

Bible Lessons



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

ADULTS -- YOUNG PEOPLE

**Vol. 22, No. 2
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Bible Lessons for Adults and Young People

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Volume 22

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

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Theme For Second Quarter, 1990

Paul, an apostle of Jesus Christ, had preached the gospel of the grace of God in the region of Galatia. Galatia is one of the provinces of Asia Minor. Several congregations had been established in that area. The work of the Lord was progressing and doing well until certain brethren who were zealous for the law had introduced to these young converts the persuasion that the injunctions of the law were still in force. As it had been in other cases, and still is today, this law spirit took hold on the minds of the brethren. Because of this, their minds were ill-affected towards Paul who had preached to them the glorious gospel of Christ. Preserved for us is Paul's inspiring epistle written directly to these congregations in Galatia, with a burden to try to bring them to understanding and firm standing in the grace of Christ again.

While Paul expresses his sorrow for their being moved from the faith of the gospel and issues strong reproof to them for their failure, we find his epistle is full of loving and wise counsel and instruction to help them find the right way again. He issued a warning of the great curse upon any who would trifle with the gospel; reminded them of His apostolic credentials as of being enlightened by God, not by man, and earnestly sought to make clear the truth that it is through faith in Christ alone that we can have salvation. It is a truth that still needs to be held before precious souls today. It is still the work of Satan to beguile people into a self-righteous attitude thereby deceiving them. A law spirit is so often the greatest cause of problems and confusion among Christians. Justification by faith is more than the first work of grace. It is an underlying principle of our relationship and favor with God. Sanctification and the entire function of our Christian life is on the terms of faith and trust in God. It is not maintained by the righteousness of keeping the law, but of faith in the merits of Christ and His shed blood. We pray the Spirit of God to make this series of lessons a real benefit to all.

For the lesson on April 15, which is Easter Sunday, we will depart from the regular study in Galatians for a special lesson about the glory of Christ and His resurrection.

—Bro. Leslie C. Busbee

April 1, 1990
WARNINGS AGAINST CHANGING OR
PERVERTING THE GOSPEL

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

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

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

II Corinthians 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Revelation 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Exodus 20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

Deuteronomy 27:6 Thou shalt build the altar of the Lord thy God of whole stones: . . .

Memory Verse: Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:15.

Central Thought: The gospel of Christ is right and true just as the Bible speaks it to us, and to trifle with its contents by twisting or changing its meaning to other purposes and effects will bring woe and damnation to the one guilty of doing this.

Word Definitions *Pervert:* To twist, turn around, change. *Accursed:* Excommunicated, or cut off from the fellowship of Christ. *"Corrupt the Word of God":* The Greek word for corrupt here refers to being a huckster, which is one who retails the price of goods. It also indicates adulterating or lowering the quality of goods. People raise prices of goods to make gain and lower the quality while they are doing it. It is also possible for the gospel to be retailed, that is adding to it. It can also be adulterated by lowering the standard and spiritual quality that God has prescribed.

LESSON BACKGROUND

Paul is addressing the congregations right to the point of his burden. After he had preached the good news of God's love and wonderful grace to these brethren, they had believed and were saved. They were doing well in the grace of God and were happy for a time. But some false brethren came on the scene, teaching these new converts that they had to keep the law of Moses along with their faith and following the Lord Jesus. Their message was a different message than what Paul had preached, but it sounded so plausible and logical. They had swallowed it down. Now, what Paul stood for seemed insufficient and undesirable. Paul knew, however, where the message that he had preached to them had come from. And he was fully persuaded that these brethren had believed a poison doctrine that had caused them to depart from the real grace of God. He was strong and bold in his denunciation of those responsible for the false teaching. We have included his expression from II Corinthians 2:17 concerning many who corrupt the Word of God. "There were false prophets also among the people, even as there shall be false teachers among you," Peter declared in II Peter 2:1. The Words of Christ from the last few verses of Revelation are serious warnings. To handle the gospel is a serious matter. The stones of God's altars were not to be cut, chipped, or hewn out of rock. There was to be no human chiseling on them. Just as the Bible in its overall teaching communicates and expresses the mind and

will of God, so we are to receive and follow it, not changing or wresting its holy content and value. It is a destructive thing to receive and follow an adulterated gospel, and the one who is guilty of trifling with the gospel's contents will have to answer to an angry and offended God. —Leslie C. Busbee

QUESTIONS:

1. What was the source of Paul's apostleship?
2. Is it possible for a person's religious profession and activities to be of man and not of God?
3. Could there be more than one gospel?
4. What is indicated when more than one preach gospels that do not agree?
5. How was Paul so certain that the gospel he had given to these people was the true gospel?
6. What did he say about anyone who preached any other gospel than the one he had preached?
7. Is there any danger of us corrupting the gospel that we preach?
8. How is the gospel corrupted?
9. What is the fate of the one who would dare to add to the Words of the gospel?
10. What will a person lose if they take away from the Words of the gospel?
11. What is the spiritual thought in God's command to not use hewn stones?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

We live in a world of spiritual darkness and confusion. We have every brand of professed Christianity imaginable. There is but one gospel, but by the multiplicity of churches and so-called Christian organizations there seems to be many different gospels. Our lesson today declares that there is but one true gospel, and that any deviation from that one gospel is perversion. We are to take the gospel just as it comes from the Word of God and the Spirit of God with no human interpretation or construction on it. The stones of the altar in olden times were to be whole stones; just as they were when dug out or picked up from the ground, so they were to be put into the construction of the altar. If any human tool was applied to shape or change the form of the stone to make it fit better or look better, it was polluted or unclean and unacceptable in God's sight. This is a direct shadow of people shaping and hewing on the doctrines of the Bible to form creeds and beliefs

that fit their fancies. One example of how this was done is found in the account of Mary Baker Eddy, the founder of the Christian Science movement, who was once an afflicted woman, injured and infirm. She turned to the Bible and prayer to God for help, and was really blessed and healed. But in her zeal she began to formulate ideas and thoughts, and after a period of time began to put it out, writing a book on life and health as a key to the Scriptures. What she did, and perhaps she did not realize what she was doing, was to hew on the Scriptures. This polluted her doctrine and profession. This is just one instance. It has been done many times in other cases. May godly fear be on each of us concerning how we handle the precious gospel of the Lord Jesus Christ.—Leslie C. Bushee

FOOD FOR THOUGHT

You have probably heard of the game in which the participants sit in a circle and one whispers a story to the individual sitting next in line. The story is the passed from person to person. This continues until a complete circle is made. If you have played or witnessed this game you are aware of how humorously twisted the story becomes and is sometimes even unrecognizable. Most people have had occasion to observe how the grapevine works. In real life though, the outrageous distortion of a tale often ceases to be comical.

How do we handle the Word of God? Consider the steps God has ordained to convey His will to the world. First He sent Christ into the world. Jesus taught the disciples, who in turn recorded the gospels. A minister reads the Word and preaches it to the congregation. The congregation witnesses to those whom they come in contact with. Can a message which has gone through this many people remain pure? As we pursue this thought, keep in mind that it can be done, but only through the power of the Holy Spirit.

As members of a congregation we go to hear the word of God. Ministers are set in the body of Christ to convey the truth to us and we should give heed and consideration to what is taught. But we must seek out truth for ourselves. "Study to shew thyself approved unto God" should be taken to heart by every Christian. Then when we witness to the world we can convey that of which we have first hand knowledge.

"Preach the word," (II Tim. 4:2) was Paul's solemn charge to Timothy. How easy it is to preach something other than the undefiled principles of God. It is possible to preach things that we have read or heard that someone else preached and as

we add our interpretation to it we may end up with something different than what Christ taught or the other person intended.

We can completely rely on the validity of the scripture as being inspired of God. Jude, believed to have been the brother of Jesus, said, “. . . Earnestly contend for the faith which was once delivered unto the saints.” This scripture doesn’t mean to go back a certain amount of years to establish a doctrine, but as Jude indicates in the next verse, he was going back to Christ as the authority for what he preached.

The link to what Christ taught about God is also indisputable. Christ said, “All things I have heard of my father I have made known unto you.” John 15:15. This doesn’t mean we can know everything God knows, but what we do know can be of God. Let us strive for a personal and unbroken link to Him.

—Wayne Murphey

April 8, 1990

REVELATION FROM GOD, COMMUNICATION WITH THE BRETHREN

Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother’s womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord’s brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Memory Verse: How shall they preach, except they be sent, as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Rom. 10:15).

Central Thought: Although Jesus Christ and the gospel of His grace is to be revealed by God to each individual, God also wills that there be a communication and fellowship between all who partake of His kingdom of love.

Word Definitions: *Certify:* Declare, or give to understand; make known fully. *Revelation:* Something disclosed, opened up that was hidden, having the cover taken off. *"Separated me from my mother's womb":* Paul believed that he was set apart, preserved, and appointed even from infancy by God. This is true of everyone. *"Conferred not with flesh and blood":* Counseled not with any mortal man. *"Went up to Jerusalem to see Peter":* To become personally acquainted with Peter. *"Privately to them which were of reputation":* Not openly, but in a special meeting with the chief apostles (Peter, John, James, etc.) he fully told them what God had revealed to him. *"Lest by any means I should run in vain":* He wanted the brethren to be fully aware of his position, so they could be united with him, giving him recognition and backing before the church.

LESSON BACKGROUND

Paul deemed it very necessary for the Galatian brethren to be reminded of his divine call and Holy Spirit revelation of Jesus Christ and the gospel that he had preached to them. What the Galatian brethren were being affected by was not

Holy Spirit revelation, but rather it was the influence of men. Paul's past life was well known, of how he had been so set against Christ and what Christ stood for. The fact that he had changed was no indication of weakness on his part, but rather the strong witness and dealing of the Lord that had brought about this great transformation in his life. No man had communicated it to him. He had not been in conference with the church leaders at Jerusalem or anywhere else. It was purely the light and power from Jesus Christ that had changed his life. And yet he did not have an independent spirit. He was willing and eager to communicate with those who were already in the faith of Christ. He believed that such a great cause calls for united effort and cooperation between all members. This is the proper attitude to have. Too much independence and separation from one another can cripple a cause. Lack of communication is one of the greatest problems in any effort or cause that requires cooperation and organization. Too much leaning on others will also bring frustration and failure. An evenly balanced portion of both personal revelation and communication with one another will cause the work of God to be successful and progressive.

—Leslie C. Busbee

QUESTIONS:

1. Is it vital for each individual to have a personal revelation of Christ Jesus?
2. Is it possible for a person to be without personal revelation, and have his or her standing or profession mainly through the influence of others?
3. What is there about Paul's conversion that has been such an outstanding witness of the grace of God?
4. How did Paul feel about his birth and life?
5. Along with a personal revelation, how must a person relate to others who believe in the Lord Jesus?
6. Did Paul go alone up to Jerusalem to communicate with the brethren?
7. How blest of God will a person be who just goes out on his own?
8. Is the fellowship and communion of the church very necessary?
9. Is it possible for a man or woman to work for the Lord in vain?
10. In the light of our lesson today, what are the two principles that must always be in our experience with God?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Jesus told Peter in Matthew 16:17 that his persuasion concerning Himself was not revealed by flesh and blood, but by His Father in heaven. In Luke 10:21 "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." He went on in verse 22 to declare that "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him." Paul called the wisdom of God a mystery, even hidden wisdom, which the princes of the world did not know, for had they known it, they would not have crucified the Lord of glory. He quoted from Isaiah 64:4 that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9-10. The things of God are spiritual, above the realm of human thought. As the heavens are high above the earth, so are God's ways and thoughts above our human way of thinking. God and Christ cannot be savingly known except they be revealed by the Holy Spirit. Only through the Holy Spirit can Christ be real to the human heart. But there are some things that God reveals through the means of other precious souls who know and love Him. God wants His grace to not only be personal, but also shared and common to all who are His children. If God gives a person a revelation, let them be sure that there are others who have the same revelation. It is not for one person to get a revelation and expect everyone to get the revelation through him alone. God reserves the right to deal with every person individually, but His working will be to bring harmony and one accord among all of His people.

—Leslie C. Busbee

FOOD FOR THOUGHT

To obtain our convictions directly from God is very important in our fellowship with the brethren. It is the holding of man's opinions which often cause rifts in fellowship.

It can be likened to a family in which one child takes it upon himself to boss the other children, not because the parents have requested it, but because he thinks it ought to be. That family will suffer constant disharmony.

Much of Paul's success in the ministry was due to the time he spent alone with God in the beginning of his Christian experience. It was the basis of his ministry to the Gentiles. During these three years God revealed to Paul that He had a work for him among the heathen. Paul didn't receive this commission by conferring with the brethren, for the church was not reaching out in this direction.

After those three years, Paul went to Jerusalem and spent fifteen days with Peter. Soon after this, God revealed to Peter also, in a very real way, that the gospel was to be preached to the Gentiles. (Acts 10:9-20).

Fourteen years later Paul again went to Jerusalem and told them of his work with the Gentiles. It was in private that he recounted it to some of the leaders of the Church. He did it so that his ministry wouldn't be considered as being in vain. God had already so prepared the Church in casting aside the traditions of the Jews and accepting the Gentiles that Paul had sweet fellowship with them and they saw eye to eye on the issue. There were some false brethren in the Church who wanted to bring bondage upon others, but they were not given any place. God's personal revelations to each one will bring about close fellowship.

—Wayne Murphey

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April 15, 1990

THE RISEN SAVIOUR

Mark 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

John 20:15 Jesus saith unto her, Woman, why weepest thou? who seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mark 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

Luke 24:16 But their eyes were holden that they should not know him.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone farther.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

John 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Memory Verse: Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

(Rev. 1:17-18).

Central Thought: After His suffering and death on Calvary's cross, and burial in the borrowed tomb, Jesus Christ, the Son of God, came forth from the dead, showing Himself alive with many undeniable proofs to His chosen disciples.

Word Definitions: *Amen*: A Greek and Hebrew word which means truth, verity, firm, surely, trustworthy, faithful. The expression "Amen" spoken in response to the truth of God in Christ is the affirmation of the heart, saying, "So be it!" In many New Testament places where Jesus said, "Verily, verily I say unto you," the word "verily" is translated "Amen." "*Keys of hell and death*": The power and authority over death and the grave.

LESSON BACKGROUND

From the gospels of Mark, Luke, and John we have drawn up the account of some of Christ's principle appearances to His disciples after He had arisen from the dead. We want to notice how sure and definite are the descriptions given in these testimonial accounts. I once was reading in an ancient history of what the historian had to say concerning Christ and how he handled the report of Christ rising from the dead and the tomb. This particular writer gave a report like this: After Jesus died the heart-broken disciples congregated in one another's sympathy and presence. As they talked to one another, it was suggested that He was still alive, and as they talked more and more about it their enthusiasm mounted up and grew to such an emotional pitch that they began to believe that it was really so that He was still alive, that He had really arisen from the grave. I was really grieved to think that anyone would want to give that kind of report, which I knew was untrue. According to our lesson today, we know this was not the case. Mary Magdalene, the men on the road to Emmaus, all the disciples, and Thomas were eye-witnesses of His risen majesty. Jesus did everything that was needed to fully show His risen glory to His disciples so that they would have no cause or room to doubt the verity of it. Our Lord had arisen from the dead and had fulfilled the prophecies that had gone before Him. And John saw Him again revealed on the Isle of Patmos as he had never seen Him before, hearing Him declare that He was dead, but that now He was alive forevermore.

—Leslie C. Busbee

QUESTIONS:

1. Who was the first to see the risen Saviour?
2. To whose Father did Christ say He was ascending?
3. How many Scriptures can you think of in the Old Testament that prophesy about Jesus?
4. Why did Christ pretend to the men on the road to Emmaus that He was going on farther?

5. Does Christ still want us to invite Him to tarry with us?
6. How can we believe when we have not seen Him?
7. Why were all of the wonderful things that Christ did written?
8. How can we know that Christ is living today?
9. What is the risen Christ in comparison to our modernistic world?
10. What is our hope since we have been made partakers of His inheritance?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

How wonderful it is to know that our Redeemer lives! We do not serve a dead Leader. Our Leader is alive. He speaks, He moves, He blesses, He sees, He hears, He works, He goes forth, He helps, He comforts, and He does every other good thing that a warm living being could do. Just because He is beyond the realm of human sight He is discredited. But we who have obtained such precious confidence and faith see Him alive and so near and dear to us. He who has arisen from the dead is the Son of God, the Saviour of the world. He was dead. He was taken and nailed to the tree, Calvary's cross. He expired and gave up the spirit and was dead as any human being could be dead. He was taken down from the tree and put in a borrowed tomb. In paradise He tarried with all the departed saints and the thief that He had saved and forgiven on the cross. But when the time came, Christ reentered the physical body that was in the tomb, and in a glorified state of honour and blessing eternal He came forth triumphant to bless His dear disciples with His presence again. How wonderful it is today that in this wicked world we can live and know that Christ lives on high! As the burdens press and the cares of life bring their weight of sorrow and disappointment, how sweet to know that He still lives to make intercession for us! As the nations politically shift and change we are not moved from the simple trust and faith we have had through the years, that Christ still reigns and governs in the kingdoms of men! Though the multitudes do not believe, He still lives at the right hand of God as our great High Priest! Let us hold fast to our faith, dearly beloved, and someday our faith will be changed into sight, and we will see Him face to face in life everlasting in those bright mansions with the Father! —Leslie C. Busbee

FOOD FOR THOUGHT

With great joy we give praise and thanks unto God for sending His precious Son to die on the cross and arise again

for our salvation. Today we serve a living Christ. He is sitting at the right hand of God interceding for us. The empty tomb is the greatest witness that He did arise. Many saw that empty tomb. We are not weeping today as Mary did, because we believe that He has risen. We do not doubt as Thomas did, but we believe that Jesus did arise and is our Saviour, Lord, and Master. Sad to say, we have many today in the world who are just like Mary was before she saw her Saviour. They are in despair because they have no hope in their souls. They feel everything they have put faith in has failed. Why? Because they are not looking at the right things. They are looking at earthly things. "The things which are not seen are eternal." II Cor. 4:18. Mary was in confusion. Her Saviour was gone. But she did not go away. She lingered where He had been. She must have found comfort in the fact that He had been there. What a loving Saviour we are serving! He saw her despair and great love. No doubt she began to pray to God. He heard her cry. Jesus appeared unto her. How happy she was to see her Lord and Master! Oh! dear ones who might be in despair, linger and wait upon the Lord. Look to Him. He will come and speak to your soul. Look to eternal things and you will find help and hope in your soul.

Thomas could not believe, but Jesus appeared unto him. Today as we behold our blessed Lord who died on the cross for us, by the eye of faith, and see His hands that were pierced, His feet that have the nail prints in them, and His side that was opened, we say with a deep devotion and love, "My Lord and my God!"

—Marie Miles
(Written in 1971.)

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April 22, 1990

PAUL'S CONFLICT WITH PETER

Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Memory Verse: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2:20.

Central Thought: We must always guard against the fear of man or what people think and say about us. We need to consider other people's consciences and be careful not to bring a stumbling block in their way, but we must also walk in the light of the real truth and set the right example for others to follow.

Word Definitions: *Cephas:* The Chaldea or Hebrew word for "stone," which means the same as Peter. In John 1:41-42, this Cephas was Simon Peter. *"Right hands of fellowship":* Recognition and acceptance. *"He was to be blamed":* Peter was at fault. *"Before certain came from James":* Before certain Jewish brethren came from Jerusalem. *Circumcision:* The Jewish believers who held that we still had to keep the law. *Dissembled:* Act in pretense together. *"Carried away with their dissimulation":* Affected by the hypocrisy or pretense exercised. *"Frustrate the grace of God":* To set aside or misplace the real purpose of the grace of God, causing it to not have the right effect, similar to Paul's admonition to "receive not the grace of God in vain. (II Cor. 6:1). *Heathen:* The same word from the Greek as the words "Gentiles" or "nations."

LESSON BACKGROUND

The conflict brought out in our lesson between Paul and Peter concerning the attitude between those who were enlightened by the grace of God and those who were still seeking to be justified by the law was indeed a great difficulty for the Church to surmount. When we consider how that for centuries the law of Moses was held highly in the minds of the people of Israel, then we can realize that it was no small thing for it to be turned loose. Actually, as Paul expressed in another place, the law was never really done away with, but rather was fulfilled. Only through Christ could the law of God be fulfilled and successfully obeyed, because the grace of Christ conditioned the heart with love that would enable one to please God. There were certain ceremonies and activities of the law that were to be discontinued, among which was circumcision, and this was giving many people a lot of trouble. The ordinance of not eating with the Gentiles was another precept hard to abandon. That was what got Peter into trouble. He had received light from the Lord that the Gentiles were to no

longer be shunned or avoided, but they were to share the gospel. He felt free to eat and socialize with the Gentile brethren. But when some of the folks who still were strict keepers of the law showed up, he withdrew from the Gentiles as if he was still keeping the law. This is where Paul withstood him, not carnally or with strife, but with kind and pointed words of counsel and reproof. It was not right for Peter to act one way to the Gentiles and then act another way to the Jews. Although Peter was a godly man endowed with the Holy Spirit, he was still human and could be mistaken or go at things in the wrong way. We need one another, don't we? No man is an island and can go this way alone. We need the Lord, and He has planned that we need one another, also.

—Leslie C. Busbee

QUESTIONS:

1. Was Peter's mistake an indication that he was unsaved?
2. Is it possible that we could get caught up in a situation like Peter did?
3. How do you think Peter responded to Paul's admonition?
4. Why was it so hard for the Jewish people to change and to accept the righteousness of faith in Christ alone?
5. Can we blame Christ for any fault or failure of His children?
6. What do I make myself if I build again the things which I once destroyed?
7. How did Paul reckon himself to be with Christ?
8. By what power did Paul live?
9. Is it possible for us to frustrate and hinder the grace of God from having full effect in our lives?
10. Would Jesus have needed to die if we could have been saved by the law?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Peer pressure from others is one of the greatest obstacles and hindrances to overcome by human beings. We just naturally feel and many times are affected by what others think and how they feel about us. We want their favor and to be in good standing with them. Therefore, there is many times a slowness or hesitancy, and sometimes a slip when it comes to obeying and walking in what light God is giving us with regard to what our associates will say or think. Especially if it is a tender heart who is used to considering others in their feelings and thoughts, there will be a tendency to seek not to offend. But we must remember that there is, always has been,

and always will be certain things about the gospel that will be offensive to people. We cannot hide out all the time in our convictions and persuasions concerning Christ and His truth. There will come a time when we will have to come right out in the open with our faith, regardless of what may come. There are some cold-hearted folks who don't care for how other people feel about things, and are very obtrusive and deliberately offensive in their expressions and mannerisms. "I don't care what you think!" is their line of attitude. But we need to be of a better spirit than this. Care what the other person thinks, because that is his persuasion, even though it might be wrong. Deal gently and let your words be seasoned with grace, with a prayer that God will enlighten that soul. I am sure that Paul did some praying before he spoke thus with Peter. And I know that they did not fall out with each other over this. We find Peter in II Peter 3:15 calling Paul a beloved brother. Yes, sometimes we do get ideas and things in our minds that are not right. We do appreciate the one who will admonish us to our face in love. Writing an unsigned letter or talking one down behind their back to everyone else is not the way to do. May the Lord help us. —Bro. Leslie Busbee

FOOD FOR THOUGHT

There is a simple solution to the problem that existed in our lesson and which has always been something to contend with in the Church. The key is to love our brethren as Christ loves the Church. The humble love that it takes to lay down our life for others would eradicate all feelings of being better than other believers or of determining in our mind who is acceptable and who is not acceptable. This would preclude whether or not we associate with certain other people who want to have fellowship. It would give us such a desire to have their fellowship that peer pressure would not matter.

During Christ's ministry, it was not a matter of concern to Him whether His reputation would be tainted by associating with those that others frown upon, but whether the power of God could be manifested to the downtrodden. Christ faced emotional issues just like Peter did, yet He looked beyond the sentimental problem and focused His attention on the need of the hour. It was probably a jolt to Peter to be accosted as he was by Paul. However, this confrontation was apparently necessary to make him forget about the influence of others, and remember that God loved the Gentiles as much as the Jews.

Let us learn and keep in mind that to sentimentally hold to righteousness by works frustrates the grace of God, and to continue to hold to these things after reason shows us they are wrong is a hindrance to His cause. —Wayne Murphey

April 29, 1990

THE BLESSING OF FAITH

VS.

THE CURSE OF THE LAW

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are under the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Memory Verse: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. 3:13.

Central Thought: To seek for justification by means of keeping the law or any law is to go under the curse, for by the law is no man justified. Only through faith in Christ and His shed blood can we be truly justified before God.

Word Definitions: *"Jesus Christ . . . evidently set forth, crucified among you":* Through the plain and anointed preaching of the gospel, Christ, the crucified, was presented to them. *"The hearing of faith":* The hearing of the Word of God by the gospel preached and the loving reception of a believing and obedient heart.

LESSON BACKGROUND

In the preaching of the gospel to these souls in Galatia, Christ had been pictured as the victim for their salvation, the One who paid the penalty for their sins to free them from condemnation. At first these souls had embraced the truth of Christ as their sole means of salvation and acceptance with God. But certain men (and Paul had labeled them false brethren) had come in among the flock and had swayed the minds of the people to believe that they had to keep the rituals and commandments of the law of Moses to be saved. What is there about such teachings that are so attractive to the human mind? Faith is much easier and more simple. It is less complicated to simply trust and believe. Could it be pride in the human heart that makes the way of faith seem insufficient and vain? Man's desire for accomplishment and satisfaction from doing something causes the simple plan of salvation by faith to seem as foolishness. It works like that today. People who were once loving and childlike are swayed by some loud-talking and emotional personality who has a great list of laws and standards to come up to. Such things seem to be spiritual and of God, but there is deception under it all. A law-spirited and censorious attitude is one of the worst dispositions that a professed child of God can fall under. It is so deceptive because it makes one feel so good and holy. But along with such comes harsh criticism and ridicule of others, judging and despising of one's fellow man. This kind of spirit and attitude

is very much alive in the world today, and it preys on unsuspecting souls. Let us seek to be of faith, the faith that is through believing in and following the Lord Jesus Christ.

—Leslie C. Busbee

QUESTIONS:

1. Why is mankind more inclined to seek to earn salvation by works than by simple faith?
2. Is it possible for a person to be truly justified before God by keeping the law?
3. Having started out in the Spirit by faith, can a person become mature and complete by the keeping of laws?
4. What is the difference between trying to live up to the law of Moses and the loving obedience of following the Words of Jesus?
5. How was Abraham made righteous?
6. How can we be children of Abraham?
7. What are we under when we seek righteousness by being under the law?
8. What is the difference between righteousness by the law and that which is through faith?
9. How did Christ redeem us from the curse of the law?
10. What did Christ want us to receive and have by Him hanging on the tree?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

There are many souls who draw back from surrendering to Christ because they are afraid of what might follow, or they think they cannot come up to the standard of God's Word. Satan uses the law spirit to beat them out from even trying to live for God. He tells them that they are defeated to start with, that the way is too hard. He paints a dark picture. And there are preachers who present the ways of God as so hard and difficult that the heart of man sinks into despair at the thought of trying to make the grade. They say, "Oh, I know what it will take for me to be saved, and I just can't do it." How sad! But the saddest thing about it is that these people are needlessly barring themselves out of the Kingdom of God. They are doing so because they are not listening to the gospel of Christ, but are looking at the law aspect. They tangle in their minds about measuring to the standard, and are overlooking the real gospel. We are saved by faith in Christ and what He has done for us, not by the keeping of some law or standard. Faith comes first, and then the standards of living will follow through the grace and loving guidance of the

One we are trusting. Don't despair at seeking to be saved in view of the kind of life you will have to live. Believe with all of your heart in Christ and He has promised to live within you. He has promised to give every one who believes in Him the indwelling Holy Spirit. With Christ on the inside and His faith to guide you, living for Him is the greatest joy and the easiest thing you will ever do. You do not have to be under the curse of condemnation and disobedience. You can be of faith, one of the children of Abraham through the merits of our Saviour, Jesus Christ.

—Leslie C. Busbee

FOOD FOR THOUGHT

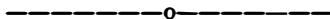
The sentence, "The just shall live by faith." is the pivotal concept between the Old Testament and the New Testament. Faith is believing something that is unsure to the outward man. In the old law there were 613 precepts to be kept. Although keeping these required much of the Jews, they found security in doing so.

One man was asked why he didn't get a hearing aid. His answer was, "I hear more now than I understand." This was the same type of confusion the Jews suffered. They didn't understand all the law they were living under and then to ask them to step over into something that is not even as tangible as keeping the law was almost more than they could bring themselves to do.

"The just shall live by faith." is the verse that illuminated the understanding of Martin Luther. God witnessed to him that assuaging the conscience by works would not carry him through the portals of glory. It takes a commitment of casting ourselves totally upon God. Just think of how much more use a person like this is to God than one busy keeping a creed. The person of faith God can lead into the very position of service that He would have them fill. Their hearts will be tuned to every leading of God. It is also in this experience that the blessings of obedience will flow.

God has permanently severed works as a way to Him. It is now a heart of faith that is required. "Let us draw near with a true heart in full assurance of faith." Heb. 10:22.

—Wayne Murphey



May 6, 1990

THE PURPOSE OF THE LAW RELATIVE TO FAITH

Galatians 3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness would have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

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

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Memory Verse: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal. 3:24.

Central Thought: God confirmed the covenant in Christ by the faith of Abraham 430 years before the law was given by Moses. The law was given, not to justify, but rather to cause mankind to be conscious of their sinful condition and prepare them for the coming of the Saviour who would save them from sin and its consequences.

Word Definitions: *Confirmed:* Ratified, or made authoritative, or in force. *Schoolmaster:* The Greek word here is "pedagogue" which literally is a boy (or child) leader. What it really refers to is not a schoolmaster or teacher, but rather a servant whose duty was to constantly attend upon his young master, to watch over his behavior, and especially to escort him to and from school and the place of exercise.

LESSON BACKGROUND

Paul states at the beginning of our Scripture text today that when a covenant is confirmed, or ratified, no man can disannul it, nor can he add to it. It is confirmed. This is true with any treaty or transaction in government or between nations. Paul states that the covenant in Christ was confirmed in Abraham's time 430 years before the law on Mt. Sinai was handed down to Moses for the children of Israel. The inheritance promised to Abraham (which is fulfilled in the Christian faith) was not by the law, but was by the promise given to Abraham. He further stated that had there been a law which could have given life, then righteousness would have been by the law. But it is evident that life is not given by laws. It is given by the promises and the unmerited favor of God bestowed through Jesus. The question is asked: Wherefore then serveth the law? or, What was the purpose of the law, seeing that the covenant had already been confirmed? It was added because of transgressions, that is, it was bestowed to bring to light man's sinful disposition and nature. And it was interposed or put upon man to guard or hold him until the promised seed (Christ) would come who would bring salvation and deliverance. Verse 19 has been a difficulty for many scholars through the years, and is somewhat vague and obscure. I would not want to think that I have better understanding than others, but I would like to share a thought with you, and explain how this Scripture rings in my heart. It says that the law was added because of transgressions till the seed should come to whom the promise was made. Note: The covenant had been given and confirmed 430 years previous to the giving of the law, and the fulfillment of the promise was

far, far into the future. To hold the pattern of the covenant in position, God, in the meantime, added the law. This law had a purpose for especially two things, and maybe other things. First, it exhibited to man the displeasure of God against sin and made man aware that he was a sinner. Secondly, it helped to put a restraint upon mankind, and a fear to keep them from plunging deeper into sinful ways than what they otherwise might have done. Thus the law became, in this sense, like a mediator, or go-between. It linked up the faith of Abraham to the faith of Jesus Christ, whereby we are saved today. It became a protector, leader, or pedagogue (as our definition states) to finally bring mankind to the Saviour who would fulfill the promises and afford deliverance from the power of sin. Paul's point, in view of all of this, as we shall see later on, is to show that in Christ we no longer need the law and its systems and ceremonies, for in the Saviour is found a life and power that will guide the trusting and humble soul to victory and success with God. —Leslie C. Busbee

QUESTIONS:

1. When did God confirm the covenant that was later fulfilled in Christ?
2. How much later was it that the law was given by the hand of Moses?
3. Was the law given to bring righteousness?
4. What was the purpose of the law?
5. Was the law contrary to the promises of God?
6. What was the law likened unto to bring us to Christ?
7. Why is the law no longer needed since we have Christ in our hearts?
8. What effect does putting on Christ have on our way of life?
9. What does being one in Christ do concerning every element that separates the human race?
10. If we are Christ's purchased possession, whose seed are we?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

The law was not given to bring salvation or justification. It was inserted amid the plan of God to help mankind become aware that they were captives of Satan and sin, and that they needed a Saviour. This Saviour was the promised seed that God promised to Abraham. Oh, isn't it wonderful how God planned it all? Had He given the law first it would have brought such guilt and condemnation and despair to souls that they would not have had any chance at all with God. But God was wise

and good. He established the covenant of faith first, exemplifying it in Abraham; and then He inserted the law. The law did not disannul the covenant because it had been confirmed, and when something is confirmed, nothing can change it. The law would have quickly sealed the doom of every one of us. Psalm 130:3 says, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand: but there is forgiveness with thee, that thou mayest be feared." God established love, mercy, and grace to be promised to every soul. This gives mankind a chance they would not otherwise have had. It gives them ample space and opportunity to gain the favor of God and the victory over the sins that are besetting and dragging them down. There is hope for us now in the plan of salvation. We can overcome the things that have defeated us before. We have a Saviour who conquered Satan, sin and death by His righteous life and death on the cross. In Christ all the walls are broken down, and we can live spiritual lives, set free from all the bondage of the flesh. In Christ there is no difference between the Jew and the Greek, between the slave and the freeman, between male and female. We are all united in Christ in a holy bond of love and fellowship so precious. We are Abraham's children, inheriting the promise given to him and to his seed.

—Leslie C. Busbee

FOOD FOR THOUGHT

"Shut up unto faith." To let you more effectually into the meaning of this expression, it may be right to state that in the preceding clause, "kept under the law," the term *kept*, is, in the original Greek, derived from a word which signifies a sentinel. The mode of conception is altogether military. The law is made to act the part of a sentry, guarding every avenue but one, and that one leads those who are compelled to take it to the faith of the gospel. They are shut up to this faith as their only alternative—like an enemy driven by the superior tactics of an opposing general, to take up the only position in which they can maintain themselves, or fly to the only town in which they can find a refuge or a security. This seems to have been a favorite style of argument with Paul, and the way in which he often carried on an intellectual warfare with the enemies of his Master's cause. It forms the basis of that masterly and decisive train of reasoning which we have in his epistle to the Romans. By the operation of skillful tactics, he (if we may be allowed the expression) maneuvered them, and shut them up to the faith of the gospel. It gave prodigious

effect to his argument, when he reasoned with them, as he often did, upon their own principles, and turned them into instruments of conviction against themselves. With the Jews he reasoned as a Jew. He made use of the Jewish law as a sentinel to shut them out of every other refuge, and to shut them up to the refuge laid before them in the gospel. He led them to Christ by a schoolmaster whom they could not refuse; and the lesson of this schoolmaster, though very decisive, was a very short one. "Cursed be he that continueth not in all the words of the law to do them." But in point of fact, they had not done them. To them, then, belonged the curse of the violated law. The awful severity of its sanctions was upon them. They found the faith and the free offer of the gospel to be the only avenue open to receive them. They were shut up unto this avenue; and the law, by concluding them all to be under sin, left them no other outlet but the free act of grace and of mercy laid before us in the New Testament.

—Taken from a writing by Thomas Chalmers

May 13, 1900

WE BECOME SONS OF GOD THROUGH JESUS CHRIST, THE SON OF GOD

Galatians 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together.

Memory Verse: When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (Gal. 4:4-5).

Central Thought: In the Lord Jesus Christ, the Son of God, we become more than servants, for through His Sonship with God we become sons of God with all the freedom and inheritance that He receives from God, the Father.

Word Definitions: *Tutor:* A manager or guardian. *"Made of a woman, made under the law":* The word "made" here is the translation from the Greek word which means generated, caused to be, or to be brought into being. *Adoption:* Taking the position of a son; sonship. *Abba:* The Greek word for Father. *Heir:* One who inherits or becomes possessor of a relative's estate.

LESSON BACKGROUND

In our previous lesson we had the law pictured as being inserted after faith was established in the confirming of the covenant in Christ. We see the law pictured as a leader or escort to bring us to Christ, after which we no longer need the law, Christ fulfilling every need of our souls, including the power to live to please God. The law was given to help man become conscious of his sinful condition before God, and to help restrain and monitor him through the time of waiting for the promise to be fulfilled. In our lesson today, we have Paul continuing this thought, but bringing it to the glorious ful-

fillment in the blessed sonship with God made possible through the gracious gift of His Son, Jesus Christ, to us. He speaks about us being like the heir when he is but a child being under overseers and attendants, until the time when he will receive the inheritance. He brings out that this is the condition of one who is under the law, in bondage to the elements of the world. Many of us who are saved went through a pattern much like this. Before we came to realize the real fullness of the blessing of being a real son of God, we went through a period of being under a law spirit, that is, being so touchy and conscious of things right or wrong, good or evil, being quickly accused and condemned with the least failure or shortcoming, repenting and feeling a danger of losing our favor with God. Satan beats many people out at this stage of their experience, because they become so weary and discouraged and accused. It is good and vital to have a tender conscious and a deep sense of right and wrong, but to remain under a law spirit and to fail to comprehend the depth of God's love to us as a father to a son will inhibit and dwarf our spiritual progress and quench the real joy that God wants us to have as His children. Texts from Hebrews and Romans have been added to support the firm truth of our happiness and prosperity in sonship and freedom in Christ.

—Leslie C. Busbee

QUESTIONS:

1. Why is a child not allowed to have the inheritance but must be under tutors and governors?
2. How would things have turned out if God would have fulfilled His covenant without making mankind aware of their sinful condition?
3. (Ponder this question very carefully.) Why did it take so long for the fulness of time to come when God sent forth His Son?
4. Can you explain how that being under the law was being in bondage under the elements of the world?
5. Is being conscious of God's law an important thing?
6. How can a law experience alone fail to bring the right relationship with God?
7. What kind of relationship with God did Christ open up to us?
8. In this evil world the image of the father is marred. How is it marred?
9. What are some of the special blessings and privileges enjoyed by our relation to God as sons?

10. What do we experience in sonship with God that we do not have in being a servant under the law?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1). "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17-18. We are given the privilege to be sons and daughters of God through the merits of His only begotten Son, Jesus Christ. It was His great love that provided and bestowed this wonderful experience of being His sons. But in order for us to really engage this kind of relationship we must sever our fellowship with this sinful world and be joined unto Christ, the Son. We must be willing to be partakers of His holiness and be willing to be completely submissive to His discipline and counsel. It is a privilege that is a gift of God rather than something we earn or become worthy of. And, yet, there are qualifications that we must meet to be received of the Lord, and these qualifications are not beyond our will and ability to perform when we can behold the great love of God and the wonderful blessing that will be ours when we are born again of His Spirit and Word. Oh, what a high and holy plane to be a son of God! Oh, what a happy and joyful state! Oh, what a noble and lasting inheritance! In the death and risen life of His Son, God is offering to every soul the blessedness of being begotten of Him as His real children. When we are sons, we are free indeed. We are no more servants, ordered, worked, driven, and in fear. We are sons, at home in the bosom of our Father, comfortable and at rest in His house. He is kind and patient, ever near to comfort and instruct us in His precious ways. Happy are those who are truly sons of God!

—Leslie C. Busbee

FOOD FOR THOUGHT

"And if children, then heirs; heirs of God, and joint-heirs with Christ." This thought, of the Apostle Paul's, gets more beautiful as it progresses. Not only are we children of God, but that entitles us to be heirs of God. And then when you realize that the inheritance that is yours is the same inheritance as Christ's, it opens up a vast picture of bliss that will last not only through our short span of life here on earth, but all eternity.

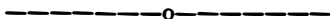
What are we heirs to? The New Testament mentions several things: salvation, (Heb. 1:14), eternal life, (Titus 3:7), the grace of life, (I Peter 3:7), the kingdom, (James 2:5), righteousness, (Heb. 11:7) and to cap it off, all things. (Rev. 21:7). Since we are heirs of God it stands to reason we are heirs of what God possesses. That is unfathomable to the temporal mind!

Since we have yet to come into all things that God has prepared for those who serve Him, it is comforting to have the Holy Spirit to witness to our hearts that we are in line for the blessings of heaven. We can **know** that we are His children.

The celebrated Lord Eldon once wrote, "I was born, I believe, on the 4th of June, 1751." Someone else, in commenting upon it said, "We may suppose that this hesitating statement refers to the date, and not to the fact, of his birth." You may not remember the exact date that you became a child of God, but there is an assurance in which we can know it did happen.

In keeping with the tenure of our lessons we should keep in mind that an inheritance is something that we do not work for or earn. If we are simply willing to accept the position of being God, and its accompanying obligations, we can have all He bequeaths us.

—Wayne Murphey



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May 20, 1990

**THE ALLEGORY OF THE BONDWOMAN
AND THE FREEWOMAN**

Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Memory Verse: Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. (John 8:34-36).

Central Thought: Those who are under the law are likened unto the children of Hagar, the bondmaid of Sarah, who bore a son by Abraham, and is on the same level with old literal Jerusalem. Those who are of the faith of Christ are likened unto Isaac, the son of Sarah, the true wife of Abraham,

and is on the same level as the new Jerusalem, which is the Church of God.

Word Definitions: *Allegory*: A description of one thing under the image of something else. It is a story in which people, things, and happenings have another meaning, as a fable or a parable. "*Gendereth to bondage*": Brings forth children in a state of slavery. *Agar*: Hagar, the bondmaid of Sarah. "*Answereth to*": Is on the same level with. "*Jerusalem which is above*": The word attached to Jerusalem here, "above," is the same root word for "again" in Christ's expression, "born again" in John 3:3, 7. Born again means born from above. Jerusalem which is above means the Jerusalem which is born from above, the new Jerusalem, the one John saw descending out of heaven from God. (Rev. 21:2, 10).

LESSON BACKGROUND

In Paul's counsel and dealings with the Galatian brethren and his burden to help them, he brings to them an allegory found in the Old Testament that they were desiring to abide by. An allegory is a story that can be adapted to another meaning. There are many allegories in the Old Testament, types and shadows of things we have in the New Testament. God allowed this incident recorded in Abraham's life for this very purpose. We find in Genesis 16 the account upon which the allegory was based. It was Sarah who first proposed the idea to Abraham. Since it seemed as if she was never going to be able to bear him a son, she suggested that Abraham take a secondary wife (as was probably a custom in those days). She had a handmaid, probably obtained in their recent sojourn to Egypt, whose name was Hagar. Hagar was much younger and still capable of bringing forth children. Abraham took Sarah's advice, and Hagar bore him a son, Ishmael. Trouble and strife followed such an arrangement, of course. Later both Sarah and Abraham had faith that God would give them a son, which He did. Ishmael was 14 years older than Isaac. At a feast given in Isaac's honor when he was weaned, Sarah saw Ishmael mocking and making fun of Isaac. Sarah said, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." This was very hard and grievous to Abraham. But God spoke to Abraham and comforted his heart about Ishmael, and told him to hearken unto Sarah, for in Isaac was his seed to be called. It was very hard for Abraham to have to send Hagar and Ishmael away, as we can imagine it would be. But

Abraham obeyed the Lord and gave Hagar some bread and water and sent her and her son away into the wilderness. God took care of them and Ishmael grew and became a great nation. Paul adapts this story to another meaning: the bondmaid, Hagar, typifying the law, and the freewoman, Sarah, typifying the New Testament in Christ. The law has been "cast out" and the old Jerusalem no longer is God's holy city. The freewoman is the new Jerusalem, the Church of God, the Bride of Christ. Paul quotes from Isaiah 54:1 which is a prophecy of the New Testament Church being the one, though barren, who has a husband, which is Christ.

—Leslie C. Busbee

QUESTIONS:

1. What was the difference in Abraham's two sons?
2. What was the bondwoman's son born into?
3. What was the freewoman's son born into?
4. These two women are an allegory of what?
5. What were the two covenants to which Paul was referring?
6. To which Jerusalem does mount Sinai and Hagar answer?
7. What kind of bondage is literal Jerusalem in today?
8. How does the law gender to bondage?
9. What is the Jerusalem which is above, free, the mother of us all?
10. How can we be sure that we are children of the free-woman, and not of the bondwoman?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

We have a beautiful lesson before us today. Pictured are the two covenants and the two Jerusalems. They are mirrored in the allegory of Abraham's two wives and their sons. The one was of the flesh, and the other was of promise, or of the Spirit. He brings it down to us as a challenging question: Who is our mother? If we are law-spirited and trying to be righteous by keeping laws and customs, then our mother is the bondwoman and our Jerusalem is the old literal city that will soon pass away. But if we are basing our hope and our righteousness on Jesus Christ and the faith that is of Him, we are children of the freewoman, and our Jerusalem is the new and holy Jerusalem which is above this evil world, beautiful for situation on the mountain of God's holiness. If we are trusting in the Lord Jesus and following Him in His humility, holiness, love, faith, and all the other fruits of the Spirit, Jerusalem above is our mother, the freewoman. We are

free from condemnation and the power of sin and unbelief. We are born from above and walking in the light of heaven from above. We are citizens of the heavenly Jerusalem and are endeavoring to be led by the Spirit of God. Our husband is Jesus Christ, the Saviour of the world. We are looking for Him to come from heaven soon to take us out of this troublesome world to His home in eternal glory. We are persecuted by those who live after the flesh, who have no vision and understanding of eternal and spiritual things. But we will not be moved from our hope and dedication to our blessed Lord. We will stand fast in this liberty that Christ has given to us. We are happy and have no desire to go back to the beggarly elements of living under the law and its bondage. We have found a better way. The Son has made us free, and we are free indeed!

—Leslie C. Busbee

FOOD FOR THOUGHT

This latter part of the fourth chapter of Galatians is an outcry against the spiritual slavery and bondage of the law. Naturally, those who purport the advantages of security through a law spirit do not call it slavery. Those who advocated and practiced slavery during the turbulent history of our country also threw another cloak over the dehumanizing practice. Their justification was that it provided the slaves a home and a means of existence. But who wants an existence by complying with the terms of slavery? Those who have truly tasted freedom would rebel against it. The law spirit appeals to soul security and those espousing it stand in judgement and wonder at those who refuse it, but once you have tasted the liberty that is in Christ the life of the law holds no appeal.

The once practical workings of the law no longer have value. When Christ died the law was instantly outmoded and overshadowed by glorious liberty; a liberty to seek God as individuals and to feel His blessings upon our souls. How inspiring it would have been to have seen Moses as he descended off the mount after being in the presence of God, but how much more excellent it is for everyone to have the freedom to sit in the presence of God.

Why should we live a life under the law? One story tells of a man who spent years in prison, only to walk out one morning when he discovered that the doors had never been locked. Christ has opened the way for us and it is foolish to fail to take advantage of it.

Wendell Phillips, the great abolitionist, was severely criticized for the stand he took toward human slavery. Before he would leave for a lecture, his wife, an invalid who could not accompany him, would bid farewell with these words: "Now, Wendell, don't you shilly-shally." May our stand against spiritual bondage also be firm. —Wayne Murphey

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May 27, 1990

PAUL'S ANGUISH OVER THE GALATIAN BRETHREN

Galatians 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice, for I stand in doubt of you.

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

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

12 I would they were even cut off which trouble you.

Memory Verse: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Matt. 7:15.

Central Thought: It is a great sorrow to the servants of Christ who have preached the gospel to see those who were enlightened and saved by the word of their ministry pulled off by a false spirit into a way that is not the way of the Lord Jesus Christ.

Word Definitions: *Beggarly:* Poor, of no benefit. *"I am afraid of you":* I fear for you. *"I am as ye are":* I once was in what you are in now. *"Ye have not injured me":* You injure but your own selves. *"They would exclude you, that ye might affect them":* They (the false teachers) want to keep you from the one who preached Christ to you, so that you might love, hear, and follow them alone. *"This persuasion cometh not of him . . .":* This belief you have accepted is not of Christ. *"I would they were even cut off which trouble you":* I believe that these men who have influenced you should be renounced and excommunicated from the fellowship of the Church.

LESSON BACKGROUND

As we have already learned, Paul's cause for this epistle to the Galatian churches was their departure from the faith he had communicated unto them. Certain teachers had come in among the flock and had taught erroneous doctrines, teaching that they had to keep the law of Moses and its ordinances in order to be saved. Through infirmity of the flesh Paul had preached the gospel of the saving grace of God to these people. Now that another influence had come in and had drawn away these beloved brethren from the truth, Paul sincerely desired to try to help them realize their error. Their departure from the right way had caused Paul much anguish and sorrow of heart. Our lesson today illustrates the love he had for them and the earnest desire to help them. The burden that is carried for souls is a very weighty burden upon the heart and mind. We see their precious souls enslaved in sin and the flesh, and we desire to help them see the better way of the Lord. But people are human beings, not machines. They have a will and mind of their own. We cannot force them

or string them up like a puppet. There is always a potential for them to be turned away. False prophets and foreign elements coming in amongst the people of God have always been a problem in the work of the Lord. We have heard of it in times past and have seen the working of such sorrow in our own time. People who once were close and in sweet harmony are changed by the influence of someone who has a different idea. It is a sorrow that has been borne by many of the Lord's servants through the years of time. —Leslie C. Busbee

QUESTIONS:

1. What was the main source of anguish that Paul felt concerning the church in Galatia?
2. How did they receive Paul when he first preached the gospel to them?
3. What would they have done for him?
4. What had happened to change them against Paul?
5. Is it possible to be zealously affected for error?
6. Did Paul mind them being zealously affected in a good thing even if he was not with them?
7. What was Paul's travail in soul concerning them?
8. In what way did Paul still hold on to confidence toward these brethren?
9. What was Paul's attitude toward those who had caused the trouble?
10. Is there any danger in things happening today similar to what happened to Paul and the Galatians?

ADULT'S AND YOUNG PEOPLE'S COMMENTS

If every account of false prophets entering in and turning away people who had been won to Christ could be recorded in a book, it would be quite a volume! Even in Old Testament times there were seducers who worked against the true prophets of God. Peter said, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (II Peter 1:21, 2:1). Satan used a serpent to beguile Eve in the beginning; he has been using human agents ever since then to decoy souls from the true way. In the history of the Church down through the ages, we find many, many wrong influences that have been the ruina-

tion of many, many precious souls. And no matter how people are warned, there is something about human beings that are easy prey for the wrong influence. It was wise counsel that Paul gave in I Corinthians 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall." We are not in heaven yet, and we are not out of range of the darts of the enemy. It is great sorrow to the servant of God to see Satan beguile a soul they have earnestly labored to win to Christ. It is a sorrow that one must bravely endure and overcome, but it is still a great sorrow. One of Christ's own disciples whom He had called and commissioned to go forth and preach the gospel lifted up his heel against Him and betrayed Him for thirty pieces of silver. Paul left the elders of Ephesus with a warning that grievous wolves and men of their own number would rise up against what he had preached to them. So it is today. May God fortify us all and give us discernment to detect the forces of deception that are around us.

—Leslie C. Busbee

FOOD FOR THOUGHT

Paul was an anxious teacher pleading with his pupils who were in peril. He reminds them of the strong attachment of former days. They had turned again to things that he had helped them to understand were only bondage to them. In verses 10 and 11 he says, "Ye observe day, and months, and times and years." They probably wanted to keep Saturday as the Sabbath, but when Jesus came, He arose on the first day of the week and the apostles began to meet together on that day. Jesus had said, "The sabbath was made for man, and not man for the sabbath." This was the perpetuality of the sabbath rest which was in the hearts of those who were sons of God. But the Galatians wanted to observe days, months, and legal parts of the law, but Paul was, as he said, "afraid of you, lest I have bestowed upon you labor in vain." (Verse 11). He then tells them in verse 12, "be as I am; for I am as ye are." Though himself a Jew, Paul had assumed no airs of superiority, and did not separate himself from his Gentile brethren. He became as one of them. And Paul asks them to take the same liberty. Then he seems to be afraid that they would feel that he was hurt or held a grudge against them so he said, "Ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at first." Even though he was sick or had some kind of infirmity, which was humiliating to him, yet they were lost in the charm of the gospel

message that he brought. Even if he had been an angel from heaven or Jesus Christ Himself, they could not have welcomed him more rapturously. They were willing to make any sacrifice to assure him of their regard and affection. Now he pleads with them not to let those who are affecting them to lead them from the gospel. He pleads with them as a mother who is fearful of losing the affection of her own children for whom she has suffered so much.

—Marie Miles
(Written in 1976)

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June 3, 1990
CHRIST AND NO LAW,
OR
LAW AND NO CHRIST

Galatians 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Memory Verse: He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. (Rom. 2:29).

Central Thought: To seek righteousness by keeping the law is to be without the righteousness of Christ, and with the righteousness of Christ there is no need of the law. If one is going to go the law route, then he must keep **all** the law, not just certain precepts of his own liking.

Word Definitions: *"He is a debtor to do the whole law"*: He is required to keep every commandment. *"Fallen from grace"*: Dropped away, or driven out, having lost efficiency or hold. *"Offence of the cross"*: The scandal (Greek word) of the cross. The shame and displeasure incurred (through others) by following the precepts of the faith of Christ. *"The Israel of God"*: The true Israel. To be of the physical lineage of Abraham does not make one a true Israelite. It is to be a partaker of the faith of Abraham that makes one a member of the true Israel. *"The marks of the Lord Jesus"*: The scars or the wounds that Paul had suffered during His ministry for Christ. While his opponents preached up circumcision, Paul referred to the marks of the Lord Jesus that he bore in his body as the token of his faith.

LESSON BACKGROUND

God gave to Abraham the rite of circumcision as a seal of the righteousness that he had already manifested in his faith in God. Its only real value was a type of the real work in the heart that the Spirit of God would accomplish in the New Testament experience of salvation. This custom of circumcision adhered to the Jewish society all through the ages. David spoke of the giant Goliath: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" (I Sam. 17:26). It is a custom with which very few trifle. And now to think that there were people who were claiming to be the people of God who would not have to be circumcised was a thought very difficult to fathom. Physical circumcision had its day, its purpose and its time. But now it was fulfilled in the work of the Holy Spirit in the soul. Stephen accused the Jews who were persecuting him of being "uncircumcised in heart and ears." (Acts 7:51). Physical circumcision was no longer

vital or important in God's sight. There was a time when God had Moses fashion a brass serpent and put it up on a pole in the sight of all Israel so that all who looked upon it would not die of the bites of the fiery serpents which were sent against them as a judgment of God. There came a time when Israel burned incense to this same brazen serpent; and Hezekiah, king of Judah, in his zeal for God, broke that serpent into pieces. (II Kings 18:4). There is always something that Satan will put up for people to get their eyes and minds on, other than what is true. False teachers had prevailed to get the Galatian brethren carried away with the rite of circumcision, and they thought they were really doing something important for God. Paul endeavored in his epistle to show that circumcision nor uncircumcision availed with God any more, but rather to be made a new creature in Christ, with the faith that works by love in the heart for Him. —Leslie C. Busbee

QUESTIONS:

1. Were those contending for circumcision really keeping all the law?
2. Is it possible to think that one is right just by keeping a few precepts of the law?
3. What had happened to these people who were seeking to be justified by keeping the law?
4. What two things mentioned in our lesson are declared to avail with God?
5. What did Paul say those who required circumcision were glorying in?
6. What did Paul seek only to glory in?
7. How would Paul cause the offence of the cross to cease if he would preach circumcision?
8. What would be upon those who walked according to the rule of a new creature in Christ?
9. What did Paul say he bore in his body?
10. What kind of circumcision is God wanting us to have today?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

There are certain outward forms and customs that become associated with Christianity through tradition and hand-me-down customs that minister no benefit to spiritual life whatsoever. And yet these things can be so "important" and such large items of issue. One woman who had been taught all her life that she must have her bonnet on for prayer was working in

her garden one day, when she felt a burden to pray. She began to enter into the spirit of prayer, but remembered that she could not pray without her bonnet, which was in the house at the time. Right there she received light that the bonnet was not really needed. Things of a moral nature, having to do with holiness and modesty and proper behavior are important in an outward aspect, only as it springs from a hidden principle of a pure heart. The witness in the innermost being is the work of God. The outward manifestations that really count are those that come from the soul, inspired and led by the Holy Spirit of God. Faith that works by love is what avails with God. A new creature in Christ Jesus, born from above, is what avails with God. Through the Spirit, we are looking forward to a hope of righteousness, our expectancy piercing through the future on wings of faith and trust. We bear the shame and the ridicule that carnal-minded people around us heap to our name. Jesus did not fit into the patter of the traditions of the Israelite society for whom He died. He was rejected and suffered the scandal of being put to death on a Roman cross. He was esteemed smitten of God and despised and rejected of men. We but follow in His train who live by the rule of His spiritual life and faith. However, a day of rewards is coming, and it will be worth it all to see His face.

—Leslie C. Busbee

FOOD FOR THOUGHT

The cross of Christ was one of great humility and self denial. If we bear His cross today we will have to be willing to experience the same. Take note of the background of Galatians 6:12-15. The Apostle Paul was addressing a problem in which the Jews were trying to hold certain beliefs on the Gentiles. The Jews were receiving persecution because of their stand on circumcision. They felt that if they received persecution, it would only be fair for the Gentiles to suffer the same persecution. The Apostle Paul called this "glorying in the flesh." We can understand more fully what he meant when we find other places in the Bible where the Jews took great pride in their self-denial. This same attitude exists today. The thought that the more persecution I can bring on myself, the more holy I am, is a self-martyr attitude of error. Paul summed up this subject very well in Galatians 5:13. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

What is really meant by "glorying" in the cross? It could not be to glory in the persecution and abuse, for there is a

shame and reproach in that. We must gladly "bear" shame and loss, and yet there are many things about the crucifixion that we can glory in. We can glory in that the sky darkened and the earth shook, for it revealed a divine manifestation. We can glory in the fact that the cross of death could not hold Him, for He resurrected the third day. We can be thankful for the cross, because it was the means by which Christ became our Saviour and through it He revealed His love to us.

—Wayne Murphey

June 10, 1990

THE FLESH AND THE SPIRIT CONTRARY ONE TO ANOTHER

Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Memory Verse: For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Gal. 5:17.

Central Thought: Following the inclinations and temptations of the carnal side of life will lead us away from the life-giving power and grace of the Spirit of God. We must deny the appetites and desires of the flesh and keep them in the proper bounds of purity and holiness. Instead of yielding to the flesh, we are to walk in the Spirit and let the fruits thereof abound in our hearts and lives.

Word Definitions: *"An occasion to the flesh":* A starting place or opportunity for the flesh to rule. *Lust:* Strong desire and appetite. *Adultery:* Unfaithfulness in marriage. *Fornication:* Unlawful relations between unmarried persons. *Uncleanness:* Impurity. *Lasciviousness:* Loose or immoral relations between men and women. *Witchcraft:* The Greek word is "pharmakeia," which means "medication by extension of magic: sorcery." *Variance:* Quarreling and wrangling. *Emulations:* Zeal in an unfavorable sense, jealousy. *Seditions:* Disunions, divisions, dissensions. *Heresies:* Doctrines of error that stray from the truth. *Revellings:* Loose and careless celebration with no restraint or temperance.

LESSON BACKGROUND

Just because we are set free from the law does not mean that we are free to do anything our flesh might be inclined to do. We are to live to the Spirit of God and let Him have His blessed way in our lives. The flesh is ever with us, ready to assert itself and be a means of our falling. But the Spirit of God in the soul will help safeguard us from inroads and temptations of the flesh. It is not total abstinence from the flesh, but rather a disciplinary control of the desires and functions of the natural man, being subject to the leadings of the Holy Spirit and the Word of God. Paul uses explicit language in naming out a number of the works of the flesh from which we are to stay clear. The child of God has a daily responsibility to guard against the temptations of Satan that come to us through the natural appetites of the body. There will be times when we might be tempted on various lines, but we are to be steadfast and strong to resist the devil and not yield to his allurements. Christ has brought to us the power and inspiration of the Holy Spirit that can break the dominion

of the flesh enabling us to live above this materialistic world in the bright sunlight of the fruit of the Spirit listed here in our lesson. How blessed it is that we do not have to have this dark catalog of evils staining our lives everyday! We can avoid all of these things and be filled with the fruit of love, joy, and peace. Praise the Lord! —Leslie C. Busbee

QUESTIONS:

1. Instead of following the flesh what are we to do?
2. What commandment fulfills all the law?
3. What will happen if we fail to love our neighbor and begin to bite and devour one another?
4. By what means can we defeat the flesh and its tendencies?
5. What force generally rules in the unsaved?
6. What is the ruling power in the Spirit-led Christian?
7. Is it possible for a person to keep the law and still be under the domination of the flesh?
8. What does Paul say about people who do such things listed as works of the flesh?
9. What have they who are Christ's done with the flesh and its affections and lusts?
10. Why is it safe to have the fruit of the Spirit abounding in our lives with regard to the law?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

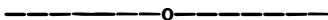
The flesh and its desires go against the Spirit of God. The Spirit of God does not agree with the undisciplined ways of the flesh. Therefore we are constantly on guard against the fleshly desires which are threatening and alluring us to take the wrong course. "Ye cannot do the things that ye would." If you are going to be led by the Spirit of God, you cannot follow the inclinations and desires that you would otherwise follow. Some have taught that the flesh is killed and we do not have the flesh to contend with when we get the fullness of God. But this is a mistake; it is a wrong idea. The soul is cleansed from the sin principle and the root and nature of sin, but the desires and propensities of the flesh in the emotions and feelings and appetites of the natural man still hold the potential for us to stray from God if we do not carefully resist temptation and purposely follow the Lord. We are to walk every day in the Spirit, weighing our moves and actions, praying always for strength and guidance to be led by the Spirit of God. Under the law, mankind was not delivered from

the power of the flesh, for the Holy Spirit was not given to enable them to overcome. But in Christ we are given Holy Spirit anointing and power to be able to subdue the flesh and its desires into proper bounds of wisdom and the fear of God. Thus we can live in the Spirit and walk in the Spirit. We can actually put the fruit of the Spirit on exhibition in our lives. We do not have to be under the domination of the flesh any more, but rather live by the precious Spirit of God, triumphant over sin, the flesh, and the devil. —Leslie C. Busbee

FOOD FOR THOUGHT

There are many stories which validate the truth of the flesh warring against the spirit. One incident relates how an Indian, visiting his white neighbors, asked for a certain item. One of them gave him what he requested. The following day the Indian returned, inquiring for the donor, saying he had found a quarter in amongst what was given him. Being told that as it was given to him he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say, 'It is not mine, I must return it to the owner;' the bad man say, 'Why, he gave it to you, and it is your own now;' the good man say, 'That's right, what was given you is yours, not the money;' but the bad man say, 'Never mind how you get it.' So I don't know what to do, and I think I'll go to sleep, but the good man and the bad kept talking all night and troubling me, and now I bring the money back, I feel good."

Although this is a simple story, it illustrates that the flesh knows how to make a sophisticated argument in favor of any of the works of carnality. If one puts up a fight against the flesh, the ensuing war can be most miserable. Salvation is truly a God-send for those who want to do right, for it is only through its power that we can have peace in our mind and heart. —Wayne Murphey



June 17, 1990

SOWING TO THE SPIRIT OR TO THE FLESH

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

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

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

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

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

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Memory Verse: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6:7-8.

Central Thought: Each of us are sowing seed that will bring forth fruit in eternity. The seeds we are sowing are found in words, deeds, actions, ways, attitudes, and decisions

made along life's way. How we have related to God and others will decide what we will reap in the day of judgment.

Word Definitions: "*Overtaken in a fault*": Suddenly surprised and taken before they are aware. "*Communicate unto him that teacheth*": Contribute to the support of the person who ministers the gospel. *Enmity*: Hostility or opposition.

LESSON BACKGROUND

Despite Paul's disappointment and sorrow for the error of these brethren, he manifests hope and confidence that they will come on for the truth. With hope of their recovery from being misled, he imparts some loving admonition in our final chapter along with direct and pointed warnings concerning sowing to the flesh. He uses the familiar illustration of sowing and reaping grain. We have included with this text from Galatians a few Scriptures from Paul's epistle to the Romans on the subject of the flesh and the Spirit. It is a thought vital to remember. We cannot fool God or get around this fact that to live to the flesh and its appetites and desires is to invite death and destruction. The flesh is going to perish, and if we live solely to its welfare, satisfaction, security, fulfillment, and comfort we will reap the proper fruit, and that will be corruption. But if we will sow to the Spirit of God, we will reap the proper fruit thereof. It will be life everlasting for us if we seek to fill our hearts and lives with love, peace, joy, patience, faith, goodness, and meekness. Jesus said that it is the Spirit that quickeneth, the flesh profiteth nothing. His Words are Spirit and they are life. (John 6:63). It is to our advantage that we be diligent in this short life seeing to it that we attend upon this very thing, exercising ourselves in things of spiritual value. We are the ones who will profit from such endeavor. Let us be encouraged to be led by the Spirit in every part of our journey here below.

—Leslie C. Busbee

QUESTIONS:

1. What should be the attitude in our hearts for one who has been overtaken in a fault?
2. How should we feel about ourself in dealing with others?
3. How do we fulfill the law of Christ?
4. Is it possible for a person to think himself very spiritual and close to God, when in reality they aren't?
5. What is the difference in the burdens we bear for others and the burden we have to bear ourselves?

6. What kind of reward will one receive who has lived to the flesh and neglected his soul?
7. Name some of the ways that we can sow to the Spirit.
8. Will doing good to others, especially to the saints, bring any eternal fruit?
9. Is it possible for us to live after the flesh and at the same time please God?
10. What measures should we take to make sure we are not living after the flesh?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Every person has to make a choice of what they will fill their lives with and what course they will take in their pilgrim journey. The flesh has a great beckoning and alluring power. All around we can see the pretty fleshly things that attract the heart and mind. Man has invented so many exciting things in these latter days, I think sometimes that it must be similar to the Enchanted Ground over which the pilgrims passed at the latter part of their journey in John Bunyan's *Pilgrim's Progress*. It has a tendency to make one drowsy and unwatchful. We know that we can use this world and what is in it for good purposes. But we must also bear in mind that the fashion of this world passes away. Use these things, but do not abuse them, or overuse them. (I Cor. 7:31). Let not vain fleshly things be the center of your life. Let Christ be the center, and let everything else revolve around Him and the performance of His holy will. Christ did not live to the flesh; He lived solely to the Spirit. He went about doing good. He sought not wealth or fame. He had but one aim in life—to do the Father's will and to finish the work given Him. Nothing else mattered. When He died on the cross of Calvary, He had not a penny to His name. He owned no property nor held any office of earth. He was cast out like a tramp on the street. But He was wealthy and filled with the real treasure of life eternal. Oh, that people today would get their eyes off of money, property, position, pleasure, possessions, and every other tie that may now bind them to earth! The flesh will perish, but the Spirit that will lead us in the footsteps of Jesus will endure for life everlasting.

—Leslie C. Busbee

FOOD FOR THOUGHT

We are not to cast down nor condemn others when they are "overtaken in a fault." If it were not for the grace of God in our souls, we would be in the same condition. We can't

glory in our own self or our own graces. It is only God that has helped us to be an overcomer. When we think of it in this light, we must realize that we must consider ourselves when we try to help others or when we see others being overtaken in a fault. We must be kind and understanding in trying to help them. In this way, we can help bear their burden. As our lesson has told us, this is one way we can "fulfill the law of Christ." That law is love. Oh, may God help us to have more love and more carefulness in our words and our dealings with others around us. That should be the deep desire of our heart. We do want to help others make it into heaven and we must seek God to help us know how.

Another thought in our lesson we want to think about is to "not be weary in well doing." Sometimes we pray for God to work out a problem or to roll away some "stone" in our life, or to deal with some loved one. If it is not done right away, sometimes we become weary in praying. Oh, we must keep praying and seeking God to work. Just do not give up, but keep praying.

—Sis. Marie Miles

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June 24, 1990

**SUMMARY REVIEW AND TEST ON
PAUL'S EPISTLE TO THE GALATIANS**

To the teacher or class leader: For our final lesson in this series of studies from the epistle of Paul to the Galatians, we would like to give a summary test on all the material covered. You may conduct it however you choose. You may do it together orally, or by giving the class a certain amount of time to work the test individually. If you let the class work individually, reserve enough time before you close to go over each question together, grading their work by the answer section at the end of the lesson. I have found such tests at the end of a series of Sunday school lessons to be very interesting as well as beneficial. May the Lord bless you richly.

—Bro. Leslie Busbee

Fill in the blanks:

1. Christ gave Himself for our sins that He might deliver us from this present evil _____.
2. Paul marveled that the Galatians were moved from Christ to another _____.
3. He said it was not another, but some trouble them and _____ the gospel of Christ.
4. Though we, or an angel from heaven, preach any other gospel, let him be _____.
5. "If I yet pleased men, I should not be the servant of _____.
6. Paul said that he received not the gospel from man but by the _____ of Jesus Christ.
7. When God revealed His Son to Paul,

- he conferred not with _____.
8. It was heard of Paul that he now preached the faith which once he _____.
 9. Paul finally went to Jerusalem to communicate with the leaders that _____ he was preaching.
 10. False brethren came in unawares to spy out their liberty and bring them into _____.
 11. James, Cephas and John gave Paul and Barnabas the right hands of _____.
 12. Paul withstood Peter to the face because he was to be _____.
 13. Peter would not eat with the Gentiles after certain came from Jerusalem because he was _____.
 14. "If I build again the things which I destroyed, I make myself a _____."
 15. "I am _____ with Christ: nevertheless I live; yet not I, but _____ liveth in me."
 16. The Galatians had received the Spirit not by the law but the hearing of _____.
 17. "They which are of _____, the same are the children of Abraham."
 18. "As many as are of the works of the law are under the _____."

19. "No man is justified by the _____
in the sight of God. The just shall
live by _____."
20. "Christ redeemed us from the curse
of the law, being made a _____
for us."
21. The blessing of _____ was
to come on the Gentiles through Jesus
Christ.
22. The one Seed of Abraham to whom the
promises were made was _____.
23. The law was added because of _____.
24. The law was our _____ to
bring us to Christ.
25. "There is neither Jew nor Greek, bond
nor free, male nor female, ye are
all _____ in Christ."
26. "In the fulness of time God sent forth
His _____, made of a woman, under
the _____,
27. To redeem them under the law, that
that we might receive the _____
of sons."
28. "God hath sent forth the Spirit of
His Son into your hearts, crying,
Abba, _____."
29. "It is good to be zealously affected
always in a _____ thing."
30. Abraham had two sons, the one by a
bondmaid, the other by a _____.

31. The bondmaid, Hagar, answereth to _____ which now is.
32. "Jerusalem which is above is free, which is the _____ of us all."
33. The bondwoman typified those who are under the _____.
34. "Brethren, we are not children of the bondwoman, but of the _____."
35. "Stand fast therefore in the liberty wherewith Christ hath made us _____."
36. "Whosoever of you are justified by the law; ye are fallen from _____."
37. In Christ, circumcision nor uncircumcision avails anything, but faith which works by _____."
38. "A little _____ leaveth the whole lump."
39. "Use not liberty for an occasion to the flesh, but by _____ serve one another."
40. "Walk in the _____, and ye shall not fulfill the lust of the flesh."
41. The flesh and the Spirit are _____ the one to the other.
42. Paul said that they which do the works of the flesh would not inherit the _____ of God.
43. Paul named the fruit of the Spirit,

- saying, "against such there is no _____."
44. "Bear ye one another's burdens, and so fulfill the _____ of Christ."
45. "For every man shall bear his own _____."
46. "God is not mocked: for whatsoever a man soweth that shall he also _____."
47. To sow to the flesh is to reap _____; to sow to the Spirit is to reap life _____.
48. "God forbid that I should glory, save in the _____ of our Lord Jesus Christ."
49. In Christ circumcision nor uncircumcision availeth anything, but a _____.
50. Paul said, "I bear in my body the _____ of the Lord Jesus."

(The answers are on page 58.)

Turn Not To Another Gospel

The gospel of the grace of God was preached in regions far,
And many souls found Christ to be their bright and shining
Star.

Their souls found peace and liberty to know His faith and love,
And blessed hope sprang up within of mansions bright above.

Such love and holy fellowship was felt and spread around,
The preacher and the congregation prospered safe and sound.

But then came in a subtle voice that said, "If ye be saved,
Ye must be circumcised and keep the law that Moses paved."

And not a few gave heed and took the way accursed of God,
And strove to keep the law to gain a refuge from His rod.

They turned against the one who taught Christ's ways to
them at first,

And counted him their enemy and headed for the worst.

The prophet who had troubled them poured poison in their
mind

Against the faithful man of God who was to them so kind.

So Brother Paul, (that was his name), a letter to them wrote,
Reproving and beseeching them in love and tender coat.

Reminding them that what he preached from heaven was
revealed,

And that by faith in Christ alone their burdened hearts were
healed.

He sought to show that by the law no flesh is justified,
The covenant of Christ by faith affords a place to hide.

The law was given not to save, but to reveal our sin,
To make a way that Christ could come to save and live within.

Whoever tries beneath the law to seek for hope and peace
Would be beneath the curse instead of woe to never cease.

Those who did trust in Moses' law were children of the slave,
And those who live by faith are children of the free and brave.

The present old Jerusalem was bondage and great pain,
Jerusalem above is free, our mother e'er to reign.

In Christ there's naught that will avail but faith that works
by love,

A creature new whose hope is bright and waits for that above.

Still yet today are voices loud who strive to turn aside
The soul who's found a refuge sweet in Christ the crucified.

By adding to the Word of God, or taking from its text,
So many forfeit all their hopes in yonder world, the next.

They sound so good, and loud and long they preach, they work,
they pray

False teachers come in garments fair to turn one from life's
Way.

Oh, let us watch, be on our guard, and live by faith alone,
Love one another, keep our feet upon the Corner Stone.

—Leslie C. Busbee

Answers to summary test:

1. world. 2. gospel. 3. pervert. 4. accursed. 5. Christ.
6. revelation. 7. flesh and blood. 8. destroyed. 9. gospel.
10. bondage. 11. fellowship. 12. blamed. 13. afraid. 14. trans-
gressor. 15. crucified, Christ. 16. Christ. 17. faith. 18. curse.
19. law, faith. 20. curse. 21. Abraham. 22. Christ. 23. trans-
gressions. 24. schoolmaster. 25. one. 26. Son, law. 27. adoption.
28. Father. 29. good. 30. freewoman. 31. Jerusalem. 32. mother.
33. law. 34. free. 35. free. 36. grace. 37. love. 38. leaven.
39. love. 40. Spirit. 41. contrary. 42. kingdom. 43. law. 44. law.
45. burden. 46. reap. 47. corruption, everlasting. 48. cross.
49. new creature. 50. marks.

Each question is worth 2 points. Did you make 100%?

A LONELY CABIN



Joseph Conley, an intelligent young man, being a writer of talent, became editor for a daily paper; but with the passing of years, he became addicted to drink and finally, did not have the capacity for work. Also, this learned man who had been the minister for a time of a church, became an immoral drunkard.

In his growing dislike of God, Joseph Conley became president of a group of atheists, and for twelve years he was in a saloon, giving discourses concerning atheism and drinking until he was ill.

Having raised his challenging hand to God to cause him to die, and seeing that nothing happened, he told his listeners: "Look, there is no God."

One day in the street he asked a man for money to buy liquor. With surprise, the man recognized him as the former minister. The good man was a Christian. He took Joseph to his home, bathed him, put a new suit on him, and took him to a nearby hotel. Joseph pawned the suit to obtain money to buy liquor.

Finally, after various attempts in vain to help him, the man decided it would be better if he put him in a different environment. It was at the time of the gold rush in Alaska, and he persuaded Joseph to go there. They packed his suitcase, bought him another suit and went to see him off on the ship. His wife and little girl were there to tell him goodby, and his little girl hugged and kissed him. "Daddy," she said, "I put my own little Bible in your suitcase. I would not give it to anyone else in the world but you. Please read it, Daddy. In the Bible I have written: 'To my dear Daddy, with love from Florence.' Don't forget that we love you."

When Joseph arrived at the River Yukon, the first place he found was a saloon, where he found the job of sweeping floors and cleaning cuspidors. His pay was all the liquor he could drink and sufficient food to sustain life.

One day a man said to him: "Joseph, I have bought an old cabin, forty miles from here, which I have paid for in gold. I want you to go live there and take care of the place."

At first, Joseph refused, but when the man promised him that he would send provisions every two weeks by dog sled, and that he would see that he had all the liquor he could drink, he agreed to go. This is the way Joseph encountered

this lonely cabin, with nothing to do but drink—and he had a large quantity for the winter.

After a time, two other men, James and Walter, who were slaves to drink, came. They begged him to let them stay there with him. Thus, there were three of them in the cabin. By the end of November, three trips had been made with the dogs to obtain more liquor and groceries. The three drank and drank night after night. One day, James got very close to the shore of death. In great agony, he exclaimed: "Bring a doctor. You can't leave me here to die." They were forty miles from the city, it was 40 degrees below zero, and the snow was very deep. "Bring a doctor," exclaimed the delirious man.

Joseph remembered that down below in the suitcase, was a box of medicines. He brought it out and opened it. On the opening of it, the little black book fell to the floor. He opened it and read: "From Florence to Papa." "Florence! Florence!" screamed Joseph. Walter asked: "What did you find?" "It is a Bible, curse it!" Joseph said as he went to the stove, and opened the door to throw the Bible in. Walter cried: "Man, don't do that! Don't you know we don't have anything here to read?" He snatched the little Bible from Joseph's hand. "If you want to read it, you can, but I don't," said Joseph; "What was that written on the first page?" " "To my dear papa, with love from Florence.' " By this time Joseph was a little more sober. "My little girl! I'm glad I didn't burn the little book she gave me," he said.

The medicine which James took, worked. He began to get better and began to read the Bible. He began to read it aloud, but Joseph told him to be quiet. Walter was interested and said: "What was that you read, James?" So, James read it again. "I had no idea there were things like that in the Bible," said Walter. What do you think about our reading it just to pass the time—not to believe it?" Thus, they took turns reading it, not knowing the effect it was having on them in that lonely cabin. The barrel of liquor began emptying more slowly. Some days they read five to seven chapters.

Arriving at the New Testament, profane language was used much less and they left the barrel of liquor for peace. No bad language was heard for several days. Was it not the Bible that was causing this?

The first of January, they began to read the gospel of John. Later, that memorable day of February 14 arrived. It was Walter's turn to read. Joseph was standing behind the stove. "Let not your heart be troubled: ye believe in God, believe also

in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3) Joseph rubbed his eyes. "What's the matter, Joseph?" "Nothing." "Were you crying, Joseph?" "Yes, go on and read. I'm thinking of my little girl. I'm not crying about the Bible." Then Walter said: "I want to know if what this book says is true. For the last five days I have been wanting to pray, but I was afraid you boys would laugh at me, but I'm not afraid anymore." Continuing, he said: "I'm going to ask God, if there is a God, that He will speak to me." Then Joseph said: "All right, now that you fellows have given up, I'll tell you that my heart has been breaking for the last week. What do you say, James?" James said: "If you both want to pray, I'll pray with you."

In that lonely cabin, three of the worst drunkards fell on their knees to plead salvation from their sins. Shortly, Walter got up with the assurance in his heart that God had heard prayer and with praise on his lips for salvation through Jesus Christ. Soon James, and later Joseph, the third man in that lonely cabin, entered into a new life by simple faith in Christ as their Saviour. It was 2:00 a.m. when they arose from prayer. The Man of Galilee, the Son of God, the Saviour of sinners had come to that lonely cabin. There, close to the old stove, he put His hand on the heads of those three redeemed men, and said as He did of old to the fishermen on the coast of Galilee: "Come and follow me and I will make you fishers of men." Trusting in His Word, they left all to follow Him.

Joseph took hold of the barrel of liquor and rolled it near the door. Walter hit it with the axe and the terrible liquor ran through the snow in the midst of the exclamations of three redeemed souls. Certainly the angels were witnesses of this scene and sang the notes of glory for the finding of three lost sheep of the Yukon. James, Joseph, and Walter were born again by the Spirit of God.

Some months later, Joseph returned to the United States, now a new man in Christ Jesus. He was no longer the negligent drunkard and spitter of the lonely cabin of the Yukon, but a man redeemed of God. He became a Bible teacher and one of the most useful and humble workers in the state.

He continued in this blessed service for the Lord until he was called to the celestial home to be with the Saviour, the Lord Jesus Christ, who died for him.

Dear Reader, Jesus not only saves from a life of sin and degradation, but He goes with each believer all the way to glory. There, He will share of the happiness of heaven with those whom He has redeemed through His precious blood, poured out on the cross of Calvary. Is this your prospect? I trust it is, for the cause of His Name! —Sel.

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