. 1. act vehemently or intensely. 2. be completely at rest or satisfied. 3. to eagerly embrace or hold fast. 3. to rest with fixed admiration.

LESSON BACKGROUND

Our lesson should not just be read, commented upon, then be forgotten. It is a chapter that should be read often, memorized and thought upon. It is the code of our spiritual life and a rule by which we should guide our feelings, dealings, and conduct toward every person that we come in contact with. The depths of this lesson can only be reached by continual study and a watchful putting in practice. If we live by it and are filled with divine love, through godly repentance and godly living, we will reach heaven.

Love sanctifies every gift, sweetens every duty and is the one bond between time and eternity and the earthly life and the heavenly. Man in his infancy is imperfect, childish, weak, limited, easily deceived. His thought and reasoning is foolish many times. Man in his course of development is under instruction and discipline. He is accumulating experience and looking forward with hope. Man in his maturity is fully developed for heaven. He bids farewell to the toys of earth. He has a clearer perception of grander things and more noble objects.

Envy is one of the last things to die. When we can see another preferred at our own expense, and simply rejoice in his prosperity, then we can say that envy is dead. "Vaunteth not" is a real modesty which means humility—one who does not invite compliments on one's modesty. "Seeketh not her own" is one who thinks of others, sympathizes and puts them first. (Phil. 2:4) It is easy for a person to do this for one whom he loves, naturally, but Jesus commands us to "love" our "enemies." "Not easily provoked." A person will face little interruptions of his plans and bear them unruffled. He will not

become easily offended with others because they do not yield, or follow him toward his goal. "Thinketh no evil." Lose the spirit of love, and you will begin to suspect and to pick at small things in another, and make big things out of them. Love gives a blind eye and a deaf ear to things passed from one to another about a person. Divine love covers, hopes against acts, suffers long and endures and above all, is actively kind to even the wrong-doer. This love from above will bring rest to the soul and peace to the mind. The proud, boastful, passionate, angry, envious, suspicious, covetous man, woman, boy or girl, are perpetually creating for themselves occasions of pain and disquietness. God's ways are perfect and right. It will pay to follow them.

—M. Miles

QUESTIONS:

1. What is the difference between love, shown by the high-bred, trained person, and the Christian? 2. Name two things that are outstanding in our lesson about love. 3. How can this love or charity be obtained? 4. Which will bring the sweet peace of mind: the worldly love shown by the unsaved people or the divine love of God? 5. Are we to continue as a child in divine love or should we become mature in our love?

ADULTS AND YOUNG PEOPLE'S COMMENTS

Volumes have been written about love. Men and women have striven to show love in an outward form. Love has been on exhibition in many ways but still there is only one kind of love. And that is divine love. This love can't be manifested unless the person has been saved from their sins and forgiven by divine love. Love is what brought Jesus to this world to die on the cross and take our punishment. Love caused Him to love us more than His own life. Love caused God to be willing to let His innocent Son die and take our punishment. Love is what caused us to melt in humble admiration and bow at the feet of Jesus, who loved us and proved His love for us. Love drew us to Him. Today all saved men, women, boys and girls, are held close to Jesus because of His great love. We are "followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Eph. 5:1. The secret of living up to our lesson is, walking in love. Oh, how great is that love that comes down from above! It is greater than an outward love. It is higher. A high-bred man is never supposed to lose control of his temper, do anything in excess, is to be dignified, and even be civil to those he is inwardly angry at. The highly-bred individual gracefully insists upon his rights, but the Christian gracefully remembers the rights of others. The Christian is what the worldly high-bred man seems to be. The Christian's love is full of sympathy, delicate tact, feels for others and is ever on the watch to anticipate other's thoughts. God's divine love does not lie on the surface but goes down

into the heart and gets deep into the character. Charity which is divine, causes the Christian to desire to give and to bless, and is ready to bestow itself even where it meets with no response. The Christian is walking in love as Christ, who is our example, walked.

We are taught to "follow after" love and to "have fervent charity." This is a command of God. We are to ask God to kindle this fire of love in our very souls. Study Christ's example and pattern after it. Meditate upon His love and keep your mind stayed upon Him. We will have the sweet influence of His presence with us, if we will learn of Him and do the things that divine love demands. Oh, the greatness of God's love! More like Him, our soul should cry. We should seek after that great love. Long for it to be manifested in your life. Think of every person as God thinks of them. See them as a soul that is headed for the judgment and our duty toward them as a soul. Love like God. God hates sin but He loves to cover that sin with a veil of forgiveness. God does everything He can, while a person is in this life, to help them seek forgiveness of their sins. That is the veil we should use toward every soul. Love thinks no evil. On and on we could write about love, but words will not give us love, wishful thinking will not give us divine love, but true repentance, caused by seeing God's great love and being bathed in the love of God, is the only way we can obtain it. —M. Miles

FOOD FOR THOUGHT

"For God so loved the world!" Oh, the depth of these words! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "He that loveth not knoweth not God; for God is love." "God is love; and he that dwelleth in love dwelleth in God, and God in him." Oh, what sacred truths from the Bible! Surely it answers every question and settles every doubt and fear in our minds concerning God's attitude toward us and the attitude we ought to have toward our fellow man. "God is love!" Can we fathom the depth of these words? But we know that they are true. God so loved the world. His very nature and power is that of love. Oh, if that same love were in every heart in the world what a change there would be from what there is now. There would be no wars, there would be no strife, there would be no discord. All would be peace and joy among the nations. But, oh, how sad to know that love is not found in the hearts and lives of men of this world. "Greater love hath no man than this, that a man lay down his life for his friends." Then Paul in Romans 5:8 said that God commended His love toward us, in that, while we were yet sinners, Christ died for us. Oh, the standard of the Christian is one of the love of God today. There is a song that says "Oh, love divine, that stooped to share our darkest pain and bitterest tear! We humbly cast each earth-borne care, we smile at pain while thou art near." Jeremiah said in 31:3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving

kindness have I drawn thee." Oh, the theme of love never wears out to the child of God. It is the love of God that causes us to take up the broken pieces and bring them to the Master, and keep going for Him. It is His love manifested to us that has won our hearts to Him. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Peter 1:8. It is love that causes us to cling to Him through thick and thin and whatever comes. It is His love that holds us close to His side, to bless us in the right and to chasten us in the wrong. Oh, what a wonderful relationship with our Heavenly King.

—L. Busbee

June 15, 1975

GIFT OF TONGUES

I Cor. 14:3-12, 18, 19, 20

I Cor. 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Memory Verse: For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. I Cor. 14:14

Central Thought: The gift of tongues is a God-given ability to speak in foreign languages, enabling one to speak or preach in the language of his foreign hearers, which needs no interpretation. Should one preach in his own tongue, to the unlearned, an interpreter would be necessary.

Word Definition: Tongue means "a language or dialect." Understanding means "intelligence between two or more persons, agreement of minds, unity of sentiments." Intelligence means "information, communicated, intelligible, one capable of being understood." —Web. Dic. Adam Clark quoting Bishop Pierce, says that "spirit" in the 14th chapter is from the Greek words "own understanding" and the word "understanding" from the Greek, "understandability." "For if I pray in a foreign language my spirit (myself, my own understanding) is praying, but my meaning is unintelligible to others (Greek)." Verse 14. Understanding would mean "understandability by another." Utterance means an act of uttering words.

LESSON BACKGROUND

Words in the Bible, that are in italics, are supplied by the translator to make sense, according to his understanding. We will notice that the word "unknown" is in italics and signifies one word supplied and not translated. It is not in the original. Verse 21, in our unprinted portion, is a prophesy of the gift of foreign languages which came to pass on the day of Pentecost. Tongues here, means a foreign languages or a national language. "In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." On the day of Pentecost there were people there from 16 or more nations. God wanted the world to hear the gospel in their own tongue and to know that the Holy Spirit had come to dwell in the clean hearts of those who had been born again. People accused the apostles of being drunk and those who would not hear (or believe) were mostly professors, but now on the other hand we will notice some who did hear (or believe). In our unprinted verse 22 it says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." So we notice that it was prophesied in the Old Testament law that God would, as a "sign", speak to them that were of other nations or languages or who

did not believe. This was done by God's gift to the apostles, or today, by giving the speaker a gift of languages of the people they are speaking to. Notice the definition of "utterance." In Acts 2 we notice that "every nation under heaven" was there and "every man heard them speak in his own language." (verses 5-12) They were all amazed at this sign, at hearing the gospel in their own language or a real language--not a jabber or peeping. —M. Miles

QUESTIONS:

1. What does the word, "prophesieth" mean? (Bible definition) 2. Why is the word "unknown" put in italics in our lesson and should it be dropped? 3. Some teach that speaking in "unknown tongues" is an evidence of receiving the Holy Spirit. What does our lesson say about speaking in tongues and its importance in verse five? 4. Compare as the lesson does, an unskilled player on an instrument, to tongues or languages spoken without an interpreter. 5. What did Paul say about "five words" and "ten thousand words"? 6. What was the Apostle Paul trying to set in order in the Corinth church?

ADULTS AND YOUNG PEOPLE'S COMMENTS

We do not want to criticize those who are deceived by this false teaching that they must jabber as an evidence of the presence of the Holy Spirit within them, but we want to show them that they need to know the truth so they can be right with God. It is a serious thing for people to be so deceived. The devil would like to deceive everyone he can. People are so prone to look for feelings and emotions as an evidence of God's presence within them. God does give feelings and blessings, but the Bible says, "the just shall walk by faith." It isn't feelings or high emotions, that prove we belong to God. I know of people getting highly emotional and yelling at ball games and other worldly activities. Even some wicked people have sung religious songs, and become very emotional, moving crowds to tears, or to loud clapping and shouting. It is pitiful how the devil has so many deceived. I read where a man heard a jabbering woman in a service of what we call a pentecostal group, saying the word "camote" several times, which means "sweet potato" in Spanish. According to those people, God was trying to convert these Mexicans by saying sweet potato, sweet potato, sweet potato. Now this is a foolish thing to charge the Holy Spirit with. No wonder sinners become disgusted with what people call religion today. God is an intelligent God. He deals with each of us, intelligently. The tongues in our lesson scriptures, should be read-language. That will make it understandable.

When a person speaks to a group of people that understand a different language, and God doesn't give them the gift, they need an interpreter. Several years ago, in Mexico, I spoke to the Mexicans and someone interpreted the message the Lord gave me. Not too long ago a Mexican brother wrote that he still remembered that message. The

Lord took care of His message to them. There was not any need of jabbering to get a message to them. It was done in an intelligent way and worked for good.

If one prays in a tongue he doesn't understand or jabbars words that he doesn't understand, how does he know what he prays for or says? In the 7th and 8th verses of our lesson, it is brought out how the harp or pipe is of no use or joy to anyone, if someone just fools around with different tones. But if a skilled person takes a violin and plays a tune, it is profitable and understandable. He would know what he played; others would know and enjoy it also. It would be fruitful. Now, the next verses connect with these verses. "So likewise ye except ye utter by the tongue (language) words easy to be understood (not something no one understands, not even the speaker), how shall it be known what is spoken? For ye shall speak into the air." God is not pleased for anyone to speak into the air. So we know that Paul was helping the Corinth church to use the gift of tongues in a right manner. Speak to those who understand the language that God has given them, or have an interpreter. Paul was setting the church "gifts" in order. —M. Miles

FOOD FOR THOUGHT

I want to refer to a part of this 14th chapter of I Corinthians that is not in our lesson. Notice verses 21 and 22. "In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not them that believe not, but for them which believe." The scripture referred to here is Isaiah 28:11, 12. "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." When he said "this people", to whom was he referring? He was speaking of the Jews, the nation of Israel. He was prophesying of their rejection of Christ. Now the fulfillment of this came on the day of Pentecost when the gospel was preached to the Jews who had been scattered to other nations who were in Jerusalem at that time. "With another tongue will I speak to this people." God causes the gospel to be preached in another language as divine proof of its power and authority. It is not a lingo of syllables that is not understandable. It is another tongue, another language. It was to be a sign to the unbelieving Jews. It was another effort to prove the power and divinity of Christ. Oh, how simple the real truth is, and how complicated and hard the way of man who tries to have a carnal explanation for everything. This whole chapter is dealing with this ministration of the speaking of these foreign languages in the assembly of the believers. It was getting out of hand. They were exalting this gift of tongues as of so great pre-eminence and importance. The gift of tongues is not needed when all speak the

same language. What folly to suppose that the intelligent God of Heaven would cause an individual to utter non-intelligent rabble that no one understands.

—L. Busbee

The Modern Gift of Tongues EXPOSED

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Friends, I hope you will not leave, for we are going to have a trial here this afternoon and I appoint each of you to occupy the judges' bench until the evidence is all in, then I want your decision on this tongues question.

In the first verse of the fourth chapter of the twenty-third book of our Christian laws, you will find this language: "Beloved, believe not every spirit, but try the spirits."

Knowing something of this tongue spirit and having a Bible right to call it to trial (I John 4:1), I do so, believing that hereby I am performing a duty to both man and God. You tongues brethren will please remain until I am through, and if at any time you or your doctrine is misrepresented, I give you liberty to call down the false accuser.

You want a fair and impartial trial, don't you? Well, stay with us and see that you get it. Understand that I am not fighting you as a people or as individuals. My purpose is simply to expose the tongues, and in doing this I must refer to tongues people. It is love for the truth and not malice which prompts me to do it. Tongues people say that speaking in tongues is the Bible evidence of having the Holy Ghost. When they gabble, they say it is the Holy Ghost speaking through them. Now, I emphatically deny both these statements, and if you will listen to the evidence in this trial you will learn some of the reasons why I make the denial.

I have asked several why they speak in tongues and they say, "Because I can't help it." Jas. 1:26 says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." If you speak in tongues and can't help it, then your tongue is not bridled and your religion is vain.

At the close of a big tongues meeting on 2nd St., someone gabbled in this so-called "tongue" and the interpreter told them that the Holy Ghost had just said for two of the preachers to exchange wives and go on in the work, which they did, if human testimony can be trusted. It is blasphemy to even believe that such tongues are the Holy Ghost speaking.

One of their preachers told me that the woman who preached here in the tongues service a while ago, jabbered one time and the interpretation was about like this: "Sister J. shall become the mother of a son," etc. Now Sister L. also jabbered and when interpreted it proved a repetition of what the preacher woman had said. Through two different persons the tongue had said that Sister J. would be the mother of a son, but the stork tore down their playhouse by bringing Sister J. a fine baby girl. Now some of them seem to want to get even with the old bird by boycotting him, for their preachers publicly denounced me in the name of Jesus last night for preaching against

race suicide. The tongues said that the child would be a boy, but on arrival it was a girl. Yet they still preach that the tongues is the Holy Ghost speaking through the human voice. Let us hear from you tongues people if I am not telling the truth.

Bro. S., a tongues preacher, told my mother-in-law and many others how God had showed him that he was to have a grandson who would be a great prophet of the Lord. Later his son and daughter-in-law professed to get a revelation that they were to become the parents of this prophet. Quite a sum of money was raised here in Waco to help build a temple for this coming prophet. A tongues preacher told me that the money was used to build a 4-room cottage down at Austin. Some of you tongues people here jabbered and the interpretation of it was that this prophet would be in Waco before July the 1st. Well, a child was born and it happened to be a boy, but died before coming to Waco. Yet the tongues said he would be in Waco before July the 1st. It being impossible for God to lie (Heb. 6:18) and the devil being a liar and the father of it (Jno. 8:44), I am forced to conclude that this modern gift, which they signify by the term "tongues," is of the devil.

Bro. C. stole money from his employers, was caught up with, confessed and lost his job, but did not lose his unknown tongue which is the Bible evidence of being filled with the Spirit of God, according to their theory.

Say, this would be an ideal religion for thieves, robbers, and all kinds of crooks. It seems to satisfy the natural religious cravings of the heart and does not necessarily interfere with sinful practices. Sister W., a tongues woman, came to our meeting denouncing the tongues and seeking to be reclaimed. She would try to pray, but the devil would stop her by giving her this hateful gabbing tongue. She was living in open, willful sin, yet she had the same tongues which she received with her "baptism." Brother, if you take this tongue as evidence of your acceptance with God, you are doomed to bitter disappointment. Let me help you to see it. Tongues is a straw to which many a sinking soul is clinging. An evidence as reliable as Satan himself. A delusive hope which only hopeless souls embrace. J. L. Hinds (A preacher in Waco, Texas)

(Teacher, have you ordered lessons for the 3rd quarter of 1975? The first Sunday of the quarter is July 6. For your convenience, see order blank in back of book.)

June 22, 1975
CONFUSION BY MEN AND WOMEN
I Cor. 14:26-40

I Cor. 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three. . . and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If anything be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

Memory Verse: Let all things be done decently and in order. I Cor. 14:40.

Central Thought: Men and women in the church at Corinth were getting out of order. The Apostle Paul stresses the fact that all things should be done with gravity, reverence, in decency, and with a purpose of helping souls know God.

Word Definition: Order means "a state of peace; orderly conduct; etc." Decency means "the state and quality of being decent; socially proper actions; etc." Silence means "state of keeping silent or still; absence of any sound or noise; to put down, repress, etc." —Web. Dic.

LESSON BACKGROUND

In dealing with this lesson there are two thoughts we must keep in mind to rightly divide it. The first thought is expressed to us in the last verse of chapter fourteen. This is the main thought that the Apostle Paul has for the Corinth church of God. So do not overlook this. "Let all things be done decently and in order." (verse 40) We have chosen this for our memory verse to impress upon us the fact that there was disorder among the saints there at Corinth and it was being corrected. God wants order in the services of His people.

The next thought is that both men and women were getting out of order. Notice verse 28. It says, "Let him keep silence," and in verse 34 it says, "Let your women keep silence." There was confusion brought about by both women and men. Notice what the definition of silence means. We must not separate one text from the other facts in the New Testament and stand upon it. When rightly understood it will all fall in place and teach solid truths.

In our lesson the words, "they are commanded" (ver.34) is in italics and has been supplied by the translators. They are not in the original Greek.

(Read article after lesson two called, "Women's Freedom.")

QUESTIONS:

1. If a man speaks in a language and the congregation doesn't understand him, what does the Apostle Paul tell him to do? 2. Does the tongue, in this lesson, mean an unknown tongue which is just a jabber? 3. Are all to speak or pray at once or what is the proper order given by Paul? 4. What were the women doing to cause confusion? 5. If women were asking questions that should not be asked in the congregations, where should they ask them? 6. What does the Apostle Paul tell the women to do in I Cor. II:5, also in Acts 2:17, 18? 7. Where are women to be under subjection to their husbands and where are they not to usurp authority over the man? 8. In the church, when the Holy Spirit moves upon a woman, what should she do?

ADULTS AND YOUNG PEOPLE'S COMMENTS

We have a great tendency in the world to separate a few words from the context of a chapter and base our belief upon those few words. But we must always remember that we must "rightly divide (ing)" the word of truth, as the Apostle Paul instructed us to do. 2 Tim. 2:15. Many take the words, "let your women keep silence in the churches," and from there, they base their belief that women cannot preach. This is not a right conclusion to come to. A person is not

"rightly dividing the word of truth." We must look at the background of why these words were spoken and then read what the Apostle Paul has taught about the same subject before and also instances that he gave of women prophesying. We also have studied about the confusion brought about by using the gift of tongues in a wrong way in the Corinth church and how the Apostle Paul set that in order. He plainly said for a man to keep silence unless someone was there to interpret. Silence is just not uttering any words at all. In other words, just quit using the gift of tongues unless someone can interpret so people will be edified. Now the Apostle Paul goes on to take care of the confusion the women were making. They were asking questions, contradicting and making a disturbance. Paul tells them to keep silent and ask these questions of their husbands at home and not at the church. They should not be contending and causing disorder in services. We also need to note that the women sat together and the men sat together, as was their custom of that day. They could not ask their husbands there, but would have to wait until they got home. The Apostle Paul did not mean, by any means, that a woman could not speak under the anointing of the Holy Spirit in the services. We read in our precious lesson in chapter eleven that the Apostle Paul definitely told women how to prophesy. He was referring to the long hair being her covering and that she should not prophesy with her head uncovered. Read I Cor. II:5. We know that on the day that the Holy Spirit came into the hearts of the church, that God poured out His spirit upon the "handmaidens" and they did prophesy. Acts 2:17-18. If we obeyed the words of keeping silence we would have to say that a woman could not speak at all. She could not pray, testify, or open her mouth to utter a word. But the Apostle Paul wanted the confusion of the Corinth church to be cleared up and order restored by both women and men.

We read in 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." Notice that God does not make any difference in male or female in Christ or in spiritual things. A woman can be saved, sanctified, given spiritual gifts as well as a man. God doesn't make any respecter of persons in His giving gifts and in His callings. But remember that in the home life and in the relations of a wife to her husband and a husband to his wife, there are rules and commandments that need to be carried out. A woman is to be under subjection to her husband in the home but in the church and in spiritual things she is to move under the anointing of the Holy Spirit. One brother, who is an established minister among us, and his wife, who was pastor of a congregation, are under subjection one to another. He said that in the home, his wife was subject to him, but in the church, since she was his pastor, he was under subjection to her.

—M. Miles

FOOD FOR THOUGHT

Men and women both have places to fill. A man needs to be in his place and a woman needs to abide in her place. God has willed that it justly be so. Confusion arises when any man or woman fails to keep in their respective place. In Christ there is neither male nor female. Galations 3:28 In spiritual things the male and female status fades from significance. But in material and earthly realms such as the home life there is a difference between the woman's place and that of the man. Let us notice what Paul said in I Timothy 2:8-15. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression first. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Now this very well explains the man and woman status. For two reasons the woman ought to be subject to the man in material things. First, because man was created first. The woman was created for him and from him. Second, because the woman was the one who fell by transgression first. Thus the woman should keep silence before the man and not usurp authority over the man. This seems like an awful place to have to fill, but if women could but see the great opportunity that is theirs of being a help and blessing to man and what a great reward is to be theirs for filling the God-appointed place, they would not murmur. From this place of submission and silence a woman can wield a great influence for the good and joy and comfort of the man. In the life of every man who ever accomplished anything great is found the quiet unseen influence of a woman. Yes, the woman must needs be subject, but it really can be turned into the greater blessing. How much different this is than the Women's Liberation Movement ideas of today! —L. Busbee

June 29, 1975

IF CHRIST BE NOT RAISED

I Cor. 15:1-4; 12-19

I Cor. 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

Memory Verse: For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Rom. 6:10

Central Thought: Sad and terrible would be our lot in this life had not Christ triumphantly arisen from the grave a victor over death and sin.

Word Definitions: Vain: Void or deceptive. Miserable: to be pitied. Greek.

LESSON BACKGROUND

Although this is the last lesson in this quarter, we are not going to attempt to finish I Corinthians with the conclusion of these lessons. We want to take up this important question: What if Christ had not risen from the dead? For some reason there were some in the congregation at Corinth who denied the resurrection of the dead. Paul is counselling with them, explaining that the doctrine of resurrection was the basis of the gospel that he had preached to them. And he also reveals some of the conditions that would prevail if there had been no resurrection of Christ. Surely it would present a dark picture. How we ought to value and appreciate the risen life of Jesus Christ.

QUESTIONS:

1. We will be saved by the gospel if we do what? 2. What does the gospel simply stated contain? 3. Can you remember what sect of the Jews it was who believed in no resurrection? 4. Name four bad conditions that would be prevailing had not Christ risen from the dead. 5. Why would we be of all men most miserable if we had hope in Christ only in this world?

ADULTS AND YOUNG PEOPLE'S COMMENTS

The gospel had been delivered to this people by Paul and others. This gospel taught the people that Jesus Christ was the Son of God and that He had died and rose again and had ascended to the right hand of God. But Paul knew that some of these people had gotten the idea that the dead did not rise. Perhaps it was just an old Sadducee teaching that had come to them from some member of that particular Jewish sect, or it could have been someone's human reasoning. At any rate it had filtered into the congregation and had come to the point that Paul felt that they needed counsel. Here they were claiming to believe in Christ and to believe His gospel and they did not believe that there was any resurrection. Paul endeavors now to point out the folly and inconsistency of such a belief.

The very things that Paul brings out here that would be true if Christ had not risen from the dead makes a shudder come over my spirit. If Christ be not raised, "our preaching is vain." What is the use of going up and down the country if there is no hereafter to look forward to? What is the use to try to teach people the one true way of God when there is nothing to look forward to beyond the grave? "Your faith is vain." What is the use to believe in something you cannot see, if what you are believing never did happen? What good is there to believe in Christ over and above other religions if it cannot carry you beyond the grave (the stopping point of all other religions). "Ye are yet in your sins." Think about this. It was Christ's risen life that broke the power of sin. The veil (His flesh) had to be rent to permit the souls of men to enter the heavenly sinless life of holiness and truth. What would be the use to even receive forgiveness of sins if victory over death had not followed? "Those fallen asleep in Christ are perished." What good was it for those who did die trusting God to have believed in Christ if there was no resurrection of the dead? They are perished. Think of these things and how true they would be if Christ had not risen. What a dark picture for the human race! People who give up the world and subject themselves to hardships and the self denial of the Christian life would surely be most miserable. They would be deprived of hope of life after death, and they would not enjoy the life in this world either. Cannot you see what the apostle is meaning here? Survey this pit of dark despair that the human race would have sunk into and then lift up your eyes with joy to the truth that He IS RISEN AGAIN from the dead and has become the first fruits of them that sleep. —L. Busbee

FOOD FOR THOUGHT

There were two sects, in the day of Jesus, called the Pharisees and the Sadducees. The Pharisees believed in a resurrection and the Sadducees did not believe in the resurrection. Note that the first letters in their sects' name is Sad. Surely it is sad for anyone to not believe in a resurrection. How precious are the teachings in the Bible about the resurrection. We have not been left in the dark about death and what will happen afterwards. The Apostle Paul said, "Absent from the body . . . be present with the Lord." 2 Cor. 5:8. Just as soon as the born again child of God leaves this earthly clay house, they are in the presence of the Lord. God sends His angels to bear that soul away to the presence of the Lord to await the judgment day. Luke 16:22. This earth will pass away with a loud noise. All the elements will melt with fervent heat. 2 Pet. 3:10, 11. All mankind will stand before the great Judge and give an account to the Lord for what they have done in this body. Ecc. 12:14; Rom. 2:5,6. How wonderful it will be for those who are ready. Their bodies will come forth from the grave and be changed from a mortal body to an immortal body. 1 Cor. 15:53. This new body will never see corruption. We will live with our blessed Lord forever and forever. This is the glorious hope that lives within the heart of every one who has repented of their sins. He is living daily to please his precious Lord and Saviour, who arose from the grave and because He arose, we will arise, too.

—M. Miles

IF CHRIST HAD NOT COME

A few years ago a striking Christmas card was published, with the title, "If Christ had not come." It was founded upon our Saviour's words, "If I had not come." The card represented a clergyman falling into a short sleep in his study on Christmas morning and dreaming of a world into which Jesus had never come.

In his dream he found himself looking through his home, but there were no little stockings in the chimney corner, no Christmas bells or wreaths of holly, and no Christ to comfort, gladden and save. He walked out on the public street, but there was no church with its spire pointing to Heaven. He came back and sat down in his library, but every book about the Saviour had disappeared.

A ring at the door-bell, and a messenger asked him to visit a poor dying mother. He hastened with the weeping child and as he reached the home he sat down and said, "I have something here that will comfort you." He opened his Bible to look for a familiar promise, but it ended at Malachi, and there was no gospel and no promise of hope and salvation, and he could only bow his head and weep with her in bitter despair.

Two days afterward he stood beside her coffin and conducted the funeral service, but there was no message of consolation, no word of a glorious resurrection, no open Heaven, but only "dust to dust, ashes to

ashes," and one long eternal farewell. He realized at length that "He had not come," and burst into tears and bitter weeping in his sorrowful dream.

Suddenly he woke with a start, and a great shout of joy and praise burst from his lips as he heard his choir singing in his church close by:

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him, born the King of angels,
O come let us adore Him, Christ, the Lord."

Let us be glad and rejoice today, because "He has come." And let us remember the annunciation of the angel, "Behold I bring you good tidings of great joy, which shall be to all people for unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10,11)

"He comes to make His blessing flow,
Far as the curse is found."

May our hearts go out to the people in heathen lands who have no blessed Christmas day. "Go your way, eat the fat, drink the sweet, and SEND PORTIONS TO THEM FOR WHOM NOTHING IS PREPARED." (Neh. 8:10) "Streams in the Desert" —Cowman

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