

1930

# Bible Lessons



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

**ADULTS -- YOUNG PEOPLE**

Vol. 9, No. 3  
July, Aug., Sept.  
1977

Faith Pub. House  
Guthrie, Okla.  
73044

# **Bible Lessons for Adults and Young People**

---

**Volume 9**

**July, Aug., Sept., 1977**

**No. 3**

---

## **Table of Contents**

	page
July 3—I Love the Lord .....	1
July 10—Be Joyful .....	7
July 17—Peace .....	11
July 24—Long-suffering .....	17
July 31—Gentleness and Kindness .....	23
Aug. 7—Goodness .....	27
Aug. 14—Faith .....	31
Aug. 21—The Ornament of Meekness .....	37
Aug. 28—Temperance .....	43
Sept. 4—Contrast of Righteous and Wicked .....	46
Sept. 11—Keeping God's Word .....	50
Sept. 18—Love For God's House .....	55
Sept. 25—Looking Up .....	59

---

**Publishing the Bible truths in the interest of  
Jesus Christ and His Church  
Edited by Mrs. Marie Miles, and other co-workers.**

---

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

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

---

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

## Theme For Third Quarter, 1977

We felt led of the Lord to have one more quarter on the Psalms. In this quarter we will use "the fruit of the Spirit" (Gal. 5:22, 23) as a base for choosing Psalms, or verses in Psalms, for most of the lessons. We do trust that the Spirit of God will inspire your heart as you study the lessons. To me, the Psalms are so wonderful that when one starts reading them there is no stopping place. Many precious thoughts and promises are found in them.

"The book is termed in Hebrew, Sepher Tehillim, 'The book of Praises,' as the major part of the Psalms have for their subject the praises of the Lord." No wonder we enjoy them because the children of God are filled with praises unto the Lord, the Saviour of their souls. Let us revel in the praises coming from the heart of the Psalmist, through the inspiration of the Spirit.

—Sis. Marie Miles

---

July 3, 1977

### I LOVE THE LORD

Psa. 18:1 I will love thee, O Lord, my strength.

2 The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

Psa. 116:1 I love the Lord, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

5 Gracious is the Lord, and righteous; yea, our God is merciful.

7 Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

9 I will walk before the Lord in the land of the living.

12 What shall I render unto the Lord for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his saints.

**Memory Verse:** Jesus said unto him. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matt. 22:37.

**Central Thought:** We love God because "He first loved us."

**Word Definition:** *Love* signifies, (1) A natural passion, inclining as to delight in an object, Gen. 29:20. (2) A gracious principle or habit wrought in the soul by God, which inclines us to delight in, esteem, and earnestly desire to enjoy an interest in God's favor, and communion with Him as our chief good, portion, and happiness, and the fountain of all perfection and excellency; and which likewise disposes us to do good to all, especially to such as resemble God in holiness, and bear His image, I John 4:19, 21. . . ." —Cruden's Con.

"*Horn* was the emblem of power, and power in exercise." *Fortress* in the Psalm refers to the inaccessible heights in the rocky, mountainous country of Judea; a place of safety.

### LESSON BACKGROUND

We are taking the first "fruit of the Spirit," listed in Gal. 5:22, 23, which is love. There are different meanings of love. We love God but that love is different than when we love our enemies. The love for children or parents is different than the love between husband and wife. In the Greek, the word *love* is called, "agapa" and is said to be almost too deep for words. It has several meanings: (1) To act vehemently, intensely; (2) Be completely at rest or satisfied; (3) To eagerly embrace or hold fast; (4) To rest with fixed admiration. But we are talking today about the love that we have for God and His love for us. We love Him with all the tender feelings that we have within us.

—M. Miles

### QUESTIONS:

1. What is the definition of love and in what different ways can love be expressed?
2. How did Jesus tell us to love God?
3. Tell different ways the Psalmist referred to the love of God shown to him in the 18th Psalm.
4. The Psalmist mentions being saved from his enemies. Can we tell what God does to save us from the devil, the enemy of our soul?

5. In the 116th Psalm, what was the Psalmist going to do for the Lord?

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

The Psalms that we are studying today, start out with the words, "I love the Lord," and "I will love thee, O Lord." Love always has to have a motive and a reason. Why do we love the Lord? Oh, there are not enough words to describe the reason and the motive of our love! When we think of our Lord and Saviour, and the love that He had for us, our hearts just melt with deep love, tenderness, humility, and lowliness of thought; our souls are filled with such a deep-seated adoration that we find ourselves bowing low at His feet, in spirit and mind. Why do we love Him so much? Because HE first loved us and gave Himself for us. Oh, we can with praises in our hearts say with the Apostle John, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. 1:5, 6.

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Oh, the great love God has had for all of His creation down through the ages, is incomparable! The Psalmist did not know Jesus Christ as we know Him but he knew God. He knew Him to be a great loving Heavenly Father and He made the Psalmist to know of His great love for him. God gave him power over all of his adversaries, and helped him to avoid evil and do good. He found God to be unto him as a Rock, or Foundation. He was a source of solid, steady comfort and help to him at all times. God never disappointed him. He was a Fortress, a place of Refuge, and was his Deliverer. When the Psalmist was surrounded he was given a way of escape because of the love which God had for him. God was his Strength, his Buckler, his Shield, his Defender, and a powerful defense in time of trouble and when his enemies compassed him about. He declares that he will call upon Him as long as he lives and will pay unto Him all of his vows. He will also walk in all the ways of the Lord in the land of the living and when his time comes to die, his death will be "precious in the sight of the Lord." The saints will have a place of bliss awaiting them and they will forever be with the Lover of their soul.

—M. Miles

## FOOD FOR THOUGHT

The 18th Psalm is undoubtedly the work of David. The heading of this Psalm and the Psalm itself is also recorded in II Samuel 22. "And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul." As we view the Psalm as a whole, considering that Romans 15:9 directly and clearly quotes from it (ver. 49), and Hebrews 2:13a seems to be taken from this Psalm (I will put my trust in Him: compare with ver. 3) we are inspired to see a clear and glorious prophecy of our Lord and Saviour Jesus Christ. David's experience of being delivered from the hand of Saul was truly a manifestation of God's power to His humble servant, and thus it corresponds with Christ's suffering and rejection by Israel and the glorious resurrection that God gave to Him. Just as God delivered David who trusted in Him, and just as God raised up the Lord Jesus, even so will He deliver us if we will maintain faith and integrity in Him. It is the experience of suffering and patience finally terminated into joyous deliverance by the hand of God that begets such love and devotion to the Lord.

The 116th Psalm is generally thought to be the composition of a writer inspired after the return from Babylonian captivity. Seeing God's mighty and gracious deliverance to them and the return to Zion touched off fervor, inspiration, and love for God. There are greater and more woeful things for us to be delivered from today. Personally, I can testify of a period in my Christian experience when I was besieged with problems, burdens, and discouragements that surrounded me like a cloud. This went on for months. Often I was tempted to go down in despair; but I held on to God with bare faith. The struggle was great, but the day came when God gave me victory and loosed the bands of the trial. The 18th Psalm became very precious to me as never before. I tasted what the Psalmist had partaken of and was sharing in his rejoicing. So it is as we press closer to the Lord, putting our trust fully in Him, and waiting for His deliverance.

—L. Busbee

### **WHY DIDN'T GOD WRITE THE BIBLE SO A FELLOW LIKE ME COULD UNDERSTAND IT?**

"It seems like a lot of foolishness, for I can't make head or tail out of it.

"To me at least it is a veritable 'Hodge Podge.'

"I hope you won't feel offended, Friend, but that is the way it appears to a fellow like me.

"Say, you are a preacher, are you not? You run that Chapel upstairs, don't you? Well then please answer my question if you can, but I doubt it.

"If it is God's Book as you people affirm, why didn't He write it in plain language so ordinary people could get it?

"I am a College Graduate. They never did set a Text Book before me that I could not after awhile, pass a creditable examination upon it, but honest, listen, your Bible has got me beat.

"Now, I warn you, that question I started with must be a hard one to answer, for I have asked it of thirty other Ministers in this city and none of them could explain it to my satisfaction."

Thus was I greeted with this perfect torrent of words by an excited young man who had been waiting for sometime to see me at the entrance of our Chapel, as I afterward discovered.

In a calmness that really surprised myself, I smilingly replied, "Why that is easy, because the answer is in the Bible itself." Immediately taking out my New Testament from my pocket, I turned to I Corinthians 2:14 and started to read slowly, "The Natural Man"—turning abruptly to my questioner, I asked, "Do those words fit you?"

"Why, of course they do. I'm not a freak. I am a red-blooded man and proud of it, Natural Man Sure!"

"All right then, I will read on. 'The NATURAL MAN receiveth not the things of the SPIRIT OF God, — 'They ARE FOOLISHNESS unto him.'"

"Why, that's just what I said," he replied, "FOOLISHNESS—are you reading that straight, and not making it up for the occasion?"

"See for yourself," I replied and pointed to the text.

Satisfied, he said, "Go on," so I continued reading, "NEITHER CAN HE KNOW THEM."

"Come, now preacher, that's too much. You don't mean to tell me that God purposely caused that Book to be written, that even a fellow with the degree of intelligence I possess, would be prevented from getting a clear grasp of the truths that Book professes to contain."

"Yes," I replied rather positively, "I dare to solemnly declare that very thing to you, young man, strange as it may seem. Listen, it was purposely made unknowable to men of your caliber, so that you might at least appreciate this fact, that as no man has ever been able to formulate a code that could not be deciphered and uncoded in short order by some other man, so here, right on the surface is evidence you ought to

appreciate, namely, that this, is at least, an extraordinary volume, in that it defiantly challenges a correct interpretation or understanding, by any stranger like yourself, of the marvelous truths which it abundantly contains, yet so effectually conceals. Why, that in itself is a miracle, can't you see that?"

"No, I don't, so then, I should worry. Do I get you correctly? You state that your God deliberately willed that a seeker after truth, such as I am today, would flounder around and never find his way out of that labyrinth of language and become as I am now, more befuddled and mystified than ever, and ready to quit, as I tell you now I am going to do: for that passage only makes matters WORSE, by stating boldly concerning its own contents and the rest of the Bible 'NEITHER CAN HE KNOW THEM.' That settles it for me. I won't bother you, or anybody else, or myself further. I am finished. To find out a writer of sacred Scripture states that about its own writings is positively incredible and unnatural! I rest my case right there, that ends it," and he started to leave.

"But wait a minute," I interrupted, "that is not all the text, listen, 'BECAUSE THEY ARE SPIRITUALLY DISCERNED.'"

"What under the sun is that?"

"That means you and all other naturally-born men like you are DEAD, spiritually, as the Bible repeatedly affirms, and so in John's Gospel, third chapter, we find that such as we are, MUST BE BORN AGAIN!"

"How do you get that way?"

"Do you mean to tell me that you never once in your life heard of that necessity?"

"Never!"

"Be patient now while I ask you a question or two. One is the most important question any man can propound to another. First, please answer this, 'Are you a sinner?'"

"Yes, sure I am, I admit that."

"Well then, you need a Saviour and there is ONLY ONE who ever qualified for that supreme office. THE MAN WHO DIED ON THE CROSS as a Substitute for you and me, but whom God raised from the dead, to confirm the truth of the satisfactory service He thus rendered for the redemption of every sinner, who with godly sorrow, seeks His forgiveness. He was all He claimed to be, even the Son of God while yet the suffering Messiah and the King of Glory. Let me read you the conditions that will unlock the Sacred Scriptures to you, and also effect the Salvation of your own precious soul for all time and eternity, if you will believe it. Romans 10:9: 'That if thou



shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, THOU SHALT BE SAVED.' Will you now with godly sorrow confess your sins to Jesus? Will you definitely and whole heartedly accept the Lord Jesus as your PERSONAL SAVIOUR?"

We were both silent for a moment, and then looking intently in my face, he was trembling with emotion, as his eyes grew moist, with a quaver in his voice, yet with growing firmness, as a heavenly lighted smile began to glow on his face, he repeated, 'I DO! I DO!! I DO!!!' and it was done.

From that moment the Holy Spirit through the Scriptures began to unfold the riches of God's abounding grace to him in a marvelous way.

Reader, how about you? Would you like that miraculous Book uncoded to you? Then become 'twice born' by simply believing its Author to be supernatural, for only such a being could possibly write a volume, hiding as it does its precious truths from 'the Wise,' yet revealing them unto 'Babes' in learning and pride in accordance with Matt. 11:25, also in I Cor. 15:3, "Christ died for our sins according to the Scriptures."

Here is the basis and explanation upon which a holy God can receive a confessed sinner. There is none other.

'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12).

"For he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him. II Cor. 5:21.

—G. H. D.

---

**July 10, 1977**

**BE JOYFUL**

Psa. 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Psa. 126:5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psa. 27:4 One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Psa. 30:5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

43:4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

48:2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

149:5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, and a two-edged sword in their hand.

150:6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

**Memory Verse:** Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psa. 16:11.

**Central Thought:** The riches of the joy that comes from God into the soul, adds no sorrow, nor does this joy leave an aftertaste of pain. It is only "in thy [God's] presence is fulness of joy."

**Word Definition:** *Joy* means "a very glad feeling; happiness; delight." A person who is joyful would be "full of joy, glad; happy." —Web. Dictionary

## LESSON BACKGROUND

For this Psalm's lesson we are taking for a foundation, the word "joy" which is the second word in the "fruit of the Spirit" listed in Gal. 5:21. Notice it says, "fruit," not fruits. All the fruits of the Spirit are wrapped up in the one fruit — love. If we have the divine love of God in our hearts we will also have joy. Praise God for the joy that He gives! The world can't give it.

The first verses in our Psalm are part of David's prayer when he had sinned a terrible sin, and he was seeking for mercy from God. He sought for the restoration of the "joy of thy salvation." He was not excusing himself nor was he like Adam of old, who put the blame for his sin on Eve, and Eve put it on the serpent or the devil. Some are prone to shift the responsibility to someone else; some will blame the circumstances in

which they are placed, the temptations by which they were assailed, the tendencies which they have inherited, or the training which they have received. But of this, we find nothing in the penitential Psalm. David feels the sin and guilt of his crimes were his, and his only. "I acknowledge my transgression," he prays to a merciful God, yet a God that requires "godly sorrow" with a "broken and a contrite spirit." Notice he calls his sins, "my transgression." He lays upon himself the fact that he was "conceived in sin." Sin springs from the fallen man brought about by Adam's fall. "Sin passed on all men." David knew that his sin could not be transferred to another, because he was the one who committed it. He was pleading for the mercy of God to cleanse Him. He had faith in God for that cleansing. He knew that God could restore unto Him the "joys of salvation," which he had lost through his sin.

—M. Miles

### QUESTIONS:

1. Why did David seek for the "joys of salvation?"
2. What is the difference in the joy that God gives and the joy the world gives?
3. What should be our greatest desire in life according to the desire of the Psalmist?
4. When we have troubles which are permitted by God, how long will the weeping endure?
5. What is Zion in the world, according to the Psalmist?
6. Is it true that if we can't pray away some things that we can shout them away? (Joshua 6:20).

### ADULTS' AND YOUNG PEOPLE'S COMMENTS

Salvation is not a dreamy aspiration of the nature of trying to be just, pure, and good, then if we fail and become selfish, sensual, devilish, forgetting the failure and trying again, always trying, always hoping, with a vague belief that although sin always gets the best of us, there are some good things in us which, after all, can't be lost. It is not a vague reliance on God's goodness and mercy, a feeling that He is a Father, and cannot, therefore, doom His children to despair and death. These dreams and hopes are the salvations which men provide for themselves. These ideas and aspirations are not, nor are they like God's Salvation.

God's Salvation is a definite work in the heart by the cleansing blood of Jesus. The penitent soul looks at Jesus dying on the cross, dying in his stead. The penitent soul knows that

he is the one who has sinned and he deserves to be on that cross, for Jesus was innocent of any sin, yet, the great love of Jesus Christ for the soul of the penitent one, caused him to take his punishment because God can only acknowledge the sacrifice or the offering of an innocent One for the guilty. As that soul acknowledges that Jesus took his confessed sins, then he can have Salvation. The joys of Salvation are given to him and what a joy! Surely, he sowed in tears and reaped in joy.

The converted soul goes forth helping others to know about Jesus and His saving grace and comes bringing sheaves with him to the Lord. His rejoicing is great. He doesn't get discouraged because not many will come, but continues to tell the gospel story.

His greatest desire is to dwell in the presence of the Lord and "behold the beauty of the Lord, and inquire into His Word to know how to help others. He knows that in trouble, he is hid in Christ and is upon the rock, which cannot be moved. His soul is full of praises because of the goodness of God unto Him and to others.

—M. Miles

## FOOD FOR THOUGHT

No person ever has experienced the presence of God and His blessings and has partaken of the grace of His Salvation without knowing the joy thereof. There is a joy in serving God that causes the pleasures of the world to seem very shabby, empty, and vain. David had a taste of the joys of the Lord as expressed in his Psalms, and there was great joy in the hearts of the Israel of old when they returned to Jerusalem, the city of God. This joy is fulfilled in us when we by the second birth enter the spiritual city of New Jerusalem.

Joy is experienced when we receive and possess a treasure that we have been deprived of for a season. This is the price of joy. The longer the search, the wait, and the patience, the greater will be the joy when the desire is granted. The greater the suffering and humiliation, the greater will be the joy of being rewarded and exalted. Few people experience true joy because they are not willing to suffer and pay the price for that joy. The joy of a Christian has its price in the time spent seeking, longing, hungering, and thirsting for God's blessings and favor. The joy comes when the Lord sees He can be most appreciated and enjoyed. A measure of anguish must precede joy. Let us remember this when the going gets rough in the Christian fight. "Weeping may endure for a night, but joy cometh in the morning.

—L. Busbee

July 17, 1977

## PEACE

Psa. 4:4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

8 I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

29:11 The Lord will give strength unto his people; the Lord will bless his people with peace.

34:7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

12 What man is he that desireth life, and loveth many days, that he may see good?

14 Depart from evil, and do good; seek peace, and pursue it.

85:10 Mercy and truth are met together; righteousness and peace have kissed each other.

122:1 I was glad when they said unto me, Let us go into the house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

**Memory Verse:** Great peace have they which love thy law: and nothing shall offend them. Psa. 119:165.

**Central Thought:** In Christ we have peace in our hearts: peace with God, peace with ourselves, and we constantly pursue and endeavor to make peace with our fellow man.

**Word Definition:** *PEACE*: A pact or agreement to end hostilities and to come together in harmony, between those who have been at war or in a state of enmity; a reconciliation between contending parties; a state of public tranquility or quiet; freedom from civil disturbance or agitation; harmony in human or personal relations; mutual concord; a mental or spiritual state in which there is freedom from that which is disquieting or perturbing, as fears, agitating passions, moral conflict; quiet repose and rest. —Webster Dictionary

## LESSON BACKGROUND

No greater peace can we know than the knowledge and assurance that the Lord God of Heaven is caring for us. Regardless of how much strife and evil are stirring around us, peace reigns within the soul when the Lord is near. Distresses and disappointments are common to all, but there is a peace in Christ that none of these things need disturb. In the life of David there were times of great stress and crisis. The time that he was having to flee from his son Absalom was one of those times. In II Sam. 17:24-29 we see him having to cross over Jordan through the night, and it was here he learned that he still had friends and supporters who helped with the provisions that he needed. He could very well have composed a Psalm like that of Psalm 4. At another time there were three years famine, and David was counseled of the Lord what he must do. David obeyed, and the Lord was entreated for the land. As the rain fell afresh, perhaps he was inspired to write the 29th Psalm which speaks of the waters and the thunders. The storm raged, but God gave them His peace. The 34th Psalm is said to have been written when David changed his behavior before Abimelech (or Achish, king of Gath, I Sam. 21) who drove him away. Whether David feigned this madness or whether it was an actual spell of mental anguish there has been controversy; but we know that God was merciful, and though David was passing through the deep waters, he was pursuing peace. Psalms 85 and 122 were doubtless written concerning the return of the children of Israel from Babylonian captivity. Both are sublime compositions which can well be applied spiritually to the born-again believer. Where there was turmoil and strife because of sin and departure from God, there is peace and happiness and one accord as the children of God return to their own land again. This is only a prophecy of what is a reality in the spiritual realm of today. The Saviour gives us each, individually, His wonderful peace, and that makes the new Jerusalem a city of peace.

—L. Busbee

### QUESTIONS:

1. What is the true cause for strife and confusion in the world?
2. How was David able to lie down and sleep in peace?
3. Where does God want peace to abide?
4. How have righteousness and peace kissed each other, and what does this mean to us?
5. When we pray for the peace of Jerusalem, just what must we have in mind?

6. What other Scriptures can you call to mind that mentions "peace"?

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

A soul cannot prosper spiritually when there are strife and turmoil in the heart. When a person is involved in discord, contentions, strifes, arguments, divisions and the terrible confusion that results from these things, his mind and heart are going to be alienated from the peace of God. Frustration, anxiety, worry, fear, anger, and bitterness will cloud the eye to God's perfect will and way. The soul of man was not designed to bear these things. God has peace to satisfy each soul. He can fill your very innermost being with such peace and quiet rest that life will become a joy and delight, having all things committed into His hand. Thus your life will become one of peace and quiet assurance before the Lord. This peace we love and we will ever seek earnestly to promote this peace for the sake of those around us.

"Pray for the peace of Jerusalem." Many take this Scripture to mean that we should pray for the peace and prosperity of literal Jerusalem over in the so-called holy land. Let me assert myself to declare that this is not the Jerusalem that we should be interested in. It is spiritual Jerusalem which is made up of spiritual men and women in whom we should show interest. We should promote and pray for peace to reign supremely among the children of God. Satan rejoices to get some strife started on the basis of zeal and misunderstanding. God wants peace in the heart, peace in the home, and peace in the Church. In the world there will be tribulation, but the Saviour has His wonderful peace to give to His people. We should seek for peace, and pursue it with our brother. We should follow after those things that make for peace. We should love peace. As much as lieth within us, as much as is possible, we should live peaceably with all men. We must keep a love for God's Word and not be offended at anything that it requires us to do. Thus peace will reign in our lives, a peace that goes beyond what the world is seeking.

—L. Busbee

### **FOOD FOR THOUGHT**

I don't believe there is anyone who doesn't love peace. But there are some people who have a contentious spirit. They are motivated by that spirit and it seems they are always stirring up strife. In fact, if they would admit it, they need the Lord to deliver them from that kind of a spirit. They are critical of this

and critical of that, and it seems they can find fault with about anything anyone says or does. This causes much heartache and many problems. It will bring tears and distress to the object of that person's criticism. Peace can't reign in such a person, yet if the one who is being picked on has Jesus in his heart he can rise above it. It can really work for good to that person. It can cause him to become more humble and to seek God in prayer more than he might normally do. This will cause a closeness between him and God. Oh, it can work for good if the person who is being picked on will only let it! This also gives one a chance to obey the Scripture which says, "Be not overcome of evil, but overcome evil with good." Rom. 12:21. Think of something good to do to the critic and that will cool the desire to do evil.

I love the Scripture in our lesson, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Above this verse, in our lesson, it is speaking of lying down in peace and going to sleep, knowing that the Lord will "make me dwell in safety." We are living in a world of much violence today. We never know when our home will be invaded but the saints of God have this Scripture to rest upon. They know the Lord will take care of them. The person who comes into the house of one of God's children has to pass the angel of the Lord. If he passes the angel of the Lord, then it will work out for good or for the glory of God. We can rest safely in the Lord. Surely it is true that, "Great peace have they which love thy law: and nothing shall offend them." They can see God in everything.

—M. Miles

## LOST AND FOUND!

"Stand aside you drunken tramp, and make room for these gentlemen who want to be waited on," growled the saloon-keeper, as old Tim Connor moved down the bar.

"Give me some more drink to cool this burning thirst, and I will leave your house forever," answered the old man.

"Not another drop do you get in this house unless you pay for it; and what is more, if you don't get out and quit annoying me, I will call the police and have you run in. Now, get. I have no room for loafers or tramps who are in my way and have no money to spend."

"What will you have, young gentlemen?" he asked, turning to the two well-dressed young men who were standing at the bar. The young men had ordered their drinks; but before they had tasted their liquor, the old man had again walked up to where they stood, and addressing the bar-keeper said:



"True, I have no money. True, as you say, I am nothing but a drunken tramp. I came into this town three days ago in a box car and for three days have begged cold morsels from kitchen doors. My manhood is gone, and I am nothing but the physical and moral wreck you see me. But it was not always thus. The time once was when I could have bought a dozen establishments like this. I was a happy and prosperous business man, and with a happy little family, but drink was my ruin. I am alone in the world now; no one to love, and none to care for me; but I will soon be out of the way, I am going now; but before I go I want to say to you young gentlemen, look at me and take warning. I was once as respected as you, but see me now! Oh, for Heaven's sake let the accursed stuff alone, for it will bring you to the same condition."

After leaving the saloon, old Tim wandered aimlessly through the street, passing a large church, into which great crowds were pouring. "This is no place for me," he muttered; but, just as he passed, the congregation began singing —

*"Jesus, lover of my soul,  
Let me to Thy bosom fly."*

It had been a long time since old Tim had heard that song, so he paused and listened. It seemed he never had heard such rapturous music in his life. As the song proceeded he felt drawn to the place, and turning slowly back, he stole around to the rear of the church and seated himself on the steps leading into the preacher's study, that he might hear more of it. By the time the song was ended the audience had gathered in the church, and he sat and listened as song after song was sung, and the minister prayed a fervent prayer, in which God's mercy and pity was invoked upon those who were wandering in sin. There was something in that prayer, as well as the songs, that touched him; and the poor old man sat and wept as a flood of memory came rushing upon him. His mind went back to a happy home, in the long ago, when he heard a happy young wife singing those same songs. The minister began his sermon, but old Tim heard it not, for he was dreaming of the past. He saw the bloom of health and happiness fade from a fair young face as the demon of drink slowly won a husband from his wife. He saw the peace and happiness of home slipping away as the husband plunged deeper and deeper into ruin. He saw the elegant home and elegant furnishings all go to satisfy a demon's craze for drink. He saw a sad-faced little woman slowly pine away as she toiled day after day over the washtub to earn a scant living for herself, her baby boy and drunken husband.

He heard her prayers and saw her tears fall unheeded, and at last saw her laid away in a pine box in the potter's field and her child given into the fostering care of an orphan asylum. He saw a drunken, depraved man wandering for more than twenty years, a drunken tramp, begging from door to door, while manhood and self-respect for his fellowman had slipped away.

"O God, why didn't I die before she did?" he moaned. "What have I to live for? I am not fit to live among decent people, and God knows I am not fit to die."

The services in the church were over, and he heard the minister announce that the evening services would begin at 7:30; so slowly the old man moved away before the well-dressed throng should see him.

The hands of the great clock in the tower of the neighboring hall had just passed the hour of seven, and old Tim was again seated on the steps of the preacher's study.

"I must hear more of that sweet music, if nothing more," mused the old man, "and I want to be here in time to hear it all."

He had fully determined to move on after the song service; but before it began a sweet little girl of twelve years came running up the steps, and thinking he was the janitor said:

"Won't you please open the study door for me, Mr. Johnson? I want to get a book for Papa before the services begin."

"I beg your pardon, miss," said old Tim, rising and lifting his tattered hat. "I am not Mr. Johnson, but—"

"Oh, excuse me, sir, I thought you were the janitor."

"I only stopped to listen to the singing," said the old man, apologetically, as he prepared to move on.

"Oh, won't you come inside where you can get a good seat, and you can hear it so much better? They will begin in a few minutes," said the little girl.

"No, I am not fit to go into such a nice place as that," replied the old man; "besides, they would not want such as me in there."

"Oh, yes, they do, sir," said the little girl. "My papa is the preacher, and he always likes to have the old people come to hear him."

"It is not because I am old, but because I am not fit to be with such nice people. I am ragged and dirty, and I am not a good man."

As the old man uttered these words the child saw tears trickling down his withered cheeks, and going up to him, she

laid her little hand on his while she looked up into his face and said:

"Jesus loves you, and is able to make you a good man, just like my papa, if you will let Him. Do come with me and hear the sweet songs and hear Papa preach, and I know it will do you good."

(to be continued)

---

July 24, 1977

### LONG-SUFFERING

Psa. 86:14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

55:12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But it was thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, and walked unto the house of God in company.

35:13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

15a But in mine adversary they rejoiced, and gathered themselves together.

24 Judge me, O Lord my God, according to my righteousness; and let them not rejoice over me.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

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

**Memory Verse:** With all lowliness and meekness, with longsuffering, forbearing one another in love. Eph. 4:2.

**Central Thought:** God is longsuffering toward mankind and we must be longsuffering to our fellow man.

**Word Definitions:** *Longsuffering:* The word from the Hebrew is really two words, one meaning long (enduring, lengthy, etc.) and the other meaning the nose or face. This indicates that longsuffering means that the things which are before one's face or sight that are grievous and displeasing are permitted to remain for a long time before being banished or destroyed. *Holpen:* surrounded, protected, given aid; helped.

## LESSON BACKGROUND

The 86th Psalm is another Psalm that is attributed to an author during the Babylonian captivity. It was a time of suffering and reproach especially felt by those who were zealous for the God of their fathers and His great cause. Although the enemies had prevailed, the holy cities were a wilderness and His people were exiles in a strange land, yet they knew that God's loving kindness had not been withdrawn permanently. The study of these Psalms has drawn us to concentrate with more study and thought to the sorrow and suffering of Israel in that time of the captivity. It is not just an age that is passed into history, but on record as a time for God's people to remember and to profit by.

Psalms 35 and 55 are generally attributed to David, written during his exile from Israel by the wrath of King Saul. Here is another period of time that we would do well to consider and reflect upon. Picture yourself as one of those who shared with David his years of banishment from the kingdom of Israel. It was a real experience, but it wrought much good for the soul in relationship with God. Let us realize that we who walk by faith even now can well expect like experiences as we face the current of unbelief around us and battle the enemy of our souls.

## QUESTIONS:

1. Name a reason why God is longsuffering toward mankind.
2. What causes man to not be longsuffering?
3. Who is it that can cause us the most sorrow and suffering?
4. How long should one suffer?
5. Is there to be any longsuffering in our hearts with our brother in Christ?
6. Why should we be longsuffering with others?

## ADULTS' AND YOUNG PEOPLE'S COMMENTS

There are many things in this life that we have to suffer and put up with for a time. If we undertake to correct every thing that rises and change every situation to suit our own self-pleasured taste, we will go through life miserable and wretched and at the same time not accomplish one thing worthwhile. It was a great temptation, no doubt, for David to slay Saul when he found him sleeping in the cave. But David was wise in this respect. He would not put forth his hands upon the Lord's anointed. He chose rather to continue to suffer. He sought not his own ease or deliverance. Moses chose rather to suffer with the people of God than to enjoy the pleasures of sin for a season. He suffered much because of the stand He took for God. He suffered much from the hands of those whom he sought to help. His patience finally wore thin and he dishonored the Lord in his anger with the people. Oh, there are so many things that we are going to have to suffer and bear with. If we fail to love and bear with our fellow man then we ourselves will be found in trouble with God.

It is so easy to hold fellowship for a season and then fall out with your brother over some trivial matter that doesn't really amount to anything. We need to develop an attitude of longsuffering with our brother and also with our fellow man. Remember that it is the one whom we love the dearest who can hurt us the deepest. This is because we are expecting so much from them, that we forget they are human and subject to temptation and error as well as we are. We desire others to be longsuffering and patient with us, but we must likewise show the same longsuffering toward them. Jesus said that with what measure we mete withal the same shall be measured to us. This is an emphatic law of life. We will reap what we sow. Do we want plenty of mercy and longsuffering from the hand of God? We ARE going to need it, be sure. Let us then exercise great longsuffering to others, and it will rebound back to us in great measure.

—L. Busbee

## FOOD FOR THOUGHT

We are always in need of this wonderful virtue of longsuffering. In our relations with others, we must be aware of the fact that the enemy of all souls will work on every person. Many times another person will say things, or act in a way that will cause us much distress. Many times we are greatly disappointed in another person who has turned against us or betrayed our trust in them. Some people will gossip about us,

tell things in a hurtful way, causing others to be affected toward us and we may be treated coldly, or not with the same warmth that we expect. When all of these things touch our life, then we need longsuffering. It will take the burning Spirit of God, who is full of love, filling our heart until it will burn out any feeling that would not be what God wants it to be. Much forgiveness will be needed, also bearing and forbearing. Dear Bro. George Harmon, who has been gone to his eternal reward for a number of years, used to tell us that we needed two pet bears with us all the time — Bear and Forbear. Surely it is true!

Our lesson speaks of the one who turned against him. It was a “man mine equal, my guide, and mine acquaintance,” and a person who had “walked unto the house of God” with him, also they had taken “sweet counsel together.” This is real heartache when something like this comes to pass. What a disappointment! Oh, the feelings of frustration that must be fought in a case like this. It will hit us the first thing in the morning when we awake, and will haunt us through the day. We must continually call upon the Lord to help us to not think about it. The hurt is very deep and we call for God to send comfort to our heart. The devil is right there to cause us to have an ill feeling but we must never, never let it enter into our heart. We must guard our own soul. The other person may have done wrong, but if we are not careful we will do wrong by not forgiving and having longsuffering in the trial. Think of your own soul. We must have the cry of the Psalmist and say, “have mercy upon me; give strength unto thy servant and save the son of thine handmaid” from losing his soul. Hold your confidence steady in God. Even if the one you loved goes down, you don’t have to go down.

Our lesson ends with a beautiful thought about how “good and pleasant it is for brethren to dwell together in unity.” What a blessing it is to worship the Lord with those who are “fervent in spirit, serving the Lord.”

—M. Miles

## LOST AND FOUND!

(continued from last lesson)

Like one in a dream he suffered himself to be led around and into the church, where he seated himself far back and shrank from all who entered. The house was soon crowded and the people rose to sing. Never had he heard such music; and the prayers that followed were so earnest, so tender, so loving that it seemed each one was offered in his behalf.

The minister arose and read his text. "I will arise and go to my father, and will say unto Him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:18-20).

Then the preacher portrayed the love of God for lost sinners, in such a way as old Tim had never heard it before. He drew a picture of the wretchedness of the prodigal, his yearning for home, his final resolve, and how that resolve was put into execution. When the preacher reached the climax in which he pictured the prodigal clasped in his loving father's embrace, there was scarcely a dry eye in the house.

"Thus," said the minister, "our loving Heavenly Father stands ready to welcome the wanderer to Himself. He stands with outstretched arms tonight, ready to receive the most sinful and give him the kiss of pardon, and place upon him the robe of righteousness, if they will come to Him."

With an earnest appeal he closed his exhortation, and the people began singing. Numbers of men and women went forward. The poor old man's head dropped forward, and he sobbed like a child.

As he wept aloud, he felt a soft hand upon his shoulder. Looking up, he saw the minister's little daughter standing beside him, and as he looked up into her face he thought it shone like an angel's.

"Won't you come and give your heart to Jesus?" the sweet voice said.

"Oh, I can't," he sobbed: "I am too far gone. I am a wretched, miserable sinner, and there is no hope for me."

"Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18) quoted the little child. "Jesus can save you to the uttermost. Do come, and He will help you. Only trust Him, and He will make you whole."

It must have caused a flutter of excitement as the audience looked upon a scene which they had never seen before; and as little Mary, the preacher's daughter, led an old, grey-haired man to the front, loud "Amen's" were heard from different parts of the church.

One by one they arose and confessed their faith in the Saviour; and when the preacher came to Tim and extended his hand to him, the old man said:

"Sir, I am not fit to be a Christian. I am wretched and undone. I thought there was no hope for me, but you said God was willing to save, even to the uttermost. I must tell you my history; then you must decide if there is any hope for me. Let me stay when the people are gone, and I will tell you all."

Assuring him of God's mercy and willingness to forgive, the preacher told him to remain; and when the audience was dismissed the two went into the study, where the old man told the preacher the history of his life.

As he concluded the sad story, the preacher's cheeks were bathed in tears, and trembling with emotion, he asked the old man's name.

"My name is Connor—Tim Connor—but I am best known as 'Old Tim, the drunkard.' "

"Father, Father, my long lost father!" exclaimed the preacher, as he gathered the old man in his arms.

"Father, I am your own Willie, the boy you left at the orphan asylum. God has been gracious to me in sparing me to be the means of bringing my own dear father back to the fold. For long years I have hunted for you, but had given you up as dead."

The father then learned how his boy had been taken from the orphanage, reared and educated in a Christian family, and had made the earnest preacher he was.

It was a beautiful sight the people witnessed the next night, as the grey-haired father was led down into the baptismal pool and buried beneath the yielding wave by the hand of his son. And when on emerging, a pair of little arms were thrown around his neck, and a sweet voice said, "Grandpa, this is the happiest hour of my life": the good preacher responded with a hearty "Amen" and then the whole congregation joined with earnestness in singing: "Praise God from whom all blessings flow."

"Old Tim, the drunkard," is known no more, but "Father Connor" as he is familiarly known, is loved and respected by all. He no longer begs for a cold morsel at the kitchen door, but every Sunday may be seen, a neatly dressed old man, led by a sweet-faced little maiden, as they happily walk to the church, and preacher Connor has no more attentive listeners, nor has the church two more devoted workers, than Grandpa and little Mary.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John



1:9). O that every poor, lost sinner might accept Jesus right now, before mercy's door is forever closed! —Sel.

---

July 31, 1977

## GENTLENESS AND KINDNESS

Psa. 18:35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

141:1 Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

3 Set a watch, O Lord, before my mouth, keep the door of my lips.

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

139:1 O Lord, thou hast searched me, and known me.

3 Thou compassedst my path and my lying down, and art acquainted with all my ways.

5 Thou hast beset me behind and before, and laid thine hand upon me.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

Psa. 36:9 For with thee is the fountain of life: in thy light shall we see light.

10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

**Memory Verse:** Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city. Psa. 31:21.

**Central Thought:** God has shown gentleness and kindness to us and we should show the same to others, which God has given to us in our hearts.

**Word Definition:** *Gentle* means “generous, kind, patient, mild, moderate, polite.” *Goodness* means “the state or quality of being good; specifically; virtue; excellence, kindness, generosity.” *Kindness* means “the state, quality, or habit of being kind.” *Kind* means “sympathetic, friendly, gentle, benevolent, generous.” —Webster Dictionary

## LESSON BACKGROUND

We are taking another of the “fruit of the spirit,” which is gentleness and we are adding kindness. What wonderful virtues these are! We do not find much of this in the world today. Let us daily pray for the “gentleness” of God and His kindness. Each day, ask the Lord to help you to show special kindness and consideration to all whom you meet. Not only pray in the morning but put it in practice through the day. Only God can help a person to be kind and gentle to those who are of a gruff and maybe, hateful disposition. If we can think of their soul, and that they need an example before them, it will help us to show forth kindness and be gentle.

When we think of the patience, kindness, and love which God has shown to us we are made to wonder and bow with love and admiration before Him. When we are first saved He waits for us to learn His commandments and to measure up to them. He doesn't cut us off for the first mistake that we make but deals with our souls, instructing us, drawing us, helping us to correct that mistake and to arise and continue to walk in His ways. We must have a hungering after God. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” the Apostle Peter tells us. (I Pet. 2:2). We must go right on to sanctification, yielding ourselves completely to God and let the doors of our hearts be opened so the Holy Spirit can come in and do a definite work of cleansing us from that sin principle which we received from Adam. Then we can have power to walk before the Lord acceptably. As we look at God's gentleness and kindness, then we must have the same for others. We want to be patient, kind, gentle, instructing others with love and help them to grow in the Lord.

—M. Miles

## QUESTIONS:

1. Whose gentleness makes us great?
2. What are the definitions of gentleness and kindness?
3. How in earnest was the Psalmist to have kindness and gentleness in his words?
4. How do many act when they are reproved by the righteous?

5. How did the Psalmist react to the kindness of God after meditating upon how much God knew about him now and at his birth?
6. From what fountain do we receive the loving kindness of the Lord?

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

"Thy gentleness hath made me great." Only through salvation can we have any of the gentleness of God in our hearts and lives. Gentleness must be in our hearts. An outward show will not work. If it is not in our hearts there will be a time that we can't keep up the outward show. Many in the world today will act nice and polite in front of a person but when that person is gone they will let those around them know of how contemptuous the person is to them. We must have God's gentleness and goodness in our hearts. The cry of the Psalmist in the first few verses of our lesson, is that God would help him to "set a watch" upon his "mouth," and be able to "keep the door of my lips." What a wonderful prayer! The Psalmist was not only saying words in his prayer but he was in earnest about this need. He didn't want the Lord to be slow in helping him. He told him to "make haste unto me." He was in desperate need of this grace of being able to be kind in his words. He did not want to even eat of the "dainties" of the wicked. The world will laugh with those who tell dirty jokes and that person may seem popular but the Psalmist didn't want to partake of any kind of wickedness that the world called, "dainties," or acceptable. He wanted victory so very much, that he told the Lord to "let the righteous smite me: it shall be a kindness: and let him reprove me." Normally, people don't like to be reprov'd or rebuked, but the Psalmist wanted victory so desperately that he longed for God to have the righteous to rebuke him. I am sure that he did get victory. Anyone who desires the virtue of being kind, in their actions and words as much as David did would surely receive the desired blessing. Surely, he would come to the place that his "words" would be "sweet" to all who heard them.

Beginning with the 139th Psalm in our lesson, we notice that he was stating that the Lord was well acquainted with him. God had searched him and was all around him. The Lord knew about him before he was born and after much thought he came to the conclusion that he was "fearfully and wonderfully made." What a glorious thing to know that God knows all about us! He has created us in such a way that it makes us to

recognize His great wisdom. Man can never duplicate the human body and mind. We want God to continue to rule our lives. Truly God has shown mankind "his marvellous kindness" in the way He has created us. It makes us know that God is great and will be great to us.

—M. Miles

### FOOD FOR THOUGHT

Anything that is fragile and delicate requires much tender and careful handling. There is danger of breaking and spoilage and ruination. A tender heart needs gentle care. A wound or injury cannot stand rough treatment. A delicate operation takes several hours because much care and gentle work is performed and it cannot be done in a hasty manner. Life is full of complicated and complexing problems. A kind and gentle admonition will go much farther than criticism and forceful demanding. Satan would have us to think that we need to be harsh, driving, compelling, and violent in our mannerisms in dealing with souls. Yes, we think we have really done well when we tell somebody off, but we never dream of the anguish and crushed feelings that the other person has borne through our ill-directed words.

We are fearfully and wonderfully made. Our souls require the skilled hand of a gentle God to guide us in the right way. Let us be sure that God will gently guide us aright. Beware of men, though. Do not expect gentle treatment from them all the time, but do seek God to help you to have a gentle spirit and a kind heart. Seek to cultivate this kind of disposition and exercise yourself in loving kindness and tender mercy. It has great rewards.

—L. Busbee

### THE UNHAPPY CLOWN

It is a delusion to think that because you see persons laughing and indulging in noisy merriment, they necessarily must be happy! A loud laugh or empty joke is often one of the coverings that Satan uses to conceal an aching heart.

A man once went to consult a doctor about his health. He complained that he suffered from such overwhelming depression that his life was unbearable. The doctor examined him and after a little while, remarked that he wanted nothing except some lively amusement to divert his thoughts from himself. "Try a lively novel—that would be about the best medicine you could take."

The man shook his head, as if doubtful of the prescription; and then the doctor said again, "Well, I'll tell you what to do to

cheer yourself up; go to such and such a theatre, and see what that will do for you." Still a turn of the head showed the patient had no confidence in the proposal for helping him. "Well," said the doctor, "I can but think of one other thing or person that would help you; and if that does not do so, I am unable to help you. Go and see Grimaldi, the great clown, who is in town just now, and is drawing such crowds with his merriment; and, if you suffer from depression after hearing and watching him, I shall be surprised."

"Ah!" said the unhappy patient, in a tone of distress,  
"I am that clown."

There are many who might tell the same tale. Two voices are in your ear today: one shouting promises of enjoyment and amusement and trying to drown the other, a still, small voice, that repeats tenderly, "Come unto ME, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). That REST has been dearly purchased for you. The Lord Jesus left His throne above and came down here that He might obtain it for you; and He now offers it freely to you. "God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Ah! weary and heavy laden sinner (for such you are), why not now heed His loving invitation—Come Unto Me?" Before you lay down this book, settle the great question. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Then you will have "joy unspeakable" here, and "glory" hereafter. "At thy right hand are pleasures for evermore" (Psa. 16:11).

—Selected

---

August 7, 1977

## GOODNESS

Psa. 23:1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

112:1 Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

**Memory Verse:** I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Psa. 27:13.

**Central Thought:** The soul of man is greatly benefited by the abundant goodness of God, and the result of this is a fruitful life of goodness to his fellow men.

**Word Definitions:** *Good:* "excellent, virtuous, benevolent, adaptable to the purpose designed, satisfactory, amply plentiful, desirable, kind, gracious, well behaved, beneficial, useful, sound, reliable, trustworthy, pleasing, fitting." —Webster  
*Discretion:* "being discreet and wise." *Dispersed:* "given out and bestowed upon other."

## LESSON BACKGROUND

The 23rd Psalm can and will fit a particular need in the Christian life as well as for the one of old who wrote it. It is not absolutely certain just who composed this sublime and comforting Psalm, but the identity of the author fades before the wonderful truth herein contained. Oh, what the Lord Jesus can mean to the trusting obedient soul! Pictured in comparison with the relationship of a shepherd with his sheep, it presents to us the care, the interest, concern, diligence, provision, guarding and guidance, protection, security, happiness, and prosperity that Christ so freely and lovingly wills to us. As the 21st Psalm puts it, we are prevented (surrounded and shielded) with the blessings of goodness. It is the product and fruit of all this goodness to man that causes fruits of goodness to bloom out in his own life. The 112th Psalm is a colorful description of the

goodness that is manifested in the life of one who serves the Lord. Good works are very vital to the Christian profession. Jesus wants us to let our light so shine before men that they may see our good works. It is the good that will attract and draw souls to God. If we will live and conduct ourselves in a manner that exposes and glorifies the goodness of God, we have a greater chance of influencing another. In Titus 3:8 we are counseled to be careful to maintain good works. It is in seeing things manifest that are not good in the lives of those who profess Christ that cause men to turn away. Oh, let us give some thought and careful consideration to this! Remember that Paul also said in Ephesians 5:9 that the fruit of the Spirit is in all goodness and righteousness and truth. —L. Busbee

### **QUESTIONS:**

1. What is the result of a distorted vision concerning what is truly good?
2. Does the goodness of God ever seem to not be good?
3. Why does God show His goodness to man?
4. What did God say about everything that He created?
5. How can we be good? What did Jesus mean when He said there is but one that is good, and that is God?
6. What should be the fruit of the life of a child of God?

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

Anyone who truly know the Lord as He really is will give strong testimony of how gracious and good He is. God is good. He is good to everyone. He is good to people who do not serve Him. His nature is righteous, holy, and good. He is just and merciful. We need not fear that we will ever be wronged by Him. It may seem that we may be wronged, but that will be when we are looking at things from a fleshly standpoint. He does not willingly or joyfully afflict or bring suffering upon man. His goodness sees that much good and spiritual profit can come through suffering and adversity. He sends trials, but His ultimate end is to prove to us His faithfulness and love. We should behold His goodness, and let its influence guide our every attitude and decision.

God wills that we who partake of His redemption be a partaker of His goodness, also. That is, He wills this same goodness that is in Him be also in us. It was said of Barnabas, one of Paul's associates, that he was a good man and filled with the Holy Ghost. God wants us to be wise concerning good, and simple (innocent) concerning evil. Rom. 16:19. God wants our

senses exercised so that we can discern both good and evil. Heb. 5:14. He wants us to abhor that which is evil, and to cleave to that which is good. Rom. 12:9. One of the most conclusive and plain Scriptures in the Bible is found in Psalm 37:27 which says: "Depart from evil, and do good; and dwell forevermore." This is what salvation and religion is all about. God designs to take everything bad out of our hearts and put everything that is good in its place. God's work is good, and the man who fears and obeys the Lord will have these good works in reality.

—L. Busbee

### FOOD FOR THOUGHT

What a wonderful allegory we have in the second part of the 23rd Psalm! When we think of the wonderful feast which the Lord prepares for us, right in the presence of our enemies it makes our soul rejoice. When our enemy is gossiping about us we can reach over and take a big helping from the dish of love, and another helping from the dish of forgiveness. When our name is being cast out as evil and our trust and confidence is being shattered in one who was our friend, we can take a big helping of longsuffering and also a satisfying portion of patience, love, and peace. Oh yes, we can have all the joy that we desire and our cup will run over! When our bodies are wrecked with pain, we can take a big helping of faith, and how precious it is, as we eat to our fill, that the pain all leaves and we are made whole and well. What a wonderful feast which the Lord has prepared! That table is full of everything we might want or need to give us strength to face the enemy of our soul. We can eat until we are filled. Our host is most liberal and benevolent. He is full of goodness and all of His dishes are full of goodness too. We sit in perfect peace and with confidence that our Host has power to take care of us, although we are surrounded by our enemies. If we are not partaking of what is set before us it is our fault. It is there and all we have to do is to reach out and take it. "Ask and it shall be given unto you." If we do not ask, we will not receive, because our Host is longing to see that we are full of goodness, love, peace, joy, long-suffering, faith and all that we need to be ready to face our enemies, and to face life with all of its perplexities. Praise our God from whom all blessings flow!

—M. Miles



**August 14, 1977**

**FAITH**

**Psa. 107:23** They that go down to the sea in ships, that do business in great waters;

**24** These see the works of the Lord, and his wonders in the deep.

**25** For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

**26** They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

**27** They reel to and fro, and stagger like a drunken man, and are at their wit's end.

**28** Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

**29** He maketh the storm a calm, so that the waves thereof are still.

**30** Then are they glad because they be quiet; so he bringeth them unto their desired haven.

**31** Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

**116:10** I believed, therefore have I spoken: I was greatly afflicted.

**66:8** O bless our God, ye people, and make the voice of his praise to be heard:

**9** Which holdeth our soul in life, and suffereth not our feet to be moved.

**10** For thou, O God, hast proved us: thou hast tried us, as silver is tried.

**11** Thou broughtest us into the net; thou laidst affliction upon our loins.

**12** Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

**Memory Verse:** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Heb. 12:6.

**Central Thought:** We must trust and have faith in God's wisdom as well as in His power to change things.

**Word Definition:** "*Faith* is a dependence on the veracity [truthfulness] of another. Thus trust is called faith, because it relies upon the truth of a promise: And one is said to keep his faith inviolate, when he performs the promise that another

relied on. Faith, in the propriety of expression, is an assent on account of the veracity of the speaker. Accordingly, divine faith is a firm assent of the mind to things upon the authority of divine revelation. Faith by divines is generally distinguished into four kinds, namely, historical [James 2:17-24], temporary [Matt. 13:20], the faith of miracles [Matt. 17:20], and justifying or saving faith [Rom. 5:1].” —Cruden’s Con. There is a faith also taken from the Scriptures or the truth (Jude 3).

Bible definition for faith is “Now faith is the substance of things hoped for, the evidence of things not seen.” Heb. 11:1. “So then faith cometh by hearing, and hearing by the word of God.” Romans 10:17.

## LESSON BACKGROUND

We are taking another of the “fruit of the spirit,” which is faith, and choosing some of the Psalms to bring out thoughts on faith. In the 107th Psalm we notice that it is the kind of faith we need to have in God that will bring us deliverance from difficulties and dangers. We can compare this to the problems in life that bring us down to the depths of sorrow of heart and mental distress, yet faith will bring us out.

In the 66th Psalm let us notice that we are to know that God permits troubles to touch our lives and they are for our good, as we humble ourselves before Him.

### QUESTIONS:

1. What is faith?
2. Does it pay to hold our faith in God when troubles, afflictions, or sorrow touches our lives?
3. Does God let “men ride” over us and take advantage of us and why?
4. Can we know if we have faith unless it is tested?
5. What will be the results of our tested faith?

### ADULTS’ AND YOUNG PEOPLE’S COMMENTS

Jesus said, “Have faith in God.” Oh, if only people would anchor their faith in God, and look beyond the troubles, the problems, the afflictions, the sorrows that touch their lives. We must have faith that He will bring us out. There are things that come to us that cause us to almost “reel to and fro, and stagger” which brings us to our “wit’s end.” Everywhere we look, we cannot see a way out. It’s dark and it’s very hard to face what life has brought. We are just as helpless to change the way the river of trouble is flowing, as we would be to change the

great Mississippi River's course. The devil is right there to suggest hatred, bitterness, and discouragement against God. None of these things will help us one bit, but will only cause us to go deeper into troubles. Our only hope is through God. We must remember that our faith in God will be tested to the very limit. We will never make heaven our home until we have gone through the supreme test. Our only way out is to "cry unto the Lord in" our troubles and "be quiet" so God can bring us unto our "desired haven." Praise God! Humble yourself under the mighty hand of God and He will lift you up. Humility is the answer. When we can say from the depths of our heart, and our mind consents to the dealings of God with our soul, then we can say, "For thou, O God, hast proved us: thou hast tried us, as silver is tried." Then, He will bring us out "into a wealthy place." Praise God! We love that "wealthy place," but are we willing to get to it on the path of humility? Oh, may God help us to know that His ways are just right!

The Apostle Peter brought out some precious thoughts on faith in I Peter 1:3-7. He is talking to those who are begotten by Jesus Christ "unto a lively hope by the resurrection of Jesus." You are "kept by the power of God through faith." It is needful for you to pass through "heaviness," which is brought to you "through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

There are things in us that will not get into heaven. We can't see it until we are tried by fire and our faith tested. Just like the light shining through the window causes us to see a lot of tiny particles in that stream of light, the same way the things in us will show up when the light of heaven is allowed to shine into our lives through God working in us, by letting troubles or trials touch our life. We then can get rid of that thing which shows up that is not according to God's Word. Through all the things that come to us in life we want to hold our faith steady in God. We want to be like Abraham of old who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." Romans 4:20, 21.

—Sis. Marie Miles

### FOOD FOR THOUGHT

God wants us to love Him and trust in Him. He wants us to believe in Him and trust for what He has promised us. He

wants us to do this despite the contrary elements that are round about us. He wills that we believe His word over and above our own feelings. He wants us to credit Him with everything that He is due, with every bit of praise, thanksgiving, honour, and glory that we owe to Him. When we discredit Him and fail to expect Him to fulfill the blessings that are promised to us, we dishonour and grieve His Holy Spirit. How much will a man be inclined to fulfill his wife's request, if he finds her doubting that he will ever do it? If she says, "Dear, I really desire you to get this window fixed, but I have my strong doubts that you will ever do it!" Do you think that he will feel much like doing it? But if she says, "Dear Husband, I know that you are a busy man, but I believe that you are going to find time to get this window fixed." What a difference that will make. God is like that. He is not interested in blessing people who do not count Him faithful.

The human scope of life is much like that of the troubled sea. I have never been on the high seas, but I have heard reports enough to make me to know that a raging ocean can be the most terrible, fearful, and despairing place one could ever be in this world. The soul melts. The terrible fear that grips the heart in seeing the high waves and deep chasms, rising and falling, when rudder, sail, oar, or any other human means is useless; yes, they say that it is the most terrible fear one can experience. It does cause one to call upon God, and that not half-heartedly. How merciful God is to answer prayer in time of desperate need! The greatest ocean to sail upon is the ocean of life. The waves that roll coming at us through people sometimes are even greater than the waves upon the ocean. Christ is still the Master of the sea of life. Let us keep our eyes on Him and this will enable us to walk above the storms and waves and reach our home in Heaven.

—L. Busbee

### A MARVELOUS MIRACLE

Shortly before leaving China, Mr. K. Vatsas, a Norwegian missionary associated with China Inland Mission, related to me the following story:

Years ago, in the city of Oslo, the capital of Norway, lived a little seven-year-old school girl named Sigrid Berg. One day one of the pupils at the school she attended pushed her down the stone steps of the school building. At first the injury did not seem to be very serious. But gradually the child grew worse until hip-disease developed, and she was compelled to use crutches.

Later the child was confined to her bed. Several doctors attended her. From an opening in her hip the poisonous fluid had to be drained off with tubes. She grew still worse, until her spine was affected, and one side of her body became partially paralyzed. Her speech also was affected, so that she could not speak distinctly. After the fall one leg ceased to grow, and remained several inches shorter than the other. In order to keep her leg straight, a sandbag was fastened to it. A strap was attached to her shoulder and fastened to the bed to keep her in position. The child's hair also fell off from the side of her head that was paralyzed. She could not take solid food, but was given liquid nourishment through a tube. She lay in bed in this condition for about two years, gradually growing worse and worse. The doctors finally gave up her case as hopeless, though they still attended to her in the home.

Many prayers were offered for the child. On one occasion Mr. Bolzius, a famous Swedish man of faith, through whose prayers many had been healed, came to Oslo. The pastor of the church to which the child's parents belonged, brought Mr. Bolzius to the home to pray for the little girl. He fell on his knees and began to pray. Suddenly he arose and said, "I have nothing to do here." With his big hand he stroked her hair, and said, "My little girl, you are going to Jesus." Then he said good-bye, and left.

One day some time after this, Sigrid was reading the 53rd chapter of Isaiah in her Norwegian Bible. She was greatly struck by the 4th verse. In the Norwegian version it reads that Jesus bore our "pains" and "sicknesses." She called her mother and said, "O Mother, Jesus has borne our sicknesses as well as our sins on the cross. Do I still need to be sick?"

From this time Sigrid began to have faith that the Lord was going to heal her. Another day she read Matt. 9:35, where it says that Christ healed "every sickness and every disease among the people." She said to her mother, "Is Jesus the same today as when He was on earth?" The mother replied, "He will come in His own time." Sigrid slightly mistook her mother's words, and thought she said, "Jesus will come when He has time." She thought He was very busy, and that He would come when He could spare the time. With this thought in mind, she asked her mother to get out her dress and put it on a chair beside the bed, so that when Jesus came to heal her she could get up and dress quickly.

One day Sigrid was all alone in her room. Suddenly a bright, white light seemed to break through the ceiling, and

illuminated the room. At the same moment the child heard a voice saying, "Sigrid, you can arise, you are healed." Sigrid replied, "But how about the sandbag that is tied on my leg?"

Suddenly the sandbag loosened and dropped away from her leg. In a twinkling she sprang out of bed, and as she stood on the floor she noticed that her two legs were of equal length. She was so happy that she began to dance for joy.

Just then her mother opened the door. When the child saw her mother, she exclaimed joyfully. "O Mother, both of my legs are the same length now; Jesus has healed me!" That same day the mother suggested that the little girl should walk to the house of the doctor and show him what had happened. The child walked the entire distance of two miles with her mother to the home of the doctor, Prof. Nicolaisen. When he saw her and heard the story, he exclaimed, "This is a miracle!"

Years later, preparatory to going to China as a missionary, she went to U.S.A., and spent some time in study at the Moody Bible Institute, Chicago. Before leaving for China, however, she returned to Norway to visit her people. While at her home, a number of doctors came together in Oslo. Professor Nicolaisen told some of them about the little girl who had been instantly healed years before. In order to prove his statements, Professor Nicolaisen asked her to come to his house, so that he could demonstrate the case before his professional associates. She complied with his request. The doctors made a thorough examination, and had x-ray pictures taken. They also looked up the records, and examined the symptoms of the case put down by the doctors who had attended her. Following their complete and thorough examination, they unanimously declared that the young woman was every whit whole; and not only was this true, but—wonder of wonders!—the tissues of one side were ten years younger than those of the other; and the little girl was just ten when she was healed.

In due course the young woman went as a missionary to China. After years of service she returned to Norway on furlough. One day she saw a woman with crutches sitting on a bench at the foot of a hill. Her heart went out in compassion to the stranger, as she herself had been a cripple. She began to talk to her, and found she was a missionary who had labored for many years in Africa. It was Miss Malla Moe, whose name is widely known in Norway and in other lands. As the two talked together, Miss Moe bemoaned her lack of faith. She told how when in Africa she had read about the instantaneous healing of a girl in Norway, and only wished she had the faith

of that little child. The little child, who was then Mrs. G. Vatsas, said to her: "I am the little girl that was healed." About a year later Miss Moe herself was instantly healed.

—G.T.B. Davis

---

August 21, 1977

## THE ORNAMENT OF MEEKNESS

I Peter 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Psa. 25:6 Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.

8 Good and upright is the Lord: therefore will he teach sinners in the way.

9 The meek will he guide in judgement: and the meek will he teach his way.

37:3 Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

**Memory Verse:** For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Psa. 149:4.

**Central Thought:** God's people are like Jesus, who was "meek and lowly in heart." Matt. 11:29, 30.

**Word Definition:** *Meekness* signifies, (1) a temper of mind that is not easily provoked, and suffers injuries without desire of revenge, and quietly submits to the will of God, Col. 3:12. (2)

A humble submissive frame of spirit, ready to receive and entertain the truths of God. James 1:21." —Cruden's Con.

### LESSON BACKGROUND

We are choosing verses from the Psalms that will define the meekness of God and His children. As we study the lesson, let us keep in mind that the Lord wants us to be adorned with meekness. There are ways for us to humble ourselves before the Lord so we can be adorned with this virtue.

I do trust that none will forget the truths studied from God's Word. May each one seek the Lord in prayer for these virtues to become such a part of your life and be so deep in your heart and mind that you will portray them at all times. Prayer will do this for a person. "Ask and it shall be given unto you, Seek and ye shall find," the blessed Saviour has instructed us. The difference whether they are portrayed in your life is if you ask with faith or not.

—M. Miles

### QUESTIONS:

1. What is the definition of meekness?
2. Name some of the meek men who are mentioned in the Bible and how they displayed meekness in their lives.
3. When a person is seeking for salvation how do they manifest meekness?
4. What can the Lord do for those who are meek?
5. What will be brought to us if we delight ourselves in the Lord?
6. What does it mean to commit our way to the Lord and trust in Him?
7. What is an ornament in us in God's sight and how can we be beautiful?

### ADULTS' AND YOUNG PEOPLE'S COMMENTS

Can we not see Jesus standing and calling for the sinner to come to Him? With outstretched arms, and a look of pleading and longing, He says so tenderly to all, "Come unto me, all ye that labour and are heavy laden [with sins], and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Oh, to be like the Saviour, is the cry of the honest person who comes to the Lord, with godly sorrow, confessing and forsaking his sins! The sinner's cry is, "Remember, O Lord, thy tender mercies and



thy loving-kindness . . . remember not the sins of my youth, nor my transgressions" but forgive them and wash me in your blood, "according to thy mercy remember thou me for thy goodness' sake, O Lord." Surely the Lord will teach the sinner the way to come to the Lord and find forgiveness and mercy. He sees His tenderness and has beheld His meekness. Jesus was spit upon and "when he was reviled, [He] reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously." I Pet. 2:23. Look and behold the meekness displayed by our Saviour. Oh, may the cry of our hearts be, "Lord, help me to be as meek as my Lord!" The flesh will cry out to be seen, heard, and recognized. The fleshly desires are not desires for meekness. The carnal man wants revenge, and will pout or cry out when he is mistreated. The Apostle Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:27. He refused to have anything on display but meekness. It was not just an outward show but it came from the "hidden man of the heart." As God looked upon Paul He was pleased, and what He saw, was in His sight "of great price." We can also have the same thing on display in our lives. "The meek will he teach his way."

Trust, delight, commit, rest, and wait patiently upon the Lord. Oh, this is the answer to our spiritual needs! What we do not understand, just commit unto the lord and with meekness and patience wait upon the Lord. If we will delight in the Word of God and live it out in our lives, we will be blessed of the Lord.

—M. Miles

## FOOD FOR THOUGHT

To be meek is to be gentle, tame, and docile. To be docile means to be teachable, and easy to discipline. This is the opposite of being obstinate, stiff, hard, and rebellious. It is much to our advantage if we would cultivate a meek attitude and disposition. God is not going to force or drive us to heaven. He wants to gently lead us all the way. Thus we must be meek so that we will follow Him joyfully and willingly. A tame animal is one that need not to be feared. A tame animal is one that has been won over to confidence and trust. The creature is not fearful of being mistreated or harmed. It is tame. This is the disposition of the soul who has found the Lord and His treasure. All fear of being mistreated or hurt is gone, and faith and trust rule supreme toward God. It is no wonder there are so many good things said about the meek and quiet in the Bible. Most of

the trouble and strife of this world is caused by those who do not know what meekness is. They have not learned the great secret. They think that they must show their strength and throw their weight and importance around so that others can know how "tough" they are. To harm someone else to achieve their selfish aim means nothing to them. Thus the earth is disquieted and heavy with the curse of God's wrath. God is going to be sure that no such people will find entrance to His bright world of eternal life. There will be no strife nor pride there. All who hang on and contend for their stubborn ways will be denied in that day. To believe in Christ and to follow Him is to walk in meekness. How very few there are in the earth today who are truly meek!

—L. Busbee

## 7 MEN WENT SINGING INTO HEAVEN

One of the strangest experiences in my life is connected with war, says Nordenberg, an eminent engineer in Finland.

I offered my services to the Government and was appointed an officer in General Mannerheim's army. It was a terrible time. We besieged the town. It had been taken by the Red Army and we retook it. A number of Red prisoners were under my guard. Seven of them were to be shot at dawn on Monday. I shall never forget the preceding Sunday. The seven doomed men were kept in the basement of the town hall. In the passage my men stood at attention with their rifles.

The atmosphere was filled with hatred. My soldiers were drunk with victory and taunted their prisoners, who swore as much as they could and beat the walls with their bleeding fists. Others called for their wives and children who were far away.

Then something happened: one of the men doomed to death began to sing! "He is mad," was everybody's first thought. But I had noticed this man, Koskinen, had not raved and cursed like the others. Quietly he had sat on his bench, a picture of utter despair. Nobody said anything to him—each was carrying his burden in his own way and Koskinen sang, rather waveringly at first, then his voice grew stronger and died out, and became natural and free. All the prisoners turned and looked at the singer who now seemed to be in his element.

"Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o'ershaded,  
Sweetly my soul shall rest.  
(40)

Hark, 'tis the voice of angels,"  
Borne in a song to me  
Over the fields of glory,  
Over the jasper sea!"

Over and over again Koskinen sang that verse and when he finished everyone was quiet for a few minutes until a wild-looking individual broke out with, "Where did you get that, you fool? Are you trying to make us religious?"

Koskinen looked at his comrades and his eyes filled with tears. Then he asked quietly: "Comrades, will you listen to me for a minute? You asked me where I got this song: it was from some gospel workers. I heard it three weeks ago. At first I also laughed at this song, but it got me. It is cowardly to hide your beliefs: the God my mother believed in has now become my God also. I cannot tell you how it happened, but I know that it happened. I lay awake last night and suddenly I felt that I had to find the Saviour and to hide in Him. Then I prayed—like the thief on the Cross—that Christ would forgive me and cleanse my sinful soul, and make me ready to stand before Him whom I should meet soon."

"It was a strange night," continued Koskinen. "There were times when everything seemed to shine around me. Verses from the Bible and from song books came to my mind. They brought a message of the crucified Saviour and the Blood that cleanses from sin and of the Home He has prepared for us. I thanked Him, accepted it, and since then this verse has been sounding inside me. It was God's answer to my prayer. I could no longer keep it to myself! Within a few hours I shall be with the Lord, saved by His grace."

Koskinen's face shone as by an inward light. His comrades sat there quietly. He himself stood there transfixed. My soldiers were listening to what this Red revolutionary had to say.

"You are right, Koskinen," said one of his comrades at last, "If only I knew there were mercy for me, too! But I have reviled God and trampled on all that is holy. Now I realize there is a hell and that is the proper place for me."

He sank to the ground with despair depicted on his face. "Pray for me, Koskinen," he groaned, "Tomorrow I shall die and my soul will be in the hands of the devil."

These two Red soldiers went down on their knees and prayed for each other. It was no long prayer, but it opened Heaven to both, and we who listened to it forgot our hatred. It melted in the light from Heaven, for here two men who were

soon to die sought reconciliation with God. A door leading into the invisible stood ajar and we were entranced by the sight.

Let me tell you shortly that by the time it was four o'clock all Koskinen's comrades had followed his example and begun to pray. The change in the atmosphere was indescribable. Some of them sat on the floor, others talked of spiritual things.

The night had almost gone and day was dawning. No one had had a moment's sleep. "Sing the song once more for us, Koskinen," said one of them. You should have heard them sing! Not only that song but verses and choruses long forgotten came forth from their memories as buds in the sunshine. The soldiers on guard united their voices with them.

The town clock struck six. How I wished I could have begged for grace for these men, but I knew it was impossible.

Between two rows of soldiers they marched out to execution. One of them asked to be allowed once more to sing Koskinen's song. Permission was granted. Then they asked to die with uncovered faces—and with hands raised to Heaven they sang with might and main:

"Safe in the arms of Jesus,  
Safe on His gentle breast."

When the last lines had died out the lieutenant gave word, "Fire!" and the seven Red soldiers had fought their last fight. We inclined our heads in silent prayer.

What had happened in the hearts of the others I do not know; but so far as I was concerned I was a new man from that hour. I had met Christ in one of His lowliest and youngest disciples and I had seen enough to realize that I too, could be His. "The Lord looketh from Heaven; He beholdeth all the sons of men," Psa. 33:13.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Dear reader — Repent, believe, and trust God. Go "singing into heaven," also. —Sel.

***(NOTE TO TEACHER: Do not forget to order your lessons for the next quarter. We must have your order by September 1, 1977. The first Sunday of the next quarter is October 2, 1977.)***

August 28, 1977

## TEMPERANCE

Psa. 101:1 I will sing of mercy and judgment: unto thee, O Lord, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked person.

5 Whoso privily slandereth his neighbor him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

106:7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang his praise.

13 They soon forgot his works; they waited not for his counsel:

14 But lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request; but sent leanness into their soul.

**Memory Verse:** And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I Cor. 9:25.

**Central Thought:** There must be strict discipline, careful living, and self-denial in our lives if we hope to succeed in the Christian life and make heaven our home.

**Word Definition:** *Temperance:* self-control; self-restraint in conduct, expression, indulgence of appetites, etc.; moderation. —Webster. "*Every man that striveth for the mastery is temperate in all things.*" This is an allusion to the men who contend and strive for triumph in games, races, fights, etc.

People will work hard to win in the earthly sports and discipline their bodies and minds so they can keep "in shape." Their rewards are but earthly and corruptible, soon to fade away. We are striving for an eternal reward, and it is going to take self-discipline and great striving lawfully for us to win the heavenly prize.

## LESSON BACKGROUND

The 101st Psalm is most generally believed to be the writing of David. It shows us the resolutions he formed when he came to the throne; and it is a perfect model according to which a wise prince should regulate his conduct and his government. David had a zeal for righteousness, and wanted to see it executed. He was given the power and authority to see it done, too. Doubtless the kingdom of Israel had suffered much in the years that David was in exile while Saul was ruling. Many had deserted Saul and had joined forces with David. Now the time had come when David was given the kingdom. He knew that only God had brought him to that position, and his desire and zeal was to execute his office and carry out the will of God with all of His heart. Wickedness was going to be dealt with. Things were going to be set in order. Evil was going to be punished and put down. Look carefully at the things that he had in mind to do. This is all a type of something very important to us as the children of God.

The 106th Psalm is evidently the composition of some of the captives in Babylon. They rehearsed some of the history of their fathers and how their sins and loose living had brought the woes and sorrows they were suffering. It was because they were not diligent to obey the Lord and lay a restraint upon their lusts that all the evil and sorrow had come upon them. By not waiting for His counsel they entered into things that tempted God. All these were done for ensamples to us and are lessons to be received. May we not fail to receive the proper counsel hereby.

—L. Busbee

## QUESTIONS:

1. What value is there in good behavior?
2. What would we want the Lord to find in our conduct and daily living?
3. Which is easier: to live right at home or at church?
4. What are some of the wicked things that people are putting before their eyes today?
5. Is it safe to go and buy everything that your fancy desires?

6. What are we to do if we find something in our life that does not please the Lord?
7. What is the cross in the Christian life and what does it mean?

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

Temperance and self-control absolutely must be exercised in the Christian life. It is disastrous without it. You will find this is one of the main things most professed Christians of today deny. It is very easy to verbally and mentally accept Christ without vision of what the cross means. The cross means a departure from the world and its ways. We are to conform our lives to the standard of the holiness of the Lord. We are to deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. This is going to take some effort and self-denial on our part. Only those who are truly born again and walking in the light with all their heart can successfully do this. If there is not real genuine commitment and surrender to Christ there will be an excuse some way for yielding to worldliness or conformity to such. Temperance is more than leaving whiskey alone. Unnecessary adornments, pleasures, and indulgence in excess of material ease can be just as injurious as liquor. They seem so harmless and innocent; but they absorb the mind and render the soul inactive toward God. We cannot pet sin and prosper in our souls. There must be a devout and earnest zeal against all that is wrong and the same ardent fervor for that which is good and acceptable to the Lord. Worldly pleasures and entertainments lose their charm and value to those who are really interested in pleasing the Lord. Satan will tempt and endeavor to move us from our holy resolves. This is where we must be determined and bold to stand our ground. It is hard to be strict when everyone around you is loose and careless. Very few can bear up under that kind of pressure; but love for Christ and a vision of His glory will greatly enable us to prevail.

—L. Busbee

### **FOOD FOR THOUGHT**

The first part of the 101st Psalm brings us some wonderful thoughts that we can apply to our lives today. David had the fear of God upon his soul and today we should also keep the fear of God upon us at all times. We must never forget that we must answer to God. We may not believe this fact or we may want to ignore it but that doesn't change the fact. We all must stand before God and give an account of all the deeds done in

the body. We have the Word of God to measure our lives by and we need to apply its precepts to our hearts and lives.

Notice that the Psalmist said, "I will behave myself wisely in a perfect way." What a great desire and decision! We need to watch our actions and see that we do act wisely. People are so prone to move or speak on impulse. That is very, very unwise. Watch, wait, and know that your words are "seasoned with grace," your actions are prompted by love and a deep concern for the other person.

"I will set no wicked thing before mine eyes." What can we think of that is wicked that we would look at? Or should we say something that we would deliberately look at. The first thing that comes to my mind is the TV. Educators, law enforcement officers, as well as many parents, and others are alarmed at the ill effects that TV is having upon the children and youth of today. They are being educated in crime. They see crime so many times a day on the TV that it has become a common thing with them. Recently, on one of our Oklahoma turnpikes, an officer stopped some teen-agers who were speeding; as he walked up, a boy in the back seat pulled out a pistol and shot the officer, killing him on the spot. They sped away, but a man in a car on the highway, with a C.B. radio, followed and spotted the place where they threw the gun away. How sad for such a thing to happen. Children are killing their teachers, parents, etc. "I will set no wicked thing before mine eyes." Oh, the wickedness of many things that we see in this old world! We must "Abhor that which is evil and cleave to that which is good."

—M. Miles

---

September 4, 1977

### CONTRAST OF RIGHTEOUS AND WICKED

Psa. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.



6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

37:34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

**Memory Verse:** All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28b, 29.

**Central Thought:** In this life we can choose and prepare to live in eternity with either God or the devil. Be wise and prepare to live with God in the place of holiness and complete happiness.

**Word Definition:** "The word we translate *blessed* is properly in the plural form, 'blessednesses'; or may be considered as an exclamation produced by contemplating the state of the man who has taken God for his Portion; 'Oh, the blessedness of man!' *Ungodly* means "to be unjust." "*Sinners* . . . is to miss the mark, to transgress." *Scornful* means "to mock, deride." —Clarke's Com. "*Chaff* is the refuse of winnowed corn, which is barren, light, and apt to be driven to and fro with the wind." —Cruden's Con.

## LESSON BACKGROUND

The first Psalm is one that we do want to always remember. It clearly makes a contrast of the wicked and the righteous. This Psalm does not have a title, so it was probably composed by David. The Psalms were songs sung in the Jewish service. The 37th Psalm was written by David. If we read the whole Psalm we will notice there are 43 promises in this Psalm. We had the first part in another lesson and now we have some

more of the same Psalm. We have not studied from all the Psalms but we trust that we have had enough that you will have had a blessing from them. To me they are so precious that I can hardly stop reading them.

In our memory verse are the words of Jesus and what a solemn truth they contain. Oh, dear ones, if you are not ready to meet your God it is time to get ready! As death finds you, so will the judgment. —M. Miles

### QUESTIONS:

1. Where are we to go for counsel?
2. Why can the righteous bear the fruit of the spirit?
3. How much different is there in chaff and a tree?
4. What will happen to the wicked while the righteous are exalted?
5. Do we have false prophets today who are spreading themselves out like a "green bay tree"?
6. What will happen to the wicked and the righteous at the resurrection?

### ADULTS' AND YOUNG PEOPLE'S COMMENTS

The contrast of the wicked and righteous is so great that it isn't hard to distinguish them. A tree and chaff are certainly different. This is the comparison that the Psalmist uses in the first Psalm. Let us think of the tree of the righteous in this manner. In Isaiah 61:3 we read that the righteous shall "be called trees of righteousness, the planting of the Lord." Where does He plant the righteous? In Rev. 22:1, we read about the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." He plants the righteous beside that river; and the Psalmist says that he will bring "forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper." Praise the Lord! It causes our hearts to rejoice to know that we are planted by the Lord and that the river of life will never go dry. We can draw strength from that river to bear the fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Many today wonder at the children of God, when they are persecuted, and have such calmness, also are able to face it with such grace. They do not know that we are drawing strength from that river of life that flows down from under the throne of God.

Jeremiah contrasts the righteous and the wicked by saying, "Thus saith the Lord; Cursed be the man that trusteth in man,

and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, . . . shall inhabit the parched places in the wilderness, . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:5-8. The righteous are blessed and the wicked have a curse upon them.

We notice in the next Psalm in our lesson, that the Psalmist says he has seen the wicked have great power and spread themselves out like a green bay tree but that is only an outward show. That tree is not connected to the river of life and it soon passes away and the Psalmist says, "I sought him, but he could not be found." We know there are those who appear to be very righteous. The Apostle Paul says that false prophets will come as "an angel of light, transforming themselves into apostles of Christ." II Cor. 11:13, 14. We need not be surprised that the wicked will do these things. We need to be aware of false prophets and have discernment from the Lord. We need to check what they put out and know if it is according to the Word of God. The Spirit and the Word agree. If they put out false teachings then they have a wrong spirit.

Think of our memory verse and the words of Jesus. What a great division and separation the last day will bring. Oh, it does pay to have the righteousness of Christ in our hearts and bear the fruit of the spirit!

—M. Miles

### FOOD FOR THOUGHT

The enemy of our souls has plenty of ungodly counsel in circulation, and the way of sinners he can and will give easy access to. Of these things we would do well to beware. Let us notice that both of these places find a man on his feet. He is either walking in the ungodly counsel or standing in the way of sinners. He is either moving, or capable of moving; but at least he is active. He will probably be doing a lot of things in opposition to the truth. Many are like this today. They are involved in much activity and filled with a lot of talk and ideas. There must be strict diligence on our part lest we be moved by these things.

What about the man who is sitting in the seat of the scornful? This man is not standing or walking. He is sitting. He is inactive. He is reposing and looking with ridicule and scorn

upon those who are endeavoring to live for the Lord. He has plenty to say about someone when they fail or come short, but lifts not one finger to help correct the problem, or to lift the burden. The seat of the scornful exceeds the other two in God's displeasure and in no hope of reform, because it involves not a weakness of nature and situation, but rather a disposition of wickedness and self-justification, an unwillingness to see and know the truth. It is a treacherous and dangerous place, a place to stay away from. There is more hope for the ungodly and the sinner than for the scornful. Listen to what Isaiah said in 29:20, 21 — "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." The Lord has very little mercy to spare for the man who persists in being critical and scornful of His saints and the holy way. If he will repent and come down from his high seat and face things as they really are and take a righteous attitude there will be mercy in abundance. But mercy will soon run out if he continues to sit in the seat of the scornful. —L. Busbee

—o—

September 11, 1977

### KEEPING GOD'S WORD

Psa. 19:7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

119:9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

**Memory Verse:** Thy word is a lamp unto my feet, and a light unto my path. Psa. 119:105.

**Central Thought:** As we look into God's Word we see sin as being exceedingly sinful and also see the plan of God to forgive us of those sins, and teach us how to live acceptably in His sight.

**Word Definition:** The law of the Lord is the Old and New Testaments. They are to "instruct, direct, put straight, and guide." *Converting* means "turning back to God." *Simple* is used here in the sense of "he who has but one end in view, who is concerned about his soul." *Right* is to "make straight, smooth, right, upright." *Pure* is "to clear, cleanse, purify." *Honeycomb*—"Honey is sweet; but honey just out of the comb has a sweetness, richness and flavor, far beyond what it has after it becomes exposed to the air." —Clarke's Com. *Presumptuous* means "too bold, or forward: showing overconfidence, taking liberties." —Web. Dict. "A young man cleanse his *way*" — Orach, which we translate *way* here, signifies a 'track' or 'rut' such as is made by the wheel of a cart or chariot. A young sinner has no broad, beaten path; he has his private ways of offense, his secret pollutions. *Order my steps* — Make them 'firm'; let me not walk with a halting or unsteady step." —Clarke's Com.

## LESSON BACKGROUND

The 19th Psalm is one of many people's favorite and it is truly a wonderful Psalm. It was written by David. The 119th Psalm is divided into 22 parts and each part begins with a letter in the Hebrew alphabet. The first eight verses have "aleph" heading and the next has "beth," which are the first two letters in the Hebrew alphabet.

## QUESTIONS:

1. What does the Bible mean to you?
2. How are we to think about and treat the Word of God?
3. How can we hide the Word of God in our hearts?
4. What does it mean to meditate upon God's Word?
5. What part do we and also the Holy Spirit play in the Word of God and our lives?
6. What is the "reward" here in obeying the Word and hereafter?

## ADULTS' AND YOUNG PEOPLE'S COMMENTS

One of the most important things in serving the Lord is to have His laws, commandments, words, promises, instructions, and doctrines, stored up in our minds and let them get down into our hearts and affections. We should be able to say that they truly are "to be desired" more "than gold." People are very careful to see that they get their pay check and look forward to it. They get to work and take time for the material things, but the thought that our lesson is bringing so strongly to us, is that the things of God, and His Word, are far, far more important than the material things. People are careful to get to the table when dinner is served, or see to it that they get food to satisfy that hunger, yet are they as careful in feeding the inner man as the outward man? Oh, if we could only put the more important things first! We are so materially minded, and the things of earth push in so strongly that the spiritual values are neglected and left until last, that is, if there is even time for them at the end of the day. Oh, may the Lord stir our hearts to greater diligence, should be our cry unto the Lord! No wonder the Psalmist said, "Rivers of waters run down mine eyes, because they keep not thy law." He knew how important it was to keep the laws of God. Surely "in keeping of them there is great reward." Not only is there a reward here in this life, but also when we leave this world to go to our eternal home. We want to be so interested in the laws of God, and understanding what God requires of us, that we will be as the Psalmist when he said, "With my whole heart have I sought thee: O let me not wander from thy commandments." What a glorious prayer and desire! I am sure if we have that kind of a desire we will hide the Word in our hearts "that I might not sin against thee."

We need the Holy Spirit in our hearts to help us remember the Word of God. Jesus told the disciples when they received the Comforter, the Holy Spirit that, "he shall teach you all things,

and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. This is the work of the Holy Spirit to bring to our minds the promise, or the instruction at the time of need; but the Holy Spirit can't do that unless we have the Word stored in our hearts. We need to read the Word, memorize it, and not be forgetful readers. —M. Miles

## FOOD FOR THOUGHT

Let us consider the meaning of the different terms used in our lesson applying to the law of God. (1) The law of the Lord. This from the Hebrew word "Torah" means to instruct, direct, put straight, guide. It is God's system of instruction, meant to guide and direct man in the way which he should go. Without guidelines and instructions man is prone to error and will thus miss the mark. (2) The testimony of the Lord. The Hebrew word *Eduth* means the various types and appointments of the law which points to something beyond or farther on, namely, the Lamb of God who was to take away the sin of the world in the fullness of time. (3) The statutes of the Lord. These are the appointments or charges laid down in God's Word delivered to man for his regard and observance. (4) The commandments of the Lord. These are ordinances and orders; things that God has ordered and ordained that man must do, or what he must not do. (5) The judgments of the Lord. These are God's regulations and decisions, what he has promised to be right and proper. (6) The precepts of the Lord. The part of the word of God that is particularly directed toward the respect of our whole way of life and conversation. These are cords of love, the very nature and will of God that He seeks to bind us with. (7) The Truth. This comes from the Hebrew word *aman* from which the familiar sacred expression *Amen* is derived. It means to make steady, constant, to settle, trust, believe. The law of God is established and confirmed and ordered in all things, it is to be believed and accepted without question. (8) Word. The utterance of God, what He has spoken; the communication from Heaven and what God has issued forth in rational and understandable language for man to know, to see, to perceive, to understand, to believe, and to obey. Think of these things that are contained in the Holy Bible for our eternal good. How much attention are we paying them, and how faithful are we to consult and rely upon what is written therein? —L. Busbee

## WHAT IS TRUTH?

A number of years ago I was riding on a train and had a conversation with a woman who was telling me about her search for truth. She told how she went from one group to another seeking truth. One group told her to sit every afternoon at her desk and meditate and wait for a message from God with her pen and paper. She said she did this, and one afternoon a great rumbling seemed to come down the stairs, and her hand began to write. She said that part of the message came true, but her arm was limp. Of course, she did not feel good about that, so she quit going to that place. One day she was trying to do her washing and something said to her that if she would tell her family and others how her arm became limp, that it would be all right. So she did, and her arm finally got all right. She went to another group—still searching for truth. She said she finally found the group that she was with at this time, and she felt she had found it, but she had only yielded to a deceptive spirit. She told me about some strange ideas she had, and when I tried to refute them by Paul's writings in the New Testament, she said that Peter even told us that Paul wrote things that were hard to understand. Then I quoted some things that Jesus taught us and she ended by saying that no one could live up to that. She still had not found the truth. As we neared our destination, I got her address and sent her some literature, but I did not hear from her.

This is an example of many people in the world today. They are going from one man-made organization to another instead of looking into God's Word to find out what is truth. (I might add that many are trying to find truth in a lot of revised versions instead of the King James Version of the Bible. I feel the King James Version was ordained by God. It has worked in the lives of thousands down through the years, and has been the means of taking them to heaven.) It is not unusual for a person to want to know what is truth since there are so very many voices in the world.

Jesus made a statement at His trial, in answer to the question from Pilate whether He was a king, by saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" John 18:37, 38. Before that and ever since, people have been asking the question, "What is truth?" Jesus answered that question in John 17 in His prayer to His Father for His disciples. He said, "Sanctify them through thy truth: thy word



**is truth."** John 17:17. So the Word of God is truth. The New Testament teachings are what we are to live by in this day. We need to search the Word, and then we will find out what is truth. Truth is that which squares with the facts. Personally, I have searched the Word and obeyed it, and it has worked in my soul. It brought satisfaction and peace to me.

If you will forget all of these man-made organizations and revisions of the Bible, and just take God's Word and begin to obey it, you will be led into a relationship with the Lord that will bring peace to your soul. Take the book of John and begin to read it, believe it, and obey it, and you will find peace with your Maker. Many are so overly concerned with man's interpretations that they can't take the naked Word of God.

One couple got saved, and later I visited them. The man didn't know much about the Bible, but as soon as I entered the house he said, "What do those black horses and white horses mean that are spoken of in the Bible?" He had started reading in Revelation, which is the last book in the New Testament. I told him that he started at the wrong end. He should start reading the first book of the New Testament, and when he had measured up to all of it, then the Revelation would become clearer to him as he lived for God and waited for the Holy Spirit to reveal it to him.

Now we have established the fact that Jesus said God's Word is truth. He also said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. Some became offended. Today many are offended at Jesus' words and turn back like some in His day. But when Jesus turned to His disciples and asked, "Will ye also go away?" Peter answered, "To whom shall we go? thou hast the words of eternal life." John 6:67, 68. So, dear ones, do not look to man-made organizations and the many false prophets speaking in the world today, but to God's Word. There you will find the way to receive eternal life.

—M. Miles

---

September 18, 1977

### LOVE FOR GOD'S HOUSE

Psa. 84:1 How amiable are thy tabernacles, O Lord of hosts!

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

6 Who passing through the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength, every one of them in Zion appeareth before God.

8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

Eph. 2:20 And are (household of God, ver. 19) built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

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

22 In whom ye also are builded together for an habitation of God through the Spirit.

**Memory Verse:** Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Psa. 26:8.

**Central Thought:** When we are born again of the Spirit of God, we enter into God's House, His Church, wherein we find joy and happiness to such a degree that we never want to leave, but to abide therein forever.

**Word Definition:** *Amiable:* loved, well beloved. All who actually find habitation in God's loving favor are pleased and greatly content. *The Courts of the Lord:* A court is defined in the Hebrew as a yard that is surrounded by a fence or enclosed by a wall. It is an area closed out from the world and surrounding intrusions and influences. Such is the place that God has for His own in Himself. "*In whose heart are the ways of them*": In whose heart are the highways to Zion. The valley of Baca is best interpreted as being the valley of weeping.

## LESSON BACKGROUND

The expressions of love for God's Temple, House, Tabernacle, Courts, and His Holy service and presence are found several places throughout the Psalms. The House of God in those early days was the Temple and its services of divine worship. The faithful Israelite who really served God sincerely became very much attached to the blessings that attended the worship of God at the tabernacle and the Temple. As the services were carried out and attended to as God ordained, His presence was there to own and to bless. A vision of the greatness of God as manifested in His salvation to Israel was enough to inspire worship and praise in the heart of all who would behold. Thus the love for God's House was begotten in the soul. When the people were carried away captive as punishment for their sins, their hearts were drawn in memory and fervent desire toward the holy temple of God.

We know now that we are living in the fullness of time in which we find entrance into the fullness of grace and are made members of God's royal household, His family, His Church. There is a love begotten in our hearts for this holy institution. We love the services and the work of the Lord in its promotion and success. Our hearts yearn for a closer walk with the Lord and the happiest moment of our lives we spend at the feet of Jesus. The 84th Psalm is a most expressive utterance of this love for the House of God, and may its divine essence be a reality in our own hearts as we love the House of God that Christ built and not man.

—L. Busbee

### QUESTIONS:

1. What was there in the courts of the Lord for the author of this Psalm?
2. Can you think why he mentions the sparrow and the swallow?
3. If we remain in God's house will there always be something to shout and praise the Lord about?
4. How can we pass through the valley of weeping and make it a well?
5. Explain the expression: "A day in thy courts is better than a thousand."

### ADULTS' AND YOUNG PEOPLE'S COMMENTS

As Jacob fled from the wrath of his brother he was visited by the Lord as he slept that first night out on the weary plain;

Jacob called that place Bethel, which means the House of God. He also called it the gate of Heaven. It was the place where God met Him and gave him the comfort and help that his soul needed. In I Tim. 3:15 we find Paul calling the House of God the Church of the living God, the pillar and ground of the truth. It is even so now as with Jacob of long ago, only now it is much more real and perfect. The House of God is the habitation of the Lord that He sets up in our hearts as we yield all unto Him. This is the House of God. God does not dwell in temples made with hands. His House is not a literal house built by the hand of man. It is a spiritual house erected in the hearts and lives of all who obey and trust Him to the end. The meeting house that sets on the street or by the side of the road with a church sign on it, is not the house of God. It may be a building that is dedicated for the worship services of those who love the Lord, but that literal building is not the house of God. We find the House of God when we come to terms with His divine will. It is there He takes us in and shelters us beneath His great spreading wings. It is then that this 84th Psalm can really mean something to us. We can apply it directly to the love and joy we have for the service and the blessing of God. We will enjoy going to the house of worship so that we can receive blessings to our souls. Yes, we would rather fill just the lowliest place in the House of God than to drink the pleasures of sin for a season. Here in God's House we have God for a refuge and strength, and a very present help in time of trouble. Praise the Lord, we have entered into the House of God and we know that goodness and mercy shall follow us, and we are determined to abide in the House of the Lord forever. —L. Busbee

### FOOD FOR THOUGHT

The Psalmist was speaking of the Temple in that day because the presence of the Lord dwelt there. Today, we can apply these same thoughts to the House of God or the Church of God, where God's people dwell together in the Spirit. When the children of God are apart, they long to meet with the saints of God and worship the Lord together. There is something about the blending of the spirits and singing the songs of Zion together, that gives renewed strength and courage in this day, when there is so much opposition to God's Word, and so many deceptive spirits trying to draw one away from the truth. The Psalmist just wanted to be in God's presence with others. He said he would "rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." We are not wanting to

be some great person among God's people, but we just want to be a humble servant of the Lord. There are many things we can do for the Lord. We can sweep the chapel, clean the campgrounds, pray with the weary, listen to the discouraged person and have words of comfort for them, pray for souls to be saved, listen attentively to the Word, and many other things we can do. It is much better to be a humble child of God than to dwell with the wicked. We can say with the Psalmist, "I love thy house." We do love God's people, which is the house of God.

We enjoy dwelling in the "courts of the Lord." We have a hedge around us, as the devil reminded God about Job. We are under great protection from the Lord and the devil can't touch us unless the Lord permits. God permitted Job to be touched by the devil but only let the devil go so far. It's precious to know that the eye of God is upon us in our problems, troubles, and perplexities that we face for Christ's sake. —M. Miles

---

September 25, 1977

### LOOKING UP

Psa. 121:1 I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

8 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

123:1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of the servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

32:8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

**Memory Verse:** The eyes of the Lord are upon the righteous, and his ears are open unto their cry. Ps. 34:15.

**Central Thought:** Looking at circumstances, at surroundings, or at people brings discouragement; but looking to God brings victory.

**Word Definition:** *Look* means "to direct one's attention mentally upon something, to search." *Mercy* means "kindness in excess of what may be expected; a kind of compassionate treatment, blessing, or reward."

### LESSON BACKGROUND

The 121st Psalm "appears to be a prayer of the Jews in their captivity, who are solicitous for their restoration. . . . The person who worships God, speaks the two first verses, . . . and the ministering priest answers him" in verse three. The worshipper answers in verse four and on to the end the ministering priest gives the worshipper positive assurances of God's protection.

The city of Jerusalem was built upon a mountain and the country was mountainous. When the Jews prayed, they were to look to the temple, where the presence of God dwelt. Today we are to look up to heaven. God is our Helper and His presence is all about those who love and serve Him. He is the Divine Being, whom the Jews compared to the watchman, who took care of the inhabitants of the city while they slept. The watchman never slept nor slumbered, neither will our Lord and Protector.

The 123rd Psalm probably was a complaint of the captives in Babylon relative to the contempt and cruel treatment they received. The Babylonians had subdued all the nations around them and they were at ease. They had become insolent, proud, and had many luxuries. The Jewish captives were looking up to the Lord, waiting for a command and they were ready to obey any word from their God. They felt helpless and desired deliverance.

—M. Miles

### QUESTIONS:

1. If we look to people, and what they do, what will it do to our spirits and our feelings?

2. When we are tempted, whom should we look to that lived before us?
3. How much evil will the Lord preserve us from according to the Psalmist?
4. When in trouble, who will be our guide and what kind of an attitude should we have so we can be guided?
5. Discuss faith and its part in our help that comes from the Lord.

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

Looking unto the Lord is a precious privilege. Oh, how many times the way seems hard and the pressures close around a person, as life brings many complications! There has to be a way out or one would be driven to drastic means. Many today are driven to suicide, because they are pressed into a corner and do not look up to God. They look for a way of escape, through man, or through circumstances, and when they do not find it, they, in despair, follow the suggestions of the devil who tells them to "end it all." The devil is a liar and sad to say, if they listen to him they will only begin a life in hell, which is far worse than the life in this world. Oh, if people would only look to God, they could find the way of escape! There is a way out for them through the grace and mercy of God upon them. It is the devil's business to get people in a corner and then suggest they take their life. He wants as many as he can get to be in hell with him in eternity. He doesn't want God to have one soul. Oh, that souls would be wise and look unto God and be saved!

If we look to the Lord He will guide us. I think of how my mother would look at her children when they did something they should not have when company was at our house. Her children knew they had better straighten up, or when the company left, they were in for trouble. She was guiding them with her eye. We should be sensitive to the leadings of the Holy Spirit, just as the children were to their mother's look. He will surely guide us right.

We read about the Holy Spirit being our Guide. He will guide us into all the truth and make us know His will at all times. His Spirit and the Word agree. We know that anything which does not agree with God's Word is a wrong Spirit. We need not be deceived but can depend upon our Guide, as we walk humbly before God. To know God's will, we must lay down our desires and our ways. God will not ride over our own determinations. He doesn't work that way. We must be as Jesus

was while facing the cross. In the garden He prayed, "Not my will but thine be done." Then we can be guided. —M. Miles

### **FOOD FOR THOUGHT**

"I will lift up mine eyes unto the hills." It is wonderful that we have something to lift up our eyes to. I get a thought from this Scripture that the hills represent the elevated essential points of God's character. It is when we get our eyes on these things over and above all contrary forces round about us that we can maintain our faith and integrity with God. As we visualize the nature and disposition of our God toward us poor mortals in this life, we are inspired to love, obey, and trust Him without fail. Let us make mention of some of these elevated essential points of God's character, and let us always remember that through His Son He has truly elevated these divine attributes for our eternal benefit.

Think of His mercy! Without His mercy where would we be, and what chance would we have with Him? Then there is His holiness. He is perfect and pure from all sin and fault. Consider His faithfulness, also. We need not fear to trust Him for all things. He truly does care for us. How about His wisdom? There is no chance for Him to make a mistake or miscalculation. His wisdom and prudence has abounded toward us. If we will seek this wisdom that only He can bestow, the path of life and salvation will be made plain to us. Let us not forget His power. There is nothing that He cannot do. Remember also His gentleness. It was God's gentleness that made David great. He does not stand over us with intent to cut us down at the first slip. He had great love for us. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Do we really know and understand the extent of His love for us? Do you ever ponder and study the will of God? Just what is His will and good pleasure. It is all for our good. Perhaps you can think of other points of God's character. Let us not fail to look to these holy attributes, and rejoice that God is the God that He is.

—L. Busbee

### **HEALED OF TYPHOID FEVER**

Suffering gives birth to tenderness, understanding, love, humility, and many good virtues in the child who yields to God. In the year of 1956 the suffering of a number with typhoid fever gave birth to the knowledge of God's people, who stand firm in their trusting Him for their bodies, to many of the world who



did not know of any such people. The newspapers would print over and over that many had typhoid fever but still rejected medicine. It was strange to them, and to the world. I told my son, who was 18 years of age, when he was lying on the bed with typhoid fever, that he was a chosen vessel of the Lord through whom God could help others to know He would heal without the aid of man's medicine.

On August 25, 1956, Vernon, my son, told me he did not feel well. I looked at him and the thought came to me— typhoid fever! I felt of him and knew he had fever, so I put him to bed. He had been to the Monark Springs campmeeting, and several others who had been there had typhoid fever. The County health doctor came to see us and tried to persuade us to take medicine. I told him that our trust was in God and He had never failed us.

Each day Vernon's fever would go higher, and on the thirteenth day his temperature was 105. We were much concerned and looked earnestly to the Lord. Many of the saints were praying. His fever may have gone higher that evening, but I didn't check it any more. My father came in and told me he felt this was the peak of his affliction and that his fever would not go any higher (and it didn't). It stayed around 104 degrees after that. At times he would be in a coma, but when prayer would be offered, God would bless him and bring him to himself. He grew weaker and weaker. I was standing on God's promises, but wanted a definite witness from the Lord that He was going to heal him. I told others my feelings about it, and we began to pray about it. On Saturday afternoon, three weeks after Vernon took his bed, he came to, after being in a coma most of the day, and said that he thought if his grandfather would come and pray for him one more time the Lord would heal him. He was sent for and they had prayer. I was upstairs resting and heard them praying. The first thought that came to me was that he had gone into convulsions. I started to get up and go to him, but I lay back down and said, "Lord, I commit my boy into your hands." I began to pray for the Lord to have mercy and help us. Soon I heard them rejoicing and I knew that God had undertaken for us. Within a few minutes I went to him and he was out of the coma and feeling better, yet still had some fever. That evening about seven o'clock I was alone, sitting by his bed reading the Bible. I read down to the 123rd Psalm, which reads, "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden

unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us." I lifted up my soul unto the Lord and said, "O Lord, do have mercy upon us and make us know if it is Your will to heal Vernon or to take him." Within a few minutes the phone rang. It was Bro. Barton calling from Tulsa. After telling him that he had come out of the coma in the afternoon and asked for prayer he said, "Was it about three o'clock?" I told him that it was. He said that was the time he was in prayer and the Lord showed him he was going to heal Vernon. I rejoiced as I had been asking the Lord for a witness of his healing. I believe that was when his fever broke, which is a difficult time in the sickness. The next morning about six, he lay there almost like a dead person. I couldn't tell if he was breathing. I called my husband; he came and we turned him over. He would breathe for awhile and then nearly stop and then catch his breath again. What had happened, his fever had broken some and he was passing the crisis. That day he was so helpless and weak. The next day he had two weak spells and the next three. We had a special agreement of prayer that he would not have any more weak spells and he didn't. His fever went down a little every day; and on September 22, four weeks from the day he took his bed, the fever left and never came back any more.

After three negative tests, he was allowed to go to school, six weeks late. God was so good to us through it all.  
Written in the year of 1957 —Sis. Marie Miles

---



