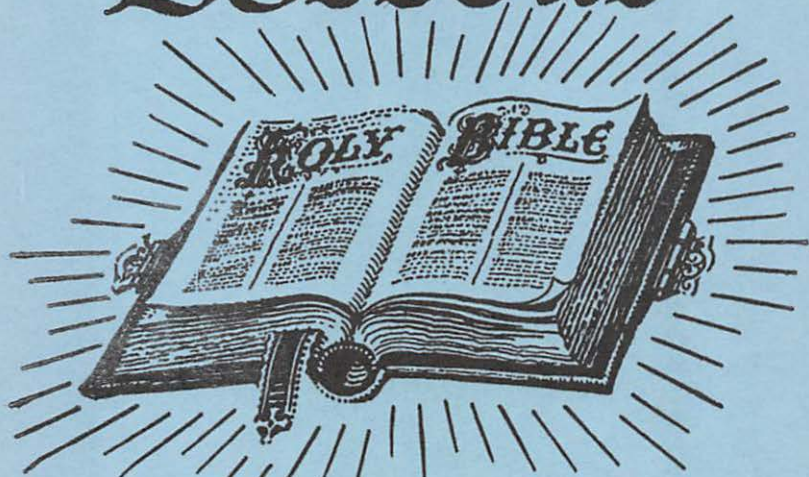


1901

# 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. 3  
July, August, Sept.,  
1975**

**Faith Pub. House  
Guthrie, Okla.  
73044**

# Bible Lessons for Adults and Young People

Volume 7

July, August, Sept., 1975

No. 3

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**Publishing the Bible truths in the interest of  
Jesus Christ and His Church**

**Edited by Mrs. Marie Miles, and other co-workers.**

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**Subscription Price — 35c a copy for quarter of year, or  
\$1.40 per year, issued quarterly.**

**Second class postage paid at Guthrie, Oklahoma.**

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**Published Quarterly By  
FAITH PUBLISHING HOUSE  
920 W. Mansur Ave.  
GUTHRIE, OKLAHOMA 73044**

## Theme For Third Quarter, 1975

We are finishing First Corinthians and starting Second Corinthians in this quarter. It is supposed, by what the Apostle wrote in 2 Cor. 9:2, that Second Corinthians was written a year later than the first book. In chapter 7:5, it seems that Titus had met the Apostle Paul and told him of the powerful effects that the first letter had upon the Corinthian church. The Apostle Paul wrote the second letter to comfort, commend and to encourage them to give to the poor saints at Jerusalem. He also vindicated his own calling and instructed them about the pretended apostle that had led them astray in some things. He exhorted them to live a holy life.

We want to remember that the divisions in our New Testament, and especially in the books we are studying now, are man's divisions. It seems that the Apostle sat down and wrote the whole, under the anointing of the Holy Spirit, and as it came to his mind, with very little intermission of time. —Sis. Marie Miles

—————o—————  
July 6, 1975

### THE LAST ENEMY TO BE DESTROYED

I Cor. 15:20-28; Hebrews 2:6-9

I Cor. 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Hebrews 2:6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

**Memory Verse:** But God will redeem my soul from the power of the grave: for he shall receive me. Selah. Psalms 49:15

**Central Thought:** When Jesus comes the second time, that will be the end of this world. The dead are going to be raised, and the Kingdom of God is going to be delivered up to the Father and the last enemy, Death, is going to be destroyed. The Son (Jesus) will be subject to God and the Father will be all in all to the saints forever and ever.

**Word Definitions: Firstfruits:** The Greek word "aparte", for firstfruits, means and refers to the beginning of sacrifice, which is the Jewish firstfruit. God required of the Jews that their sacrifices be the first of the increase of their crops and herds. Christ is the firstfruit of the resurrection, that is, He was the first and the beginning of those who are raised from the dead to immortality. We that belong to Him will follow in that same fruit of the resurrection. **Delivered:** To surrender, yield up, intrust, transmit.—(Greek). Christ is now holding the authority and power committed to Him of the Father, to execute salvation and victory over sin for the souls of men. But in the end, all this kingdom of redeemed souls will be transferred directly back to God, and the Son will take

His place in the Kingdom subject to His Father. Praise the Lord!

### **LESSON BACKGROUND**

In our previous lesson we discussed and left off with the thought of "if Christ had not been raised". Our lesson today commences with the mighty declaration that Christ IS risen from the dead. And if He is risen, He becomes the firstfruit of all who are now sleeping in death who have believed in Him. They have not perished, but will come forth at the time of His coming. At this point, the Apostle Paul enters a discourse concerning what will take place at the second coming of the Lord. Surely this is important to study and consider. That time has not come yet, but it is sure to come. It is for us to make our calling and election sure, so that we will be counted worthy of being in the host of redeemed souls who will be the "Kingdom" that Christ will deliver up to the Father. Along with what Paul says here, we have brought in what he said in the Hebrew letter concerning all things being subjected to Christ. He quotes from the 8th Psalm about the exalted position of man in the creation. Since man fell into sin and lost this high position, it is now applied to Christ as the "son of man". And all things are made subject to Him, even death, which He will destroy at the time of the end. —L. Busbee

### **QUESTIONS:**

1. In what way is Christ the firstfruits of them that are passed from this life? 2. How did death come by man? 3. How does the resurrection come by man also? 4. According to our lesson, just what will take place at the end? 5. What does it mean that the Son will be subject to God? 6. Why did the writer in Hebrews say that we see not yet all things put under Him?

### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

The first statement of our lesson is an emphatic truth that quenches the doubts and fears that flickered in the previous verses. "Now IS Christ risen from the dead." There is really no need of discoursing on what if He had not been raised, for He is risen from the

dead. Christ is labeled and proclaimed, in His resurrection, as the firstfruits of the general resurrection that is promised for all mankind. At His second coming, this general resurrection will be a reality.

Our lesson also reveals what will take place at His second coming. "Then cometh the end." The coming of the Lord is the end of this present world. Where is there space, time, or need for a thousand years reign after the end? Of course, this does not mean an end of Christ or His people, but it means an end of this present material age. The kingdom will be handed back to the Father. The Kingdom of God consists of the souls that He has saved. The wicked will be sentenced to everlasting destruction. All opposing rule, authority, and power will be put down. All that scoffed, rebelled, persecuted, and refused to allow Christ to rule over their lives will be swept into the pits of hell and eternal night. All nations of men will bow at His feet and confess that He is Lord. Those that pierced Him will behold Him to their eternal dismay.

Christ will deliver the Kingdom up to the Father. Up to this point all judgment and power has been in the hand of Christ as the Mediator for salvation. But now since the Father has subdued all things to Christ, and the end of all things has come, Christ transmits the kingdom back to God and becomes subject Himself to God. God is then given the kingdom, the power, and the glory forever. It all belongs to Him.

"For he hath put all things under his feet." This scripture from the 8th Psalm is applied directly to Jesus Christ. "For he must reign, till he hath put all enemies under his feet." This is from the 110th Psalm and refers directly to Christ, also. But let us consider now why Paul said in the Hebrew part of our lesson, that we now see not yet all things put under Him. It is because the final enemy has not been destroyed yet. This last enemy is death. It will then be a thing of the past. There will be no more death to those who have been true to the Lord in their life. Oh, what a wonderful hope we have as the children of God! We do not see all things put under him as of yet, but we do see Him as He was made a little lower than the angels, for the suffering of death, crowned with glory and honour. We see this fulfilled in Him, and we know that God will fulfill and

finish His great plan at His second appearing.

—L. Busbee

### FOOD FOR THOUGHT

When we think of all that Jesus went through for our salvation, it truly causes us to bow low before Him in all humility of heart, mind and soul. We see Him going to the Garden of Gethsemane. There He suffered a great agony. The Bible says, "And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke 22:44. Have you ever been in such an agony? We have read of martyrs who seemed to have had more courage to go to the cross or be killed for Christ's sake than Jesus had. Why was His agony of mind and soul so great? Oh, my dear ones, it was because He had the weight of the sins of the whole world upon Him. If He was taking our punishment, then He surely felt some of the pangs of hell, which were terrible. We should be filled with a deep love and thanksgiving, at all times, for our precious Lord. He suffered greatly for our salvation, not only physically, but mentally. He died with a broken heart. Our lesson also tells us that He tasted "death for every man". Not only did He taste death for our sins, which took away our punishment, but He tasted death that we might arise from the grave. He was the "firstfruits". Praise the Lord for that hope! Those who were martyrs for Christ had this hope within their souls and they knew that "to be absent from the body" would be "present with the Lord". At the end of the world their bodies will be brought forth from the grave, and changed from mortal to immortal. What a glorious hope we have within our souls! —M. Miles

### A GAME OF GOOD POINTS

"Why, Margaret, how bright you are looking today!" cried the neighbor who had just run in to cheer up the lonely invalid. "You must have had a number of callers this afternoon."

"No, I haven't had any."

"I don't see how you can stand it, you poor dear, and look so happy; happier than I do."

"Oh, I've had a really pleasant day," said the invalid. "I've just thought of such a delightful way of

amusing myself. I've been naming over all the good points in the characters of the people I know, and, really, I had no idea there were so many in each one. It took me ever so long to go over the people I know well. I shall look at those people quite differently now. My mind has been delightfully busy all day." —Sel.

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July 13, 1975

## BAPTIZED FOR THE DEAD

I Cor. 16:1-4; Deut. 16:17; Luke 21:1-4

I Chron. 29:9; Matt. 10:8b; Matt. 6:1

I Cor. 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Matt. 20:22b . . . Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Luke 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Rom. 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

I Pet. 3:20b . . . when once the long-suffering of God waited in the days of Noah, while the ark was a



preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

**Memory Verse:** Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. 2:12

**Central Thought:** Baptism is a testimony of preparedness for death and confidence of being raised from the dead in the likeness of Jesus Christ.

**Word Definitions:** **Baptize**—from the Greek word, "Baptizo" which means to dip, immerse, or completely submerge. **Straitened**—held together or kept in subjection. **Jeopardy**—undergoing peril. **Figure**—antitype, that which corresponds or is a counterpart; a representative of.

## LESSON BACKGROUND

Let us remember that Paul is dealing with the thought of the resurrection of the dead. He has made it clear that if there is no resurrection of the dead, Christ is not raised. But he states emphatically that Christ is risen from the dead, and the fact that He is risen brings promise to all who follow Him, of sharing in His resurrected glory. He then asks the question concerning those who are baptized for the dead. We will miss the mark entirely and fail to receive the impact of his earnest discourse if we entertain the notion that he is referring to people being baptized in the place of someone who is already dead. We step entirely off the scriptural platform of the gospel to even consider such a thought. Some have said that there may have been people in that time engaged in such a practice, but we have no substantial proof of this. Let us discard this idea, and apply the scripture within its proper bounds. He is talking to us concerning our expectancy of the resurrection. When a Christian is baptized, he does so because he or she truly believes in the resurrected Saviour. This faith from the heart delivers

from the power of sin and brings a true resurrection within. He is then a joint-heir with Christ, to share in the glorious resurrection. In connection with this we have referred to two different times when Christ labeled His suffering and death as a baptism. Then we have also brought in Paul's statement concerning baptism to the Romans and what Peter said concerning Noah and the flood as a like figure to the principle of baptism. I will now quote from what Adam Clarke had to say about this. "The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection."

—L. Busbee

#### QUESTIONS:

1. In what way was Christ's suffering and death called a baptism? 2. Can you explain the real meaning of Christian baptism? 3. Do you think that being baptized for someone already dead would profit anything? 4. Why were you baptized? 5. How can we know that we will share in Christ's resurrected glory?

#### ADULTS AND YOUNG PEOPLE'S COMMENTS

When we are baptized into the Christian faith it signifies that we are dead to sin and are resurrected to newness of life in Christ. This is referring to what we call scripturally "the first resurrection". But this is not all that baptism refers to. Baptism is also a testimony of hope and expectancy in the future resurrection of the body. In this way we are being baptized for the dead, that is, we are being baptized in hope that we will be resurrected from the state of death into immortality. It also introduces the Christian to hardship, suffering, persecution, and all sorts of troubles in the flesh. We cast aside the spirit of the world that is seeking pleasure and security in this world. Our citizenship is in heaven. We seek here no continuing city, but rather we

seek one to come. Baptism symbolized death to these vain pursuits and confidence of something far better beyond death and the grave.

The attitude of many people is found in a statement made by Paul in our lesson that is a quotation from Isaiah 22:13. There the prophet tells what the people's thought is in the day when God desires men to be burdened and concerned about their never dying souls. Instead of mourning and weeping "behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink; for tomorrow we shall die". Such is the substance of what the carnal man says: "We have but one life, so let us get all out of it that we can". But the child of God thinks thus: "I have but one life, and I want to make my calling and election sure so I can have assurance of living with Christ in the resurrection". These people who rejected the truth of the resurrection were allowing evil communications to corrupt their way of life. We must awake to righteousness and cease from sin. I have so many times wondered what the Sadducees believed in if they did not believe in a resurrection or angel or spirit. But we rejoice to know that there will be a resurrection when the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God. —L. Busbee

### FOOD FOR THOUGHT

How important it is that we are "rightly dividing the word of truth". 2 Tim. 2:15. So many today teach and believe that there is virtue in the water and that it is what takes away their sins when they are baptized. One person said that Naaman had to dip in the Jordan river in order to be healed. The water saved him from leprosy. How sad is this belief and many are being deceived. But dear ones, it is the act of obedience that brings a blessing to us. Going down into the water and coming up out of it, is just a symbol of the death and resurrection of Christ. Being willing to go down into the water is a symbol of a separation from the world and a death to the things of the devil. Coming up out of the water is a symbol of the resurrection of Christ and of our resurrection.

Many take out of I Peter 3:20, "baptism doth also now save us", and separate it from the context. It goes on to say that "not the putting away of the flesh" which are the sins, etc., but what is the act of baptism? Notice the next phrase: "but the answer of a good conscience toward God". Jesus told His disciples that "he that believeth and is baptized shall be saved". A person can go down into the water a dry sinner and come up a wet sinner. The water doesn't change him. What does? It is believing on the Lord Jesus Christ as our Saviour from sin and believing that He died to take our punishment for our sins that makes the change. —Sis. Marie Miles

## CHICKEN

You're just plain chicken! Ever have someone yell that at you? The nickname "chicken" is one of the most-used slang expressions of the twentieth century.

In plain talk, chicken means coward! To teenagers, a chicken is a deb, doll, or daddy-o who is bugged up with fear. He is afraid to die, afraid to go all the way, afraid to follow the herd. They call you chicken if you won't smoke. You are chicken if you won't drink, and chicken if you won't rock and roll and swing with progressive jazz. You are chicken if you can't brag about your indulgence in shameful sex. Today a teenager who refuses to act like a heathen is considered a goofer from outer space.

### Jails Full of Chickens

Prisons and reformatories are overflowing with teenagers who have been indicted for murder, assault and battery, drug addiction, and immorality. Many of these teens boast, "At least, I'm not chicken."

All across America, shocked and heart-broken parents are asking their unwed pregnant daughters, "Why did you do it?" The foolish answer: "I didn't want to be chicken."

Our highways are overrun with teen-age hot-rodders playing the chicken game. They race down the road toward each other's car—and the first one to get off the white line is a chicken. During 1959, in one state alone, more than 25 teen-agers died playing chicken.

A real chicken is one who breaks down under pressure. One of these days God is going to put on the

pressure. He is going to see how big and brave and smart teen-agers will act then. The Bible says, "It is appointed unto man once to die, but after this the judgment!" Every teen-ager will stand before almighty God on the judgment day. This will be real pressure. A lot of fellows and girls who aren't chicken on earth will really be chicken when they stand before God!

The end of time is almost here. Everybody is talking about it. Everybody feels something worldshattering is about to happen. It is going to be worse than a hydrogen war. It will be worse than floods, earthquakes, famines, or other calamities.

God is warning people everywhere that the end of time is near. Communistic leaders are getting ready to push the launching buttons that will fill the skies with missiles. China is getting ready to march with its millions. Africa is shaking itself from sleep like a mighty giant. South America is rumbling like a giant. Crime, delinquency, drug addiction, sex, hate, and fear are spreading around the world like a cancer. Fear is causing heart attacks around the world. The Bible says, "When you see these things begin to come to pass, then look up . . . for your redemption draweth nigh". Jesus is coming soon.

### **Fun Will Turn To Horror**

Go ahead. Keep on sinning—rock and roll, smoke, drink, swear, play with sex, act big and brave, act like you don't need Jesus; act like everything is going to be all right, but don't you forget that one day soon you will have to look into the face of Jesus! One day your fun will turn into terror! "Today if ye will hear his voice, harden not your hearts." Heb. 3:15. "If we confess our sins, he is faithful and just to forgive us our sins." I John 1:9. —Sel.

**July 20, 1975**

**HOW ARE THE DEAD RAISED?**

**I Cor. 15:35-49**

I Cor. 15:35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

**Memory Verse:** And though after my skin worms destroy this body, yet in my flesh shall I see God: Job 19:26.

**Central Thought:** This present mortal body shall be quickened by the power of God to come forth a spiritual body that will abide in eternity.

**Word Definitions:** **terrestrial**—of the earth; mortal; physical. **Celestial**—above the sky; heavenly (Greek).

### **LESSON BACKGROUND**

Paul asked Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" Also when he preached the gospel on Mars Hill in Athens some mocked when they heard of the resurrection of the dead. In our modernistic day when it comes to facing this matter of the resurrection, very few really believe it, because it sounds incredible or impossible. But in our lesson, Paul opens up the foundation truth of the Christian faith in a very simple and practical manner. There has always been and no doubt always will be the skeptic and the scorner—the one who raises a doubt and who questions divine authority. But there is an answer to all things and it lies many times in things right at our feet. —L. Busbee

### **QUESTIONS:**

1. In what way is the resurrection typified by the sprouting of grain? 2. How many different kinds of flesh did he mention? Is it not true that each is different in texture, taste, and composition? 3. Why did he mention this in regards to the resurrection? 4. Who is the last Adam and how is He made a quickening spirit? 5. To what form of life will the dead be raised?

### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

After being assured that there will be a resurrection, we now focus our attention on some thoughts concerning the nature of the resurrection and just how it will be. There is always a question to be raised in regard to divine matters. Nicodemus asked Jesus upon hearing how we must be born again: "How can these things be?" And we find that it is very difficult and

almost impossible to satisfy a doubtful mind concerning divine matters unless there is a willingness to accept in simple faith what God has promised, and that it will come to pass. But still, if we will earnestly look into these things we can find a very logical, sound explanation for every act of God's love. Jesus likened the new birth to Nicodemus as the movement of the wind. And here in our lesson he compares the resurrection of the dead with the springing forth of that which is sown in the ground such as wheat or other grains. This is a natural and very much accepted procedure of life. The resurrection will be just as simple as that. The plant that comes forth has a body that is given from God as it pleased Him. He said that God gives to every seed his own body. The different kinds of flesh, and the different kinds of bodies above and below, each with a glory all of its own, are used to show that there is a different glory that will be assumed in the resurrection. Figuratively speaking, the body becomes the seed that is sown in the ground. It is sown in corruption, dishonor, weakness, and as a natural body, but it is raised in incorruption, glory, power, and as a spiritual body. Just as sure as we are now in earthly form, so shall we be in heavenly form if we are Christ's at His coming. Here in the flesh we bear the image of Adam, but in our hearts we bear the image of Christ. At His coming we shall be changed from the earthly image of Adam to the heavenly image of Christ. Oh, what a glorious hope this is as an anchor of our soul.

—L. Busbee

### FOOD FOR THOUGHT

We are serving a God of miracles. Many try to figure out how God is going to do some things but miracles are not figured out. They just come to pass. Some might question just how we are raised from the dead. But if we look around us at the miracles of nature, which are ordained of God, we could in one sense understand how we will be raised from the dead. The common butterfly emerges from the cocoon, which is a miracle.

Think of the miracle of the dragonfly. The female dragonfly often drops her eggs from the air into the water or inside of a water plant. The young dragonfly is



called a nymph. It hatches from the egg in 5 to 15 days. It has a thick body, big head and mouth, and no wings. It breathes by means of gills. The dragonfly nymph will live in the water from one to five years, eating small insects, fish, etc. While developing into an adult dragonfly, it will shed its skin about 12 times. For its final molt, the nymph leaves the water and climbs up onto a reed or rock and emerges with wings, with which to fly. This is truly a miracle. Dragonflies are sometimes called snake doctors, devil's darning needles, or mule killers.

When we think of these things and the miracles that God performs through His creatures, we can truly believe in a resurrection of our bodies. —M. Miles

### ROCK OF AGES

An illiterate young lay preacher started a series of meetings in a barn near Dublin, Ireland, one night many years ago. It was a discouraging meeting—so much that the preacher closed the series right then and there and moved on to more fruitful fields. Only a handful of villagers came, and interest was at low ebb. True, a young boy did come forward in response to the invitation, but no one seemed impressed. Why, that was only Gus! Certainly Gus would never set the world on fire.

Well, "Gus" did not set the world on fire. He became a leading minister. He wrote a number of books on polemics, but they have long since been extinct. He preached thousands of sermons. They are forgotten. He wrote one hundred thirty-three hymns. They too, have not survived the years. Perhaps I had better amend that last statement. One hundred thirty-two of them have not survived the years.

No, Gus did not set the world on fire. You see, he died when he was only thirty-eight. We do not know how much he would have been able to do had he lived longer. As it was, he influenced only—well, off-hand, I would say a few million. Maybe I am not doing him justice, but that is just a guess.

But I should not be calling him Gus any more. He had a much more dignified name. If you want to know his full name, you can pick up a hymnal and you will find Gus's name somewhere. You will find it just above or below the hymn that is said to be "the best-known, best-

loved, most widely used hymn ever written"—Rock of Ages.

From the smoke and din of many battlefields, from the sorrow and suffering of countless sickbeds, from the heights and depths of blessed experiences have come stories of strength, comfort and joy derived from the Rock of Ages.

Maybe you could not say that Gus "set the world on fire," but he—Augustus Montague Toplady, has touched more people than many a poet, scholar, king, or preacher of history.

Tradition tells us that Toplady wrote the hymn while taking shelter in a cave during a violent thunderstorm. That rock, located near Bristol, England, at Burrington Coombs, is the center of an annual celebration on November 4, Toplady's birthday.

The Scriptural basis of the hymn may be found in the cleft of the rock of Exodus 33:22; the interpretation of the rock, I Cor. 10:4, and the story of the crucifixion, John 19:34.

#### **While I Draw This Fleeting Breath**

In the England of many years ago, mine accidents were quite a frequent occurrence. After one such accident, it was reported that a number of miners were trapped in one of the shafts. After two days of searching, the rescuers heard the first signs of life. Hopefully they asked if anyone was there. "Yes," came the faint reply, "but I am trapped. My feet are crushed under a rock." "Is anyone else with you?" was the next inquiry. "Yes, Jesus is with me. I first came to know Him through a hymn my mother taught me." Then through the darkness came a trembling voice singing, "While I draw this fleeting breath." These were his last words, for shortly after, his rescuers found him. There was a smile on his face for he had gone to be with the One who had been his Rock for so long.

#### **When Mine Eyelids Close In Death**

If you had been with those Armenian Christians who escaped the massacre in Constantinople in 1866, you could have heard the words of this same song float across the Bay of Biscay as the doomed passengers of the sinking ship sang in unison as the ship went down.

I wonder which song you would choose, faced with disappointment, tragedy, or death. Would it be the flippant ditty of a pop song, or would it be—well, perhaps, “Rock of Ages”? I wonder! —Sel.

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July 27, 1975

## ATTAINING UNTO THE RESURRECTION

Job 14:13, 15; Phil. 3:10, 11; I Cor. 15:50-58

Job 14:13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Phil. 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death,

11 If by any means I might attain unto the resurrection of the dead.

I Cor. 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,

forasmuch as ye know that your labor is not in vain in the Lord.

**Memory Verse:** But God will redeem my soul from the power of the grave: for he shall receive me. Selah. Psalms 49:15

**Central Thought:** Seeing that the dead are going to be raised, let us strive to be faithful and follow Christ, so that we can attain to that glorious resurrection.

**Word Definition:** twinkling of an eye—a sudden instant. Attain—to reach; arrive at, or come to.

### **LESSON BACKGROUND**

After establishing the truth that there will be a resurrection and after giving insight to the nature of the resurrection, we now view a foresight of the resurrection itself. A face to face view of this overwhelming scene challenges us with determination to pursue the holy course that only leads to it, and comforts and encourages us in the Christian fight, knowing that such a reward is sure and steadfast to the faithful. From the book of Job we have inserted a part of his treatise on the death of man and faith in a future resurrection. When all else crumbled around Job, it was time, in his steadfastness, to reach out for the hope of a resurrection. Then we have also referred to part of the statement of Paul concerning his laying hold of Christ. He sought to gain, know, and fellowship Christ so that He could attain to what Christ saved him for. May God help us to catch the heavenly vision and press toward its mark.

**QUESTIONS:** —L. Busbee

1. Why cannot flesh and blood inherit the kingdom of God? 2. What is meant by "We shall not all sleep, but we shall all be changed"? 3. Is it possible that we could fail to attain to the resurrection of the dead? 4. What is the sure route to attaining it? 5. What is the sting of death? What is the strength of sin? What is the victory of the grave? Who is going to get the victory?

### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

The goal of the Christian is to attain unto the resurrection of the dead. This can only be accomplished

by laying hold on Christ, knowing and learning of Him, possessing His righteousness, knowing and experiencing the power of His resurrection in our hearts and lives, and fellowshiping His suffering, as well as being a follower of His example. One cannot attain to a goal without pursuing the course that leads to that goal. Since Christ is the first-fruit of the resurrection, all who would share in that resurrection must needs bear the same fruit that He bore. Now this is our challenge as children of God. We have a course to pursue and a goal to attain.

This great resurrection day will soon unfold in all of its reality. Stop and ponder what it will mean. "In a moment, in the twinkling of an eye" the trumpet shall sound and the dead shall be raised incorruptible. This is yet in the future. It will be too late then to pursue the mark. We will have reached our mark whatever it may be. If we have earnestly striven and sought to follow the Lord, our reward will be to appear in glory with Him. But now is the time that we must work out our salvation with fear and trembling. Now is the time to make our calling and election sure.

It was Job's longing for the Lord to remember him. Note the language of those scriptures! "Hide me in the grave . . . until thy wrath be past". "Appoint me a set time, and remember me". This should be the prayer and desire of our hearts also. Death is ahead, that barrier that we cannot get around. The grave will house all our mortal substance. Have we pursued the mark so that we can be counted worthy of triumphing over the grave by the power of God? —L. Busbee

### FOOD FOR THOUGHT

What a glorious scene that will be when the "last trump" sounds and the dead in Christ arise from the grave. It will happen "in a moment". It will not take years to happen but will happen all at once. There are so many theories about the resurrection, but dear ones, it will happen in the end of time. Just as we are when the last trump sounds, so we will stand before God at the judgment. The Apostle Paul says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" 2 Tim. 4:1. Notice he says "at his appearing." The judgment will take place "at his

appearing." How important it is that we are ready to meet our Lord and Saviour when He appears. If death overtakes us before "his appearing," we will be found at the judgment just as it has overtaken us. Surely we need to search the Word and keep ourselves ready for we know not the day or hour when the Son of Man will come. —M. Miles

### A SPECIAL OFFER

"In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you."

The other day a salesman came to my door to tell me how to purchase a space in a lovely new cemetery at two-thirds the regular cost. He was very enthusiastic about the place and the liberal offer being made. He showed me a picture of it and told me all about how it was planned as a garden, two gardens in fact. Truly it was beautiful and I was much impressed with it.

He told of the excellent care to be given it—how no one would be allowed to walk on the graves, no water could get into the graves and no travelers could eat picnic lunches, using the marble markers for tables—how all these things would justify them in charging much more than they charged in the less attractive cemeteries.

He said we should make this preparation before death comes. Well, it seemed that many were doing so, but many of these same people make no provision for the soul and the hereafter, yet we are told in God's Word that it is appointed unto man once to die and after that the judgment, and that we must give an account of the deeds done in the body. The Bible says that today is the day of salvation, and that there is no chance to get ready after death. Oh, how we need to be concerned about our own salvation, and the salvation of our loved ones, friends, neighbors, and the world.

The salesman went from door to door, urging people to take advantage of the special offer being made—only two-thirds the regular cost. Should not Christians go from door to door telling all who will listen of the special offer of salvation which doesn't cost one cent to us? It's free to us only because Jesus, the Lord of lords, King of kings, the blessed Son of God, paid the great price. He suffered untold agony and died the awful death on the

cross that we might have salvation full and free, joy and peace and victory in this life and a home in Heaven in all eternity.

I shall never forget the picture he showed. It was very beautiful. Now, we can't show people a picture of heaven, but Paul, the apostle, tells us that eye hath not seen, nor ear heard, neither has it entered into the heart of man the things which God hath prepared for those that love Him.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." —Sel.

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**Aug. 3, 1975**

**"LET EVERYONE OF YOU" GIVE**

**I Cor. 16: 1-4; Deut. 16:17; Luke 21:1-4**

**I Chron. 29:9; Matt. 10:8b; Matt. 6:1**

**1 Cor. 16:1** Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

**2** Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

**3** And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

**4** And if it be meet that I go also, they shall go with me.

**Deut. 16:17** Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

**Luke 21:1** And he looked up, and saw the rich men casting their gifts into the treasury.

**2** And he saw also a certain poor widow casting in thither two mites.

**3** And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

**4** For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

**Luke 6:38** Give, and it shall be given unto you; good measure, pressed down, and shaken together, and

running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

1 Chron. 29:9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

Matt. 10:8b . . . Freely ye have received, freely give.

Matt. 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

**Memory Verse:** He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. Prov. 28:27.

**Central Thought:** The whole Church is to give liberally and regularly, according to how the Lord has prospered each one.

**Word Definition:** Prospered means "to succeed; thrive; flourish."

## LESSON BACKGROUND

The saints at Jerusalem were mistreated by their countrymen because of their love for Christ. Their goods were taken from them, etc. (Heb. 10:34). The Apostle Paul taught that it was the duty of other congregations to help another when in distress. (Rom 15:26). As they did this, it was giving as unto the Lord.

It was a regular custom for the Jews to make their collections on the Sabbath day. The saints did not meet together on the Sabbath day, but on the "first day of the week," which is Sunday. This is the day kept in memorial, even unto this day, of the resurrection of Jesus Christ.

It seems that some of the Corinthian Church had written a letter to Paul, that certain ones took the offering to Jerusalem to the poor saints. Paul seemed to be saying that he approved of those whom they had written about.

The principle of giving is taught in both the old and new Testament. —M. Miles



## **QUESTIONS:**

1. Who was giving to the poor saints at Jerusalem and who was ordering it to be done? 2. Tell about Jesus watching the poor and rich putting in their money and what His comments were. 3. How should we feel about our giving? 4. When are we to give and to whom do we give? 5. How should our offerings be taken up?

## **ADULTS AND YOUNG PEOPLE'S COMMENTS**

It is often said that "you can't outgive God". What a blessing it is to be able to give to those who have needs and to those who are busy for the Lord. "Give and it shall be given unto you." This is surely true. There are many ways to give, but today, our lesson is mainly on giving money. It takes money to buy the necessary things of life. You have to have money for places to stay, utilities, etc. We are instructed to give. I will never forget when I received word in 1954 that my dear mother had taken her bed and was not expected to live. I was over 1500 miles away and I wanted to go to her bedside. The saints gave me an offering to pay my fare on the train. I will never forget what that meant to me and how I did appreciate it. Even as I write about it now, I pray God to bless each one who had a part in that wonderful deed. It has now been over twenty years ago, but it will never be forgotten. I could relate many times when others gave to me when I had a need. I could also relate many instances when I received such a blessing from giving. One dear woman came in the office and was talking to me. It seemed I sensed a need and felt impressed to give her five dollars. When I gave it, she was so happy and let me know she had needed food. The Lord surely did fulfill His Word. I was given five dollars very soon after that. I have had a number of similar experiences. Even if I had not been given to, I know I would never have lost, as God took note.

Let us notice the words, "concerning the collection for the saints," and our manner of giving, or taking free-will offerings. We also want to notice that Jesus sat by and watched everyone putting their offerings in the treasury. We must come to the conclusion that there is a way to take up a collection. First, we want it to be a

“free-will” offering as is mentioned in our lesson. That means it is to be given with a perfectly free will. When a plate is passed, it makes one feel duty bound to give, or embarrassed if not able to. But when a person is given a chance to freely walk up to a box, or to a certain place, and put in what they want to, it is a “free-will” offering.

There also must be a time element in doing this. It is better to do it at the first part of a service. Many times, if done before a message, it breaks into the spirit of the meeting. If it is done at the last, it might break into an altar call. A person surely needs to seek the Lord for the proper time for an offering to be taken.

The work of the Lord suffers because of many failing to do their duty. We must obey the Word of God on all points, if we would prosper in our souls. When we give we want to take our hands off of the offering. The person who receives is responsible then. If he does not use it properly, you will not be held to account. You already have laid up your treasure in heaven if you have given it “as unto the Lord.” When we watch and see how it is used, we are not giving it “as unto the Lord.” Now this doesn’t mean in certain business dealings, such as taking care of the chapel building, etc., where we all are to have a say. This, of course, must be done in a peaceful manner. —M. Miles

### FOOD FOR THOUGHT

The Bible teaching concerning the holy practice of giving has been proven true and unerring by those who have exercised themselves therein. I have been impressed with a story that clearly illustrates what practical giving will do for a person. There was a man who was very rich but also very selfish and wretched. In the depths of his despair he decided to end all of his misery by going and jumping into the river. As he prepared to go, he happened to think of the wealth that he would leave behind and how that it would not do him any good. He thought that perhaps he would see to it that his fellowmen could get a hold on it and use it. So he decided to take a large amount along with him and pass it to those whom he would meet on his way to the river. Thus he did. Right and left, he began to pass out his money to the men and women on the street. Doubtless to say, he saw many happy smiles and

heard many grateful words that day. It had its effect. By the time he had arrived at the river, his heart was filled with a strange and new happiness, so that he could not bring himself to take his life. —L. Busbee

### **THE BIGGEST GAMBLER IN TOWN**

In spite of law, the United States is the gamblingest nation that ever existed. About 50 million adults and a great number of minors indulge in some form of gambling in the U. S. Close to \$30 billion is bet each year. A billion dollars per year is gambled away in the numbers racket, and another billion in slot machines. Ten billion dollars a year is bet in horse racing.

In roulette, chuck-a-luck, or dice, the house is set to make from \$50 to \$150 an hour. Slot machines return about twenty cents out of each dollar. Sixty million decks of cards are sold each year. Yet, you can't win.

From the Bible we learn that Judas bartered for thirty pieces of silver to betray Christ into the hands of His enemies. Judas possibly believed that Christ would escape, or bypass the cross; but Christ died on the cross, and Judas hanged himself when he saw the crime he had committed. Judas gambled and lost.

The Lord warns us many times about the danger of putting material things ahead of spiritual, until we have wasted our life away, and the soul is lost eternally.

Today, many homes are poor, families ill-clothed, and many children hungry because of gambling. Dad buys a few ball tickets at the shop, or stops at a gambling hall on the way home, and the pay check is soon too small to meet the needs of the family. One day, God is going to ask for an account of all this.

#### **Who Is The Biggest Gambler In Town?**

It isn't the man who stands behind the counter, or the wheel in a gambling house. He knows the house is set to win; so he is not gambling. With him, it is a sure thing. Nor is it the man who wastes his earnings there, waiting for the break that never comes. The biggest gambler in town is the man who gambles with his greatest possession—his soul! You may lose money and earthly possessions and regain them through work during this life; but, if you neglect your soul's salvation and go out into eternity unsaved, you have gambled and

lost for eternity! Don't gamble—time may be short—be saved today!

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what will a man give in exchange for his soul?" (Matthew 16:26)?

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). —B. Cummons

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Aug. 10, 1975

## FOES AND FRIENDS

I Cor. 16:5-14; 2 Tim. 4:14-18

I Cor. 16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

2 Tim. 4:14 Alexander (Acts 19:33) the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also: for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen

**Memory Verse:** All the brethren greet you. Greet ye one another with an holy kiss. I Cor. 16:20.

**Central Thought:** God rules and we must submit to the Master of each of our lives. He opens doors and closes doors. He sends friends and permits foes to oppose. We must be stedfast, watchful and strong for the Lord.

### LESSON BACKGROUND

When we read these verses of the Apostle Paul, let us notice the three contrasts in words, "I will," . . . "I do" (verse 5), "I will not" (verse 7), "It may be" (verse 6), "I trust," and "If the Lord permit" (verse 7). Notice that two minds, two wills, are working together in the ordering of Paul's life. We read in the Bible about God working behind the scene in the lives of people and nations. We read of Him actively interposing in their lives. Today, God is still working, and we need to look for Him and see Him in the lives of people and nations. God's supreme purpose in every life, and in every nation, is to bring them to the realization that they are responsible to Him.

Notice that Paul is seeking to stay in the order of God. Paul knows that God is supreme. He knows that God rules each life and has the last say about each life. Although man may refuse to take God's counsel, he cannot shut Him out of His work. Man's work will go only as far as God permits and if God wills, man's whole plan will collapse to utter ruin. We read that "Napoleon's fall dated from the day when, on his way to Moscow, he turned away from the faithful remonstrance of good Queen Louise of Prussia with his bold defiance of God: 'Madam, I propose and I dispose!'"

In all humility we must bow before that higher will, our God, and let Him lead, rule, govern and control our lives or we will come to utter ruin. "Commit thy works unto the Lord, and thy thoughts shall be established." Prov. 16:3. —M. Miles

### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

Each of us are weaving history on the loom of time. Day by day our lives are, seemingly, ordered by our own will and desires. However, if we turn the loom over, we see God is working out His own design; but with a different color and character. God is permitting and God is ordering. Happy is the person who realizes that they must submit to the plan of God in life and then all will work for their own good and for the good of others in life. Paul said in our lesson that he would "tarry a while with you, (Corinthians) if the Lord permit." (verse 7) Paul proposed his plan but God disposed of that plan, since Paul was submissive. Doors were opened for him and closed. He was very sensitive to the leadings of the Lord. When he knew definitely that God was leading, then he did not allow the adversaries to hinder his work or courage. He faced it with confidence in the God whom he served.

God leads us definitely and when we meet obstructions, we are not discouraged, because we know that God will take care of each obstruction. We can say with Paul, "notwithstanding the Lord stood with me, and strengthened me." Praise God for that faith we have in Him. We know that "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (verse 18)

Let us also notice how the Apostle Paul speaks of Timothy. It seems that Paul realizes Timothy's timidity and youth might hinder him. Paul has considered Timothy as "his son" in the gospel, but in the work and before God, they are equals. Paul says that Timothy "worketh the work of the Lord, even as I do". He did not want to crush that tender, young spirit of Timothy, nor see it crushed. He helped to prepare the way before his friend.

Let us notice what he says about Apollos. He seems to have a mind of his own and did not need Paul's help. Paul bowed to the will and judgment of

Apollos. We also notice the confidence that Paul has in Apollos. Surely Paul was a wise master-builder before Apollos began to learn from Aquila and Priscilla the rudiments of the gospel, yet he respected Apollos' desire and wavers his own "great desire".

Neither friend or foe can keep us from doing God's will and being in His order. —M. Miles

### FOOD FOR THOUGHT

In every phase of life is found the presence of friends and foes. Friends are enjoyed and appreciated while foes we are made aware of and guard against. Friends are to lift up while foes seem bent on pressing us down. We have one great friend, and that is Jesus. We have one great foe, and that is Satan the adversary. But in living for the Lord we find that we have other friends and foes and these come in the form of people. To keep the right attitude toward friend and foe alike is part of being a Christian. Judas turned out to be an enemy of Christ, yet Christ called him "Friend" in the garden when He was betrayed. The prophet Zechariah prophesied of Jesus being wounded in the house of His friends. Zech. 13:6. Also we find in Proverbs 18:24 it says that a man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother. Look at the different Bible characters and consider how that they had friends and foes. Look at Joseph, Moses, David, Paul, and even our Lord. Be thankful for friends and endeavor to hold their friendship in the bonds of true divine love. And if perchance you meet with a foe, don't forget that the scripture says also in Proverbs 16:7, 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.' —L. Busbee

### CHEWING GUM

As I drive along the road  
Many things I see.  
Yonder are a dozen cows  
Neath a maple tree.  
While the fiery sun above,  
Glows in burning heat  
There they lie and chew,  
In contentment sweet.

As I sit in church  
Sometimes there I see  
That reminds me of the cows  
Neath the maple tree.  
Men and women, boys and girls,  
Jaws a-moving just like cows.  
It's not exactly wrong to chew  
If it's not over done.  
But there are places where,  
It surely doesn't belong.

—Sel.

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Aug. 17, 1975

## COMFORT AND AFFLICTIONS

2 Cor. 1:1-12, 15

2 Cor. 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort:

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:



9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

**Memory Verse:** I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ . . . . Rev. 1:9a.

**Central Thought:** God does not comfort us in our afflictions, trouble, and trials just to make us comfortable, but that we might be a comfort to someone else.

**Word Definition:** Achaia was just the smaller Achaia and not the whole Roman province. The word "affliction" in our lesson, in the original, means tribulation or trouble. **Comfort and consolation** mean "solace, help, aid, support, soothe in distress or sorrow, cheer."

## LESSON BACKGROUND

First Corinthians was written by the Apostle Paul, and was sent to the Corinth Church of God by Timothy. It seems that when Paul wrote the letter of Second Corinthians, he had not heard how the Corinth Church of God had received the first letter. Timothy worked with Paul in the establishment of the church at Corinth. (Acts 18:5)

We want to notice that there is an element in endurance which is fortitude or patience.

Paul speaks in verse eight about having some severe trouble or persecution which nearly broke down his health and threatened to interrupt his work. It is not known just what he was speaking of. The book of Acts doesn't tell us very much about the life of Paul.

In verse 11, the word "gift" seems to primarily mean deliverance, but also would not exclude the comfort or trust that came to Paul in his particular trial. He was thankful for their prayers.

### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

Comfort and affliction! What a contrast. The Bible says, "Man that is born of a woman is of few days, and full of trouble." Job 14:1. Trouble comes, just with us living in the flesh and in this world. Then, we do know that the child of God is a target for the devil. Directly or indirectly, affliction springs from sin; not necessarily a man's sin, but from the evil presence of the devil in the world. God permits the devil to afflict us, as we read in the case of Job. The devil could not go any farther than God permitted him to go. First he took everything from Job that he possessed and then by permission of God, the devil put boils upon his body. His wife told him that he should curse God and die. Seemingly, he lost all, but he held his integrity with God and God brought him forth victorious. His faith was tested but he said, "I know that my Redeemer liveth . . . He knoweth the way I take: when he hath tried me, I shall come forth as gold." Job 23:10. Praise God, we see the affliction and the comfort of God working in Job's situation.

"All comfort," means all forms, kinds, or aspects of comfort. How great the grace of God to His children is. The God of all comfort gives it to us through the name of His Son, Jesus Christ. "All comfort" is a balm for a wound, a solace for sorrow, rest for weariness and strong help. It gives us relief and ease and also strength. It is even better than the comfort a mother gives her crying baby while she holds it in her arms and kisses away its distress. The child might still inwardly have some fears, but when God comforts, it touches us inwardly. It touches our very spirit and brings in courage and help to fight the enemy of our soul or to face the problem with strength.

What is the end of our comfort? The Apostle Paul tells us that we are to "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted." (verse 4) If you have gone through something, you are more than an advocate of victory; you are a witness. No one can speak with authority unless

they have been a partaker of the affliction. Sometimes God lets us go through things so that we can better help others. Let us be vessels for our Master's use in any way He sees fit. —Sis. Marie Miles

### FOOD FOR THOUGHT

He is the Father of mercies, the God of all comfort. Of all the attributes of the Almighty God, perhaps this comes as close to the need of mortals as any. In fact, very few people are even inclined to seek the Lord except those who are deeply conscious of their need for mercy and comfort. Paul said later on in this epistle that God comforteth those who are cast down. Who is it that needs comfort but those that mourn? God is to people what they need. To the weak and faint He is strength and power. To the simple and unlearned He can be wisdom and understanding. It is to those who sit in darkness that He commands His light to shine unto. It is to the poor that He wills His great riches. It is to the hungry and thirsty that He opens His hand. Jesus made the statement that the sick are the ones who need a physician, not those who are well. He even told some that for judgment He came into the world that they which see not might see, and that they which see might be made blind. For an explanation He said, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9:39-41 What category do we fall in? —L. Busbee

### BEAUTIFUL WOUNDS

In an American town resided a widowed mother and her little son. The mother was very beautiful except for her hands which were terribly scarred as from scalding or burning. As the little lad reached the age when he began to notice the contrast between individuals, he asked his mother, "Mummys, why are your hands so homely? Why aren't they beautiful like Bobby's mother's hands?" When the mother felt the little lad was old enough to understand, she answered his oft repeated question: "When you were very small, Billy, you were playing in the living room one day, and I was working in the kitchen. Suddenly I heard you scream, and I rushed in and found you had gotten too close to the

fireplace, and your clothes had caught fire. I tore your burning clothes from your body before you were seriously burned, but my hands were deeply burned by the searing flames. This is why, Billy, I have such homely hands. That is why they are not beautiful." Little Billy looked at those scarred hands for a moment, and then one little arm went around his mother's neck and the other childish hand lifted one of her scarred hands to his lips for a kiss of tenderness, as he cried out in compassionate love, "Mother, your hands aren't homely; you have the most beautiful hands in all the world." In Christ's terribly marred face, we find beauty as we realize that He was wounded for our transgressions, saving us from far worse than a physical burning.

"But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." (The Greek original states: "there gushed out blood and water.") Here we have a seeming contradiction of biological truth, because blood will not gush from the arteries of one who has passed unto death. It required the pulsation of the heart to cause blood to gush or spurt forth. Yet the Scripture factually states: "He was dead" and "there gushed out blood." The heart is encased in an elastic sac called the pericardium, a sac capable of great distension. If the heart walls should be ruptured, the blood would rush into the sac, causing it to become greatly distended. Then, should the sac be pierced from below, the force of gravitation would cause the blood to gush forth. And that is precisely the manner in which Jesus Christ died for our sins: He died of a broken heart. The 69th Psalm gives a detailed account of the events of the Passion of our Lord, and in the 20th verse states clearly: "Reproach hath broken my heart; and I am full of heaviness."

Research revealed that not only does the New Testament record the suffering of all types of flesh wounds by our Lord, but also that the Old Testament foretold each of these types.

The types of wounds of the flesh: the wound of bruising; the wound of laceration; the wound of penetration; the wound of perforation; the wound of incision; and the wound of bursting, every one of these

wounds being suffered by Jesus Christ for you and for me. "He was wounded for our transgressions." But it is only as we accept for ourselves the shedding of His blood that we are cleansed from our sin. It is only as His life-giving blood is applied that we have the newness in Christ Jesus.

"His visage was so marred more than any man." But it was not for Himself that He was bruised—"He was bruised for our iniquities." Isa. 52:14.  
—Sel.

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Aug. 24, 1975

## OFFENDER FORGIVEN AND RESTORED

Gal. 6:1, 2; 2 Cor. 2: 4-17

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

2 Cor. 2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which was inflicted of many.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive anything, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: But taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

**Memory Verse:** Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. Col. 3:13.

**Central Thought:** Even grievous sins committed by anyone can be forgiven, and the penitent offender can be restored to complete confidence.

**Word Definition:** Forgive means "to give up resentment against or the desire to punish; pardon; to overlook an offense". Web. Dic. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11:25. **Triumph and incense** are words probably used when the Roman army came back from battle. Rome had a holiday and long lines of captives marched down the street. Wagons were loaded with silver, gold, magnificent dresses and ornaments, statues, pictures and all the plunder from conquered cities. Incense was burned along with this parade of captured loot and people. They marched to the temple of Jupiter. Some captives met their death there. —Homiletic Com.

## LESSON BACKGROUND

In our lesson we read how the Apostle Paul was a very tender man. Even though he had used his Apostolic severity of power, yet all the while he was weeping over the loss of their love. He had used strong

language against the wrong in his letters, yet he wrote it "out of much affliction and anguish of heart." (verse 4) Strong men are tender and tender men are strong. Jesus wept over Jerusalem because of their sins, yet He had told them the truth, which caused them to turn against Him. It is hard for the wrong-doer to think of the one who has to firmly stand for truth, as being filled with love, just as the child cannot see the love behind the whipping he receives. Paul is revealed in our lesson in a special way.

As we read our lesson, we need to remember the scriptures in I Cor. 5:1, where Paul had heard about there being fornication among the Corinthians. He also mentions covetousness, idolaters, etc. in I Cor. 5:10. It seems that in today's lesson, Paul had heard that the man had repented. The repentance had been so deep that Paul was exhorting the church to comfort the offender and restore him. Again in verses 12 and 13 of our lesson, he brings out how that he was grieved, even though an open door was in Troas, because he "had no rest in his spirit" until he found Titus and learned about how things were going at Corinth. —M. Miles

#### **QUESTIONS:**

1. What carefulness should a person take when he is trying to restore someone who has been overtaken in a fault? 2. What glimpse did we get of the Apostle Paul's personality from our lesson? 3. How is one to be treated that has been in a gross sin but has repented and was forgiven by God? 4. How can a person be "swallowed up with overmuch sorrow" after they have been overtaken in a sin or fault but repented? 5. How can the gospel be a savor of life unto life and death unto death?

#### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

The devil will take advantage of every person that he can. Those whom the Lord has given the gift of wisdom need to be careful as they deal with one who has sinned, lest Satan take advantage of them. It is a great responsibility upon one to restore a person back to the Lord after he has sinned. The person who is helping to restore must understand the other person's personality and ability of being able to understand what is being

required of them. Sometimes a person is held for something which they definitely have forgotten about through their confusion. Those who are trying to restore must understand the person's confusion, and try to help them. It surely takes heavenly wisdom from God to deal with others. The Apostle says in the 16th verse, "Who is sufficient for these things"? The self-sufficient person that never feels any burden, or is shallow and light-hearted and feels at a moment's notice equal to anything, is not the person to help restore another who has been overtaken in a fault, or who has committed sin. Restoring a soul is surely a life and death business. God's Word is to be held up for a person to come to. We cannot excuse anyone when God does not allow them to do certain things, and we cannot be any easier on a person than God's Word is. Everyone will be judged by God's Word. It will expose every sin. The person who is helping a soul to be restored is duty bound before God to hold that soul to God's Word. Even though it causes grief, a soul must obey or be lost. It is a serious thing.

We notice that the Apostle Paul tells the church to comfort the one who has sinned and has repented, lest he "be swallowed up with overmuch sorrow". Even though Paul was not there, he accepted the report about the true repentance of the one who had sinned. Since the church had forgiven the person, after dealing with him, Paul forgives him and writes to them to that effect. When God forgives, we need to forgive. We have the words of Jesus, "If ye do not forgive, neither will your Father which is in heaven forgive you your trespasses". Mark 11:26. This is very serious. No wonder the Apostle Paul said that we need to forgive, "lest Satan should get an advantage of us: for we are not ignorant of his devices". (verse 11) —Marie Miles

### **FOOD FOR THOUGHT**

It seems that so many are quick and ready to inflict punishment upon the wrongdoer. We must not discredit the cause of punishment, for punishment is often needed and important. But it can get out of hand. Notice the writer's statement: "Sufficient to such a man is this punishment, which was inflicted of many". It makes me think about what a brother told about an incident in his



boyhood. The cows got out and he set the dogs after them. The dogs were really giving the cows a rough punishment. There were two or three other dogs chained who were looking on, but not permitted to join the chase. His little sister said, 'Why don't you turn these dogs loose so they can get some 'bites', too!' Well, there is a tendency that way in dealing with those in error. They need to feel the weight of their offense, but they need also to feel the love and forgiveness of the saints. —L. Busbee

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Aug. 31, 1975

## THE HOLY SPIRIT'S HANDWRITING

2 Cor. 3:1-11, 17, 18

2 Cor. 3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

**Memory Verse:** And you hath he quickened, who were dead in trespasses and sins; Eph. 2:1.

**Central Thought:** The Holy Spirit writes a plain hand, which is seen by all men.

### LESSON BACKGROUND

It would be well to read the whole chapter as all is interwoven, but we have chosen a few verses since there generally is a time limit for the Sunday School classes. Many of our readers, however, have more than class time and enjoy studying deeper in the scriptures, therefore we generally give enough material to suit each person.

You will notice that we have used the last verse of our lesson on the cover of our "Bible Lessons" book. We trust and pray that through the study of these lessons we will all become better children of God, through our growth in knowledge of our Lord Jesus Christ.

As you read the lesson you will notice that the verses are interwoven personal allusions of the Apostle Paul and all illustrations are from a particular interpretation of a single passage in the Old Testament. In verse two, the "living epistles" are read of all men. The verses 4-11 bring out the glory of the Christian ministry, its foundation, function, means, object, and its reward. Later verses bring out the liberty in Christ through the Spirit, and the change in our lives through obedience to God's Word. —M. Miles

### QUESTIONS:

1. Paul speaks of the "epistle written in our hearts, known and read of all men". What does he mean? 2. How can a person have the words of God written upon his fleshly heart? 3. How does the letter kill, but the spirit give life? 4. How glorious were the

ten commandments given to Moses, and what is better today? 5. Read the 18th verse: But we all, with an open heart beholding as in the Bible the glory of the Lord, are changed into the same image from justification to sanctification, even as by the Spirit of the Lord.

## **ADULTS AND YOUNG PEOPLE'S COMMENTS**

Paul was teaching the change from the law to the Holy Spirit's work in the heart. The law had its use but when Christ came and ascended to heaven, the Holy Spirit took over. We are living in the Holy Spirit dispensation. There were three dispensations; the dispensation of God, Christ, and the Holy Spirit. This is the last one. It was hard for the Jews to accept the change-over. We read where Peter, on the mount of transfiguration of Christ, wanted to keep Moses, Elijah, and Christ as leaders. He wanted the law, prophets, and the gospel. But that would not work. It would be like the moon and stars shining in all of their glory, after the sun had arisen. Peter "knew not what he said," indeed. Matt. 17:1-9. "This is my beloved Son in whom I am well-pleased."

God wanted to change man into the image of Himself. Christ bridged the gap between man and God. We are to behold Christ, look at Him and study about His love and teachings. Through this we have a revelation of God. In seeing Christ, we see His great love because He died on the cross for our sins. He took our punishment. His love breaks our hearts and we humble ourselves before Him. Through repentance and forgiveness we find liberty from the bondage of sin. Not only do we find freedom, but royalty in its highest exercise of empire—the command over oneself, a thing we best learn by voluntary submission. Oh, how glorious it is to have access to the courts of heaven! What a glorious freedom comes to the soul. Freedom from every kind of sin, habits, the ideas of men, etc., is ours. We are free from the fashions and fads of the world. Oh, the glorious freedom of soul and spirit! We can worship God with a clean heart and be ready to meet Him if He should call for us. Oh, the ministration of the Spirit is glorious. We are glad that we are living in the day of the Spirit.

We want to notice that our lesson brings out the point that "the letter killeth, but the spirit giveth life". If we take the Word of God alone, it will kill, but the Spirit of God gives us life. The law said for us not to covet, but gives no power to help us. Under the spirit ministration, the power is given to us to not covet. A sinner can't live according to God's Word, but when he is given a change of heart and has the Holy Spirit within, he can have power to live according to the Word of God. —M. Miles

### FOOD FOR THOUGHT

The tables of the heart and the mind represent the very innermost being of a man, or the seat of the affections. It is only here that the laws of God can be truly written effectively. This is the work of the Holy Spirit. Instead of ordering, commanding, forcing, and enslaving us, He inspires, anoints, blesses, comforts, encourages, challenges, provokes, stirs, leads, enlightens, and goes before us. Thus the righteousness that springs from such a life is not our own, but is that of Christ who gives us the Holy Spirit. One great lesson for the child of God to learn is that of the difference between the law and grace. Under the law, the commandments of God were written on tables of stone, and one had life through obedience. Under grace, the life of Christ within the soul enflames the truth in our hearts and causes us to want to walk in His ways. We have to yield and submit, but the love of Christ is what contrains us. Thus it is a joy to obey and follow the One we love. —L. Busbee

### GOD'S CARE

"In the year 1792, being then in my eighteenth year, I was taken by force into the Prussian army, and was in that army several years, and during that time passed through many and great dangers. Marvelous was the love of my heavenly Father in keeping and preserving me, in that great company: for it pleased Him to place His fear in my heart; and I was careful not to offend Him in anything according to the knowledge I then had.

"I can well remember many occasions wherein the hand of the Lord is plainly seen in preservations and deliverances; praised be His name forever and ever; for I was not worthy of all His mercies and His grace that He

bestowed upon me. He has preserved me until this day, and I hope and believe He will not forsake me for I put my trust in Him. The Lord gave me a tender heart even from a child, and a just principle was in me so that I was not willing to wrong anyone, no matter how hungry or needy I was."

He appears to have been convinced, while in the army, of the iniquity of taking the life of a fellow being. On the morning of the day they were defeated by the French under Bonaparte, he awoke with a prayer in his mind, "Oh that I may not kill a man this day." And this continued to be his breathing desire as the day advanced: not seeing how to escape using his weapon, if brought into the conflict. But the company he was in was placed in reserve. They stood for hours where they could hear, but not see, the terrible conflict then going on. About the middle of the afternoon an officer came riding to the top of the hill that overlooked the valley where the reserve was stationed, and called out to them (according to Henry's rendering into English), "Go back, my children, go back, my children; all is lost! all is lost!" (They speedily retreated, but were pursued, the balls falling near them, but none were hurt. The army was then broken up, and he returned home.)

(After the decease of his wife, he moved to America, accompanied by a son and his family.)

"While crossing the ocean, we had a great storm, which lasted three days and nights; the captain thought we were in great danger of being driven upon certain rocks. So great was the violence of the storm, that the hatches had to be closed, and we had not light but that of a lamp hung to the ceiling. There was much noise and confusion, there being many passengers; but I lay down in peace, having no fear, for I was truly resigned and content. The captain came down and told the people to be still, for he knew not but we might be in a short time swallowed up in the great deep. This greatly alarmed them, and many fell down on their knees, praying after their manner to the Virgin and other saints, as they called them. But these things did not move me, for I was favored with a sure confidence that we would not be swallowed up by the ocean, and that not a soul should be lost. About eleven at night, the storm suddenly abated; the winds were rebuked and were still. The captain

came down and said, 'Be of good cheer, we are safe.' I tell this to the praise of my heavenly Father, because He fulfilled His Word to me. I wish all would put their trust in Him for He will fulfill His Word to all that do in sincerity put their trust in Him.

—Henry Raberman (born in Prussia, 1774)

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**UNVEILED LIFE AND MINISTRY**

**Sept. 7, 1975**

**2 Cor. 3:14; 2 Cor. 4:1-12**

2 Cor. 3:14 But their (Israel) minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

2 Cor. 4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

**Memory Verse:** Nevertheless when it (Israel) shall turn to the Lord, the veil shall be taken away. 2 Cor. 3:16

**Central Thought:** There is a "veil" upon the minds of the world today because they are letting the world be their god and the gospel is hid from them.

**Word Definition:** "Hidden things of dishonesty," means that of which it is a shame to speak or to be guilty of. Dishonest would take in underhanded, or insincere or double-minded motives.

### LESSON BACKGROUND

In 2 Cor. 3:13-16, we read about Moses putting on the veil when he came down from the mountain, after God had given him the ten commandments written on stone. The glory of the Lord caused his face to shine and he had to put a veil over his face. Ex. 34:29-35. The gospel was a more glorious law of freedom, than the law, which was a law of bondage. The power of God was given to saved people, through Christ. The Apostle Paul speaks of God giving him the ministry of unveiling the Gospel, which fulfilled the law. We read in 1 Tim. 1:12-13, about the mercy of God toward Paul, which caused him to be willing to tell others about the wonderful glory of the gospel of Christ.

Note that the Old Testament is a ministry of condemnation and the ministry of the New Testament is a ministry of righteousness. How would we know what was sin, if it were not for the law?—so through the gospel, the veil is taken away, and power given to those who will hear and believe, to live pleasing in the sight of God. —M. Miles

### QUESTIONS:

1. What caused Moses to put a veil over his face? 2. If the law was glorious, what was more glorious? 3. Who blinds or puts a veil over the minds of the people in the world today? 4. Name some

things that cause people to be veiled or blinded. 5. Tell what the power of God accomplished in the life of Paul, in his troubles.

### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

How glorious it is that we are living in the gospel age. Not only does the gospel reveal the way of salvation, but it reveals God. The veil has been taken away, through Christ. No longer do we see God as a God ready to punish, but we see God as a God of love and longsuffering. Under the law, the Israelites were stoned for just picking up sticks on the sabbath. God, through Christ, gives us power to live according to His Word. There is a change of heart, a change of mind and desires. Of course, after a person turns down all the love and long-suffering of God, then justice and punishment await him. But Jesus said, "Have faith in God." Christ is God's Word.

A true minister and a gospel worker would be one who exalts Christ above the god of this world. The god of this world has become a veil to mankind. Minds are blinded and the light of the gospel cannot shine into hearts and give liberty. The open gospel needs to be met by open thought and hearts. The minister or gospel worker tries to reach the conscience of a sinner. If he cannot gain his ear, he cannot make the light reach his dark mind. The sinner puts a veil upon the gospel. There are many kinds of blindness that cause the sinner to put a veil on the gospel. It might be prejudice, through early educational bias, or just the love of sin and a dislike for holiness. "Men loved darkness rather than light." John 3:19. Indifference causes a person to be blinded. Preoccupation with secular pursuits can be a veil to the gospel. A person can be swallowed up with so many things that he'll neither have leisure nor desire for the light of the gospel. Idolatry in its many modern forms can be a veil, as can sensuality, or any sinful habit indulged in. Mental pride, which cannot stand to back down from a position once openly taken, can be a veil. Worldiness of life and temper in its widest sense—all veil the mind and heart. The god of this world, the evil power, is behind and in all the veiling of the heart and mind just as the Spirit of God is behind and in all the opening of the

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eyes and all clearness and disclosure and vision. The veiling of a man's heart is his own doing and the work of the "god of this world"—the devil. —M. Miles

### **FOOD FOR THOUGHT**

Moses put a veil over his face because the children of Israel could not look upon the brightness of His bearing. But he went on to explain that the real veil was hanging over their hearts. The god of this present evil world, the devil, had their hearts and minds blinded to spiritual things. They could not see the glory of God. In the ministry of the New Testament, we are yet mindful of the fact. The veil lies over many a heart today. The things of God are veiled in mystery to the carnal mind. The message of God falls on many deaf ears spiritually. "Seeing, they see not; and hearing, they hear not." Jesus dealt with this condition in His time. For this cause He spoke spiritual truth sealed and hidden in parables, explaining them only to His disciples and to those who sought earnestly their hidden meaning. Let us ever be mindful of the veil that hangs over the heart. And it is only when men turn to the Lord with all of their heart that the veil will be taken away and they can with open face behold the glory of the Lord. —L. Busbee

### **BEING SINCERE IN TRUTH**

"It doesn't matter what you believe, as long as you are sincere." That's what a plumbing salesman told me one day—and so many people have said the same thing that it is almost a proverb.

This popular saying puts a premium on sincerity, and sincerity is a rare thing in this age of sham. We all admire the man who is sincere and we despise the hypocrite. We have great respect for the man who is so sincerely in earnest in his convictions that he is willing to die for them.

But sincerity is not enough.

Mr. Monroe sincerely believed that the railroad tracks were clear or he wouldn't have been caught on the tracks in his car, and hurled into eternity.

Mrs. Jones sincerely believed it was a dose of medicine she was taking from the medicine cabinet. It turned out to be poison and she died.

Joe Brady felt sincerely that he was doing the right thing to rid the community of the man he hated. But the court did not think so, and the electric chair awaited him.

Nor will sincerity save your soul if you believe the wrong thing. In fact, it is far more deadly to believe the wrong thing than to drink poison.

The statement, "It doesn't matter what you believe," assumes that any faith is all right and will get you to heaven if you follow it sincerely. But that isn't so!

The heathen are in great earnest as they worship their images of wood and stone. The Hindu fakirs that go on long pilgrimages or lie for years on beds of spikes are utterly sincere—but they are lost. The Mohammedans stop work and drop on their knees wherever they may be and pray to Allah five times daily. Many of them are sincere too, *but they are lost*. The Jews with unquestioned sincerity go through a careful ritual of feasts and days, but multitudes of them have rejected the Christ, and *so they are lost*.

Not even all so-called Christians are saved. If you place your hope of salvation in a pope or in the intercessions of priests and departed saints, you are lost. If you rest your faith in religious ceremonies, you are lost. If you think the pearly gates of heaven will swing open for you because you are a self-righteous moral man or because of charities done to merit eternal life, you may be one hundred per cent sincere, but you will certainly be lost. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," said Christ.

It is the devil's lie that it makes no difference what you believe. It makes a world of difference—an eternity of difference—what you believe! A person can be saved only by coming as a needy, helpless sinner to the Lord Jesus Christ and accepting His pardon—a pardon made possible because Christ died on the cross the death we deserved to die. He alone can save us and keep us saved. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," cried the Apostle Peter.

It does matter what you believe. Anchor your faith in the Lord Jesus Christ with all the sincerity of your

heart, and He will give you peace with God and everlasting life. —G. S.

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Sept. 14, 1975

## BODY DECAYING-SPIRIT RENEWED

2 Cor. 4:14, 16-18; 2 Cor. 5:1-11

2 Cor. 4:14 Knowing that he (God) which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2 Cor. 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

**Memory Verse:** For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5:1

**Central Thought:** Our light and transitory sufferings in this world are achieving for us an "exceeding and eternal weight of glory".

**Word Definition:** **Judgment Day** means "the day of God's final judgment of all people". —Web. Dictionary

## LESSON BACKGROUND

Each verse in our lesson is filled with precious truths. Any verse could take much study and meditation, which would enrich the soul. "Oh the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways are past finding out! . . . who hath been his counsellor? . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

We realize in a Sunday School class you can't get all of the deep truths, so it would be well to study these scriptures at home. Notice that there is an outward man and an inner man. Some teach that you die and that is all there is to a person. Speaking of Rachel, the Bible says, "as her soul was in departing, (for she died)" Gen. 35:18. So this and other scriptures bring out the truth of the inner and outward man. "Rachel died and was buried." (verse 19) The "earthly house" and "tabernacle" spoken of in our lesson is the body.

"The things that are not seen" are so precious to us. They are eternal. We have the "earnest of the Spirit" or the receipt for heaven in our souls, which is that hope or assurance of being "present with the Lord" when we die or are "absent from the body."

## QUESTIONS:

1. Is man a one-fold being or a two-fold being?
2. What is our suffering in this life working for us?
3. What is our "house not made with hands"?
4. How do we get an "earnest" or receipt for a home in heaven?
5. Where does the child of God go when he dies?
6. Why do we persuade people to be right with God?

## ADULTS AND YOUNG PEOPLE'S COMMENTS

What a glorious revelation will come to us, as we sweep through the portals of glory! There are not words in the English language to describe the beauties awaiting those who belong to the Lord. As the outward man perishes day by day and the strength grows weaker, the hope grows brighter for a life that is beyond this veil of tears. This old house of clay, the earthly tabernacle, will go back to dust and the soul, or the inward man, will be taken to be with the Lord. Over there, "we have a building, a house not made with hands, eternal in the heavens." What a glorious hope we have within us! The Apostle Paul tells us, "absent from the body, and . . . present with the Lord." (verse 8) Oh, what could be greater than to see the Lover of our soul face to face. We will be safe and secure from all the power of the enemy. Perfect safety! Perfect bliss! What more can we ask for? Heaven is beyond our comprehension, yet it is real, very real and it will be all that the soul longs for or ever could desire. Nothing there will be imperfect, but will be peace, peace, and more peace. Oh, my soul magnifies the Lord when I think about these glorious things. No wonder the Apostle Paul looked back over the persecutions, imprisonments, tumults in this life and said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "It will matter but little at last, what we have passed through, when the shades of the evening as sunset we view." When we get a glimpse of heaven's glory, then the burdens and trials of this life will fade away and all the beauties and grandeur of heaven will envelope us.

Different ones have seen the angels and the glories of heaven as they were passing away. Many times, it

depends upon the affliction they have, whether they are permitted to let us know what they see. Every child of God can have the comfort of being in the presence of the Lord after they pass through death.

When we die, we await the judgment in the presence of the Lord, in paradise or in Abraham's bosom. Luke 16:25; 23:42, 43. The unjust or wicked are "reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6) Knowing what awaits the wicked and the "terror of the Lord, we persuade men" to turn unto the Lord while they have time and the right use of their minds. Many times, when a person is dying in the hospital, he is given a shot. People pass without time to get right with God. Surely, one needs to know that "today is the day of salvation". It is time to seek the Lord and be ready to meet Him in peace. —M. Miles

### FOOD FOR THOUGHT

We are now clothed in our earthly tabernacle. Very, very shortly, we must put off this tabernacle. It is deteriorating with the passing years of time. It cannot endure forever. Although we patch it up and mend it and nourish it all we can, we know that very soon we will shed it. All this world would be very dark and distressing to us were it not that we are going to be granted another tabernacle, one that will never wear out or decay. We have sought favor and grace with the Designer of this earthly tabernacle and have received personally from Him an assurance and hope of putting on this new and everlasting tabernacle some blessed day. Thus we groan while in this temporary dwelling, earnestly desiring to be clothed upon with this better house. We are not groaning to merely get out of this house we are now in, but we would rather be clothed upon with that other house and let it swallow up this one. So until that day when we can move into our new house, we will wait and be patient and keep true to the Designer and Giver of all things, so that we can be counted worthy of His loving provision for us. —L. Busbee

## THE STREETS OF GOLD

With joy I shall enter the city,  
The face of my Saviour behold,  
And I shall be changed and be like Him,  
When I stand on the Streets of Gold.

What wonderful visions of beauty,  
What glorious scenes shall unfold,  
What dazzling splendors surround me.  
When I stand on the Streets of Gold.

Earth's sorrows will all be forgotten,  
And I shall be safe in His fold,  
Shut in with my Lord and the angels,  
When I stand on the Streets of Gold.

For ages on ages I'll praise Him,  
And never grow weary or old,  
Love crowned I'll abide in His presence,  
When I stand on the Streets of Gold.

—Sel.

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Sept. 21, 1975

## KNOW NO MAN AFTER THE FLESH

2 Cor. 5:12-21

2 Cor. 5:12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

**Memory Verse:** Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 1 Cor. 5:7.

**Central Thought:** Look past the flesh, sins, and character of every person and see the soul of that person, which will live either in heaven or hell. Then think of our duty toward each individual.

**Word Definition:** **Constrain** means "to force into, hold, or compel". **Reconcile** or **reconciliation** means "to settle (a disagreement or quarrel), to make friendly, to make compatible". **Ambassador** is "an official messenger with a special mission; to represent it to another".

## LESSON BACKGROUND

The Apostle Paul is writing to the Corinthian church. The first verse of our lesson starts out with Paul saying that "we commend not ourselves," yet it was up to the Corinthians to defend Paul because of how the gospel that he preached with a deep love for God and mankind, had worked in their own hearts. Maybe Paul was speaking this because someone had tried to vilify him and the gospel. In the 13th verse, Paul says, "for whether we be beside ourselves" or be sober. Perhaps Paul said this because of some individual in the congregation who was endeavoring to divide or cause trouble by saying that he was deranged or insane. We do know that Fetus told Paul one time, "Paul, thou art beside theself; (too) much learning doth make thee mad". Acts 26:24. So regardless as to



what they thought of Paul, or what had been said about him, Paul assured them that God was speaking through him. He had been very earnest, in speaking to them, because of his great love for God, and for them. The great love of Christ for mankind, in dying for their sins, constrained him, or just forced him to tell about God's love and great truths in a fervent tone or manner. Oh, there are such great truths in these verses and may God help each of us to let the Holy Spirit bear them deep into our hearts, is my prayer. —M. Miles

#### **QUESTIONS:**

1. How does the "love of Christ" constrain you to love Him?
2. How can we live unto the Lord each day?
3. How can we "know no man after the flesh"?
4. What happens to us when we become new creatures in Christ?
5. How can we reconcile the world to Christ?
6. How was Christ made sin for us?

#### **ADULTS AND YOUNG PEOPLE'S COMMENTS**

Oh, the love that Jesus Christ had for us is marvelous! Christ, "who knew no sin" was "made . . . to be sin for us". He was judged by man, condemned and hung on a cross as if He was the chief of sinners, yet had done no sin. Why did He do this? "That we might be made the righteousness of God, in him." Praise our God and Saviour! He did it for us and died that we might be reconciled to God. Sin separated us from God, but Jesus bridged the gap and brought us back to God. As God looked down upon our repentant souls and saw that we had accepted Jesus as the One who took the punishment for our sins, and that His blood covered our souls, then He accepted us. Jesus paid the supreme price for our souls. If Christ died for us then we should not henceforth live unto ourselves "but unto him which died" for us. We have passed from death unto life and have been made a new creature in Christ Jesus. Surely all things do become new. We do not want any of the old ways but want to live daily in accordance with the will of God. What glorious things the Lord gave to us, by dying for our sins! How precious they are! God doesn't want us to keep these truths to ourselves, or to be willing for others to be deprived of them, but He has given us the

ministry of reconciliation. We are to help others to be reconciled to God by telling them about Jesus dying for their sins. We have a great message. We are made ambassadors of God or official messengers for God in this world. The Lord has made us "lights in this world". How many times there are that someone will apologize for their sins or evil ways before you have ever spoken a word about them. Why? Because when darkness comes in contact with light, it brings condemnation to the other person. Oh, may God help us to be good ambassadors for Him, is my prayer.

"Know no man after the flesh." Many times we see the wickedness and sins of people and are tempted to draw back, but that is not what God wants us to do. He wants us to look past the sinful ways of that person and see their eternity-bound soul. We have a responsibility to help every soul find God. We must discharge our responsibility to that soul. We must not look at the drunkard in the ditch and pass on without a prayer and a concern. Surely he needs God and needs to know the way to God. When Jesus died and moved out of the flesh, He became our Saviour. He died to save the vilest of sinners. God is not willing that any perish and He puts that same love in our hearts. —M. Miles

### FOOD FOR THOUGHT

We know Christ after the flesh no more. We do not look for Him to appear before us in a fleshly manner, although sometimes we are tempted to desire to see Him with our mortal eyes. But we know that according to the Word of God, we cannot expect to see Him until that glorious day of the resurrection. Thus we look for Him only through the Spirit in the realm of faith. He can and does speak to us in this manner through the avenue of His written Word. He is ministering and dealing with us now from His throne of glory at the right hand of God. Sometimes we feel like Mary Magdalene as she beheld Him after His resurrection. She desired to take hold of Him. But He told her not to touch Him, but to go and tell His brethren that He was going to ascend to the Father. Now we know that we can all touch Him in the Spirit. He is near and ever with us. We know Him after the flesh no more. We know Him and the power of His resurrection and the fellowship of His sufferings

through the Holy Spirit that He has given us. This is a greater knowledge and a closer relationship. Some day our faith will be changed to sight and we can see and touch Him again. That will be glory forever more.

—L. Busbee

### THE STORM HAS CEASED

In our devotions at home I was the leader, not my father or stepmother. Dancing and shows were a part of my life. I was never taught that Christians should separate themselves from the world. For all my endeavor to serve God I still had an empty heart.

I married very young and by the time I was 22 years old I had four children. It became more and more difficult for me to attend my church as each child came, as the Catholic church must have quietude at any price. I could hardly take my little children and keep them all orderly, so I remained at home. Oh, I prayed—written prayers, Novenas, the rosary—to gain indulgences. I would think of the teachings of the church that we commit mortal sin if we fail to attend church every Sunday, and we would surely lose our souls with this sin upon us. I would tremble with fear. I was doomed.

For many months I lived in fear and deep conviction, fear that only a lost soul can feel, fear of death, and fear of meeting God in judgment. One day the Spirit of God gripped me with such conviction that I became as one dazed. I rushed for my rosary and prayer book. I knelt before a chair and began to read these words, "Worms shall be thy covering. Thou fool, this night thy soul is required of thee." This was too much for me. It seemed I could not stand it. I became panic-stricken. I walked the floor, fearing that death was surely upon me. I made the promise that I would go to confession, which I did. This brought me some satisfaction in that I had done my duty, which was all I knew to do.

I thank God for the prayers of the faithful and for the little circular I found one day on my front porch. The little circular was just a small one. A revival meeting was advertised. All that I can remember are the words, "Prepare to meet thy God" and "Come hear the good singing". Prepare to meet thy God was as if printed in letters of fire. They burned in my brain all day. As I

thought of them, I made up my mind to go to this meeting. My husband was willing to care for the children while I went. It was only two blocks away, so I went alone. But my heart was closed to everything they might say, for I was a Catholic!! I talked to myself all of the way there. "I won't listen. I will listen only to the music, for they are Protestants."

As I put foot under the tabernacle, I felt a profound change of atmosphere, a heavenly atmosphere! I felt as if every living thing under that big top had welcomed me. As soon as I sat down, they began to sing, "Is not this the land of Beulah, blessed, blessed land of light, where the flowers bloom forever, and the sun is always bright?" As the thirsty parched earth drinks the first rain of the season, so my soul drank deeply every word and melody of each song.

The evangelist and his wife both preached in turn. It was the Sister's time to preach. She took her text from John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Such a sermon I never heard fall from the lips of any priest. She spoke of when Jesus stilled the storm at sea, when the disciples feared they would perish, bringing out how He could still the storm in our breast. Oh, what sweet words to me, for I was perishing indeed in this storm, with guilt within me. The altar call was made, inviting those who needed Christ, and those who wanted peace. People marched to the altar as they were singing, "Softly and tenderly Jesus is calling." I joined the march, for didn't I need peace? Didn't I need Jesus? What mattered it to me where I found Him, under a tent or in a cathedral?

I didn't know how to pray, but I knelt on the sawdust and was submissive unto Him who died for me. I believe He saved me that night in June, 1923. When I left to go home, the moon never had shown so brightly and beautifully before. The sky seemed as though it had been washed in clean water. —Louise Grant

(Teacher, have you ordered lessons for the 4th quarter of 1975? The first Sunday of the quarter is Oct. 5. For your convenience, see order blank in back of book.)

Sept. 28, 1975

**SUFFERING FOR THE GOSPEL'S SAKE**

**2 Cor. 6:1-12**

2 Cor. 6:1 We then, as workers together with him beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

**Memory Verse:** If I must needs glory, I will glory of the things which concern mine infirmities. 2 Cor. 11:30

**Central Thought:** The light and the truths that are manifested in the child of God will cause others to sometimes fight against him because they do not desire to receive God's ways. This will bring suffering for the gospel's sake.

**Word Definition:** "Giving no offence" signifies "a stumbling block" in general, or anything over which a

man stumbles or falls; and here means any transgression or scandal that might take place among the ministers, or the Christians themselves, that might bring offense and vilify the gospel of Christ. **Bowels** is used in the scriptures to denote "tender affections". "**Mouth is opened**" would be that Paul speaks with freedom because of his affections for them. "**Ye are not straitened in us**" would mean you do not have a narrow place in our affections. —Notes taken from Clarke's Commentary

## LESSON BACKGROUND

Some think that verse two in our lesson should have been placed after the last verse in the preceding chapter as it seems out of place with the context of this chapter. The second verse is taken by the Apostle Paul from Isa. 49:8. Of course, it has some good truths in it.

Notice in the first verse, the words, "with him" are in italics in our Bibles. That means that it has been supplied by the translator and wasn't in the original. No doubt, the Apostle means himself and the apostles when he used the word "we". I like to think of us being "workers together with him" as being workers with God. God uses human instrumentality to work through today. We have not received the "grace of God" in vain, because we have so yielded ourselves to God that He can work through us to do His will and for His good pleasure. We are just vessels through whom He works to help souls know about Him and come to Him. It also ties in with the thought of last Sunday, which is in the preceding chapter, as being "ambassadors for Christ," or working in the ministry of reconciliation, reconciling souls to God. —M. Miles

## ADULTS AND YOUNG PEOPLE'S COMMENTS

If we suffer with Him we will also reign with Him, the Word of God tells us. Suffering is something that we might shrink from. But suffering goes along with the gospel. The Spirit of God and the spirit of the devil do not blend. So, when we have the Spirit of Christ in us and we come in contact with the spirit of the devil, there is a disagreement. There can't be any blending of the spirits. When there is not a blending, then there is a grating or clashing, in a sense.

Jesus told us, "Ye are the lights of the world. A city that is set on a hill cannot be hid". Matt. 5:14. When light comes in contact with darkness, then the darkness has to give way or we might say, is affected. When a child of God comes in the presence of a person who has darkness in his soul, then the light in the soul of the child of God affects that person. The light in the child of God just "cannot be hid". It will shine out without the person saying a word.

Recently, a brother told me about his new neighbor being in the yard with a can of beer. The brother spoke to him and the neighbor began to apologize for drinking beer, also mentioning some other things he shouldn't do. The brother had not said a word about what he was doing, but his life and the light of Christ in him had shone out and the darkness had been affected. There was no blending. The brother's wife also told about going to see her neighbor's new baby. The neighbor's mother was there and said to her, "You are holiness, aren't you?" She said she had not said anything about what she believed, etc. So we see, Christ will shine out in us. The light brought condemnation to those that came in contact with it.

Now when the person is condemned enough and begins to fight against that condemnation, he will take it out on the person from whom the light has come. Therefore, we come to the main point in our lesson. The Apostle Paul had spread the truth and let God's light shine out through him. Others hated that light and brought much suffering upon him. He suffered for the gospel's sake. He tells a number of ways he has suffered. All came upon him because others did not want to accept the truth that he preached and stood for. Yet through this suffering he was working out his own salvation with fear and trembling. He was helping others know that he had not "received the grace of God in vain". As God helped him others knew God could help them. —M. Miles

### **FOOD FOR THOUGHT**

We approve or commend ourselves to others in and by various things. In this way, we are able to have access to the hearts and lives of people. In the things we suffer and endure, our testimony of divine grace is

most brilliantly shone forth. It is when the pressure of hardship and adversity is applied to our lives that we can receive true consolation from the Lord and be enabled to manifest His divine grace. This is done by the things that are given to us from the Lord and that reflect from His image in us. The pureness, the longsuffering, the kindness, the love, and the power and protection of God enable us to triumph in the times of dire need and despair. Thus we seem to some as unknown, as dying, as chastened, as sorrowful, as poor, and as having nothing. Yet we are known of God, living and rejoicing in Him and in His saints, rich in His grace and the fruits of righteousness. We seem to the world to have nothing, but in reality, we possess everything. This is the proof of godliness in our hearts. —L. Busbee

### ONE DAY AT A TIME

One Day at a time, with its failures  
and fears,  
With its hurts and mistakes, with its  
weakness and tears,  
With its portion of pain and its burden  
of care;  
One day at a time we must meet and  
must bear.

One day at a time to be patient and  
strong;  
To be calm under trial and sweet under  
wrong;  
Then its toiling shall pass and its sorrow  
shall cease;  
It shall darken and die, and the night  
shall bring peace.

Not yesterday's load we are called on to  
bear,  
Nor the morrow's uncertain and shadowy  
care;  
Why should we look forward or back  
with dismay?  
Our needs, as our mercies, are but for  
the day.



One day at a time, and the day is His  
day;  
He hath numbered its hours, though  
they haste or delay.  
His grace is sufficient; we walk not  
alone;  
As the day, so the strength that He  
giveth His own.

—Annie Johnson Flint

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