

ADULT

Sabbath School Quarterly

Second Quarter

1966

April, May, June

*“Only take heed to thyself, and keep thy soul diligently,
lest thou forget the things which thine eyes have
seen, and lest they depart from thy heart all the
days of thy life: but teach them thy sons,
and thy sons’ sons” (Deuteronomy 4:9).*

Sabbath School Quarterly

Adult Lessons

Volume 51

Number 2

Foreword

Two slight changes will be noted in these lessons. Memory Verse has been changed to Key Text, and Questions for study and discussion gives way to Questions to study and ponder. We trust these lesson thoughts shall not only be discussed, but pondered over seriously.

The task of selecting topics, and preparing lessons for group study in our Sabbath schools is not an easy one, nor one to be taken lightly. We are aware of our responsibility.

It is our prayer that this series of lessons shall prove to be both helpful and encouraging, and inspire all to a closer walk with God, in the sight of men.

Our intention and desire has been to present a series of studies which, though varied in content, will yet provide a progressive line of thought which will prove beneficial to all.

It is our fond hope that the study of these lessons shall awaken in all who study them a new awareness of the truth expressed by the wise preacher who said: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13).

YOUR SABBATH SCHOOL COMMITTEE

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Acknowledging and Trusting God

SCRIPTURE READING: 2 Kings 19:8-19.

KEY TEXT: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jeremiah 17:7).

Lesson Comments: "The fool hath said in his heart, There is no God..." (Psalm 53:1). Most people are not so openly foolish as to say, "There is no God," but as far as their **actions** are concerned, one must draw the conclusion that if they do profess belief in God that is about the extent of the matter. Many will say, when asked: "Oh, Yes, I believe in God," but beyond this professed belief there is nothing to show that it means anything to them.

There is a difference in **believing in God** and **believing God**. If some one says, "I believe in God," it does not necessarily mean that said person is following after God in His order of things. But when we hear someone say, "I believe God," we expect to see something about that person which will verify the statement. If one really believes God there will be evidence in the life to back it up.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). All who would follow the Bible way, and receive salvation **must believe God**. It is not enough to believe in Him. Hebrews 11 lists some of the many who overcame, and accomplished great things—seemingly impossible things—because they **believed** God.

To believe God is also to **acknowledge** and **trust** Him. We must acknowledge His sovereignty over us. When He says "Go," we must go, and trust Him to make the way for us. Too many times, when God says, "Go," we find some reason why we should **not** go. Someone else, yes, but not us. Where is the trust? Where is the confidence we boast of? If we do not trust Him, and are unwilling to serve Him, we might well ask ourselves, "What am I doing here anyhow?"

When King Hezekiah was threatened he knew where to go. He had a hiding place—a shelter in the time of storm. He resorted thither and found refuge and deliverance.

Though tempted to ask for soldiers for protection, Ezra was ashamed to do so for he had boasted of how God took care of His own. So he proclaimed a fast and sought help from God. His

efforts and faith paid off in a most marvelous way.

A great inconsistency is noted among God's people today. We say we believe God, but **when the chips are down**, as the saying goes, we simply have not the faith to hold onto, and we turn to things of the world for support and comfort. This cannot be pleasing to God. A new sense of dedication is needed, and a willingness to put ourselves completely in God's hands and say, as did Isaiah: "Here am I, send me."

Questions to Study and Ponder

1. In what manner did David both acknowledge God and show his trust in Him? 1 Samuel 17:45-47.
2. How did Paul express his confidence (trust) in God? 2 Timothy 1:12. Did he hesitate to acknowledge the gospel, and God's power? Romans 1:16.
3. In keeping with the title of our lesson discuss Paul's statement which is found in Acts 27:20-25, noting particularly verse 25.
4. Discuss Psalm 20 in class. Note particularly verses 6 and 7. Compare with Psalm 33:16-22 and Proverbs 21:31.
5. To whom did Hezekiah turn when danger threatened? 2 Kings 19:14-19. How did God answer his prayer of faith? vv. 32-37.
6. Threatened with war and a siege, what did King Asa do? 2 Chronicles 16:1-6. What was God's message to him? vv. 7-9.
Note: Asa had previously tasted and found that the Lord was good (Psalm 34:8), yet in this time of danger he went flying to human help and failed to trust the God Who had proven Himself to be able. **Note 2:** In connection with the above discuss Hebrews 6:4-6.
7. Is God pleased when His people seek help but not from Him? Isaiah 30:1, 2; 31:1-3.
8. Read and discuss Ezra 8:21-23. The more background material read here the more interesting will be the discussion.
9. Note the words of Jesus recorded in Matthew 6:24-34. Compare with Psalm 37:3-5.

Give to the United Missions Fund to help our Academy and College.

APRIL 9, 1966

Every Convert a Missionary

SCRIPTURE READING: John 1:35-45.

KEY TEXT: "Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me" (Matthew 17:17).

Lesson Comments: When Elijah was sent to the widow of Zarephath (1 Kings 17:9) he was not only fed (reaped of carnal things [1 Corinthians 9:11]), but was able also to minister to her the things of the Spirit, and the truth about salvation. It is said that Elijah was the first foreign missionary of which we have record.

Jonah was sent to Nineveh to preach a message of warning. This was definitely a foreign missionary project. One of God's own people, Jonah, was sent to a people badly in need of help, but God had to nearly drown him before he was willing to go.

As soon as Jesus began His ministry He began to draw men to Himself who could be of help to Him in spreading the message. Matthew 4:17-25 tells us how He called them to Himself. His word to them was: "... Follow me, and I will make you fishers of men" (v. 19).

John's record of the gospel story shows Andrew as being the first to follow Jesus, and that he went immediately in search of his own brother, Peter (John 1:41). When Philip was called the first thing he did was to contact Nathanael (vv. 43 and 45).

The message to His followers was short, but simple: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matthew 10:7, 8).

Their first missionary assignment took them only to the lost sheep of the house of Israel (vv. 5 and 6). Neither Gentile nor Samaritan were to be contacted. Later, however, when the Great Commission was given, the command was: "Go ye... and teach all nations..." (Matthew 28:19).

Much credit is given the apostles for the establishing of the early Church, and we have no desire to rob them of credit due them. However, a text comes to mind which shows us that the whole Church played a part in this work of evangelization of the then-known world. "... And at that time there was a great persecution against the church which was at Jerusalem; and they were

all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. Therefore they that were scattered abroad went every where preaching the word" (Acts 8:1, 4).

The apostles stayed in Jerusalem—at their posts of duty—but the rest went everywhere preaching. All had a part in the work. No one was exempted.

The words of Jesus are plain enough for anyone: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed..." (Luke 9:23, 26).

"And as ye go, preach..."

Questions to Study and Ponder

1. What did David promise God in return for reinstatement and forgiveness? Psalm 51:7-13. Note verse 13 in particular.
Note: David had known God and served Him, yet had committed a grievous sin. He repented, and asked to be restored. He would then encourage others who had fallen to take advantage of the long-suffering of God and be reconciled to Him. See 1 Timothy 1:15, 16.
2. From Romans 10:6-17 explain why missionary work is so important. Note verses 14 and 15.
3. How did the work grow and spread under persecution? Acts 8:1, 4.
4. Was preaching the gospel important to Paul? 1 Corinthians 9:16, 17.
Note: The last part of verse 17 (American Standard Version) reads: "I have a stewardship intrusted to me." Compare Acts 26:15-18.
5. What is the goal or purpose of witnessing to others? 2 Corinthians 5:17-20.
6. To glorify God what must we do? John 15:8. How is this to be accomplished? vv. 5, 6.
7. To whom did Jesus give the commission to preach the gospel? Mark 16:14-16; Matthew 28:16-20.
8. How is this responsibility to be passed on to others? 2 Timothy 2:1, 2.
9. In what way was Jesus impressed with the needs of the people? What was His reaction? Matthew 9:36-38.

Conducting Ourselves with Honor

SCRIPTURE READING: 1 Samuel 26:1-12.

KEY TEXT: "The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee" (1 Samuel 24:12).

Lesson Comments: Emerson is quoted as saying: "What you do speaks so loudly that I cannot hear what you say." The world is watching us. It sees our actions. It listens to our words. It watches where we go, and critically observes how we respond to ill-treatment, sorrow, adversity, etc. More than all the worlds we speak, our actions and our responses will impress the world, whether favorably or otherwise.

The natural impulse is to want to have our own way whenever possible, even if it means pulling strings, or taking unfair advantage of others. God's way is not like this. His ways and His thoughts are higher than our own (Isaiah 55:8, 9). Carnality is unrighteousness in God's eyes. Therefore, if we would please God we must follow the admonition found in Isaiah 55:7, which reads: "Let the wicked forsake his way, and the unrighteous man his thoughts...."

Joseph had been treated cruelly by his brothers. They sold him for a paltry sum just to get him out of their sight. Many years later, as governor of Egypt, he was in a position where he could easily have taken his revenge. Instead he treated them kindly, showed compassion toward them and freely forgave them of all they had done unto him.

While in the house of his Egyptian master Joseph behaved himself with the utmost care, and was honorable in all his affairs so that his master trusted him completely with all that he possessed. Sorely tempted to do evil, he refused. Angered at his rebuff, his master's wife falsely accused him to her husband, who had him cast into prison. His habitual manner of life pleased the jailer and he was made a trusty in the prison. The keeper of the prison simply turned everything over to Joseph to care for.

At this point we are reminded of the admonition of Peter: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you.... But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a

Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:14-16).

Isaac dug again the wells which his father Abraham had dug. But when the herdsmen of Gerar claimed the wells he merely moved on and dug another one, and yet another, until he finally dug one for which they did not strive. Isaac was a peaceable and an honorable man. Read this interesting account in Genesis 26.

King Saul pursued after David, determined to kill him. On at least two occasions David could have killed Saul and put an end to his own harrassment, but he refused to do this. David lived by a much higher code of ethics for which God richly rewarded him.

Questions to Study and Ponder

1. What shows us that Joseph understood the principle by which Peter declared we ought to be guided? Compare 1 Peter 4:14-16 and Genesis 39:7-20.
2. How did David conduct himself before Saul and all the people? 1 Samuel 18:14, 15 and 30. *Not even once did he*
Note: The word "wisely" indicates intelligence and circumspection. Compare Paul's admonition found in Ephesians 5:15. David's conduct was honorable. *Wise & lovely*
3. Man differs with God as to what is honorable or estimable. Compare Numbers 24:10, 11 with Luke 16:15 and 2 Corinthians 10:12.
4. After being forced to flee for his life and then given an opportunity to take revenge, why did David decline? 1 Samuel 26:5-12. Verse 12 indicates David was being tested. Suppose he had failed?
5. To be honorable in God's sight what must one do? Proverbs 20:3. Compare 2 Timothy 2:22-25.
6. Paul had many enemies. Note his attitude toward such as recorded in 2 Timothy 4:14.
7. What was Peter's understanding of honorable conduct? 1 Peter 3:8-11. With what happy result? vv. 12, 13.
8. If we live honorably before God and man what will we be doing? Romans 12:9-21.
9. Why is it so important that we conduct ourselves with honor? Matthew 5:16; Ephesians 4:1-3; Philippians 1:27.

Training for Youth of Today
The seven departments of the Church carry on our United Missions program. Do your part—Give to the United Missions Fund.

The Fast God Has Chosen

SCRIPTURE READING: Isaiah 58:1-7.

KEY TEXT: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Hebrews 12:12, 13).

Lesson Comments: Fasting, whether for show of will power to receive honor of men, or prompted by a truly penitent heart, has been practiced for centuries. Scripture records many instances of fasting. Some of these instances reveal only the highest of motives. Others were strictly for show, that the participants might be seen of men. What, then, ought our own attitude to be regarding this practice? What does God think about it? In this lesson we shall attempt to find an answer.

The first place in Scripture where we find references to fasting is in Judges 20:26. Here we read that the people of Israel came unto the house of God, and wept, and sat before the Lord and fasted until even. Eleven tribes of Israel had gone up against Benjamin in battle and had been sorely defeated. The result was this period of fasting.

We read of David fasting and weeping in behalf of his son when he became ill. "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth" (2 Samuel 12:21).

When the Jews were in mortal danger Esther demanded of Mordecai that he gather all the Jews at Shushan and have them all fast for three days and nights, neither eating nor drinking, while she and her maidens did likewise. The purpose was that they might find favor in the eyes of the king, that their lives might be spared.

A point which ought to interest everyone is that the practice of fasting was not specifically enjoined by Moses. The word is not found in all his writings. The nearest we can come to anything which might be interpreted as meaning to fast is in Leviticus 16:29-31. We read here of the command: "...ye shall afflict your souls." While fasting is one manner of thus afflicting the soul, it is not the only means.

Israel much abused the practice, following the customs of the idol-worshipping nations about them. Isaiah was told to speak

up clearly and remind her of her sins. Our scripture reading brings this to our attention. "Why do we fast for nothing, and are not heard?" was Israel's cry. Through Isaiah God reminded them of their duplicity. "...Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" (Isaiah 58:4, 5).

Verses 6 and 7, as well as other texts, give us a clear picture of what is acceptable to God, and will bring His smile of approval upon our efforts. This is what we wish to discover in this lesson.

Questions to Study and Ponder

1. What was Israel's complaint? Isaiah 58:3 (first part). What was God's answer? Last part of verse 3 and 4-7. What would be the result of this? verses 8-11.
2. How did Nehemiah describe conditions as found among his people? Nehemiah 5:1-5. How did he respond to this situation? Verses 6-11.
3. In what way did God's people rebel against His commandment? Jeremiah 34:8-11. How did God accuse them? Verse 12-16. What was the result of all this? Verses 17-22.
4. How is a just man described according to Ezekiel 18:5-9?
5. Note what Job had to say regarding the help of those in need. Job 31:13-22. Note his words in 29:11-16.
6. Is God pleased when wicked men pretend to serve Him? Psalm 50:16-23.
7. As followers of Jesus how are we obligated? Hebrews 12:12, 13. Note also Galatians 6:1, 2.
8. What outstanding thing was urged upon Paul and Barnabas? Galatians 2:9, 10. Compare Psalm 41:1-3.
9. Fasting has its place while seeking favor from God but there is a better way of winning His favor. Note 1 John 4:20, 21. Compare John 14:23 and 1 John 3:22.

APRIL 30, 1966

Blessed Are the Peacemakers

SCRIPTURE READING: 1 Peter 3:8-17.

KEY TEXT: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Romans 14:19).

Lesson Comments: Like all things in life which are worth having, we must work at having peace or we shall not have it. It will not come by our wishing for it. Our key text tells us we must "follow after the things which make for peace." The Psalmist declares we must pursue it. We must remember, also, that even in this pursuit there are some basic rules which must be followed, or we shall but fail.

Through Isaiah we discover that the wicked have no peace. It follows, therefore, that if we would have peace we must turn from all which is offensive to God. Jesus is referred to in Isaiah's prophecy as being the Prince of peace. There is no peace in our lives unless we have Jesus in our hearts. To have Him there we must be walking in obedience to God in all things. Add to this the words of Paul in Galatians 5:22 that we have peace through the Spirit of God, and we see there is no peace apart from the presence of the Holy Spirit in our lives. In turn, we cannot have the Holy Spirit unless we walk in obedience to Him (Acts 5:32). Jesus pronounced a blessing upon the peacemakers (Matthew 5:9), but how can we be peacemakers unless we first know the peace of God in ourselves?

Abraham is highly spoken of in the Scripture. One of his attributes is that he was a man of peace. When the land became too small to contain all the herds which belonged to him and his nephew Lot, he suggested that they part company rather than to have bad feelings between them, or between their herdsmen. He even gave Lot the first choice as to which direction he would go. Isaac refused to quarrel with the Philistines over the wells he and his servants had dug. Instead, he just moved to another place and dug another well—and another, and another—until he had one for which there was no strife.

There is a great lesson taught us in 2 Samuel 3. Abner was a follower of Saul for a long time but finally turned to David and offered to fight on his side. He was sent away in peace by David, but Joab took offense at this and, under guise of friendship mur-

dered Abner. David made it quite plain that he had no part in this. His desire was for peace on honorable terms, and he had recognized in Abner an honorable man.

There can be no pretense where peace is concerned. God knows the hearts of all men, and will reward us according to what is in our hearts. One of our questions will deal with this thought further.

Another requirement for peace is that we must always be willing to make the initial moves. Also necessary is an understanding of the ingredients of which peace is made. We must know the things which belong to our peace or it will elude us.

Even while dealing with a known enemy we must seek peace. Every avenue of peace must be explored first. Only as a last resort can we resign ourselves to the fact that with some people there can be no peace.

Questions to Study and Ponder

1. By what means did Isaac seek to keep peace with his neighbors? Genesis 26:17-22. How was he rewarded? Verses 26-31.
2. How did Moses approach the King of Heshbon? Deuteronomy 2:26-30. What principle was involved here? Deuteronomy 20:10-14. Every possible avenue of peace ought to be explored before we decide there can be no peace with another. This is God's way.
3. When God's own people were in the land of the enemy, how were they expected to conduct themselves? Jeremiah 29:4-7. Note also Psalm 34:12-15 and 1 Peter 3:11.
4. In what way will God deal with those who pretend peace while mischief is in their hearts? Psalm 28:3-5. Will we always be able to make peace with others? Psalm 120:6, 7. Compare Romans 12:18.
5. Discuss the relationship between righteousness and peace. Psalm 85:10. Compare Proverbs 16:7.
6. What is said of the wicked? Isaiah 48:22. How may peace be obtained? Romans 14:19; Galatians 5:22.
7. Discuss the relationship between the wisdom from above, and peace. James 3:17, 18. Does the wisdom of the world offer peace? Verses 14-16.
8. How can we have the God of peace within us? 2 Corinthians 13:11. From Luke 19:41-44 what would you say Israel lacked by way of the ingredients for peace?
9. How may we be happy and blessed of God? Matthew 5:9. Is it important that we have both peace and holiness? Hebrews 12:14.

MAY 7, 1966

Quit You Like Men

SCRIPTURE READING: 1 Peter 4:1-8.

KEY TEXT: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

Lesson Comments: Our key verse tells us four things which, as believers, we must put into practice. We must **watch**, lest Satan take advantage of us. We must **stand fast**. Jesus declared that only if we endure unto the end shall we be saved. We dare not turn from the faith which was once delivered unto the saints. We must **be strong**, for weaklings shall not measure up. There are many leads to lift. But above all, we **must be men**.

This is not meant to discriminate against women or children. It is a command to grow up—to be mature. Paul helps us to understand this in his first letter to the Corinthians, as recorded in chapter 13: "... When I became a man, I put away childish things."

Women and children are not bypassed, or overlooked. A child is expected to obey his parents. It is taken for granted that this is the way it shall be. The wife is expected to be in subjection to her own husband. But man is responsible to God for his actions, and God wants him to be a man. In this same letter to the Corinthians, chapter 6 and verse 9, Paul gives us a list of things which will keep men from the kingdom of God. Listed among murderers, idolaters, thieves, drunkards, etc., is the word: "effeminate." For a man to be effeminate is to be out of place in God's eyes. Effeminate is defined as: 1. having the qualities generally attributed to women, as weakness, gentleness, delicacy, etc.; unmanly.

In our nation today women rule over the men in many homes. The husband and father is not ruler in his own house. Though many joke about this, it is no joking matter with God.

Many a man fails to carry out his own share of responsibility, either in his home, or in the society about him. Adam was guilty of this. Had he watched over his wife more carefully she might not have eaten of the forbidden tree. But, having eaten, Adam still was under no obligation to eat just because she did. He allowed his wife to talk him into a situation which brought the curse of sin upon the whole human race.

How he responds to ridicule, false accusations, or ill-treatment generally; how he measures up in times of stress, difficulty and danger; or whether, or not, he will accept his fair share of re-

sponsibility when there is work to be done, or will confess a fault, and take his share of blame, etc.—all this, and more, gives the measure of a man.

The Scripture gives us many fine examples of great men, and women too, who proved themselves in God's eyes, and had His approval upon their lives and actions. We want to consider some of these examples in this lesson.

Questions to Study and Ponder

1. When Joshua took over as leader of Israel following the death of Moses what charge was given him? Joshua 1:1-9. Note verse 8. Here was the secret of his success.
2. After he had caught up with the two kings of Midian (Judges 8) Gideon commanded his son to "Up, and slay them...." Why did the youth refuse? What significant remark was made to Gideon by the two kings? Judges 8:20, 21.
Note: It is the mark of a man to be able to do the difficult things himself rather than to leave such things to others.
3. King David's army once found itself faced with two armies—the Ammonites and the Syrians (1 Chronicles 19). How did Joab instruct his brother, Abishai? Verses 10-13. Note the exhortation, "let us behave ourselves valiantly." In another version of this same instance (See 2 Samuel 10:12) he is quoted as saying, "Let us play the men."
4. David was a man after God's own heart (1 Samuel 13:14; Acts 13:22). While David fled for his life on one occasion, how was his plight made even more troublesome? 2 Samuel 16:5-8. What manly quality did David display? Verses 9-13.
5. How did both men show manliness on a later occasion? 2 Samuel 19:16-23. Shimei was man enough to admit wrong and seek forgiveness. David was man enough to grant it.
6. In the face of great trouble, and possible death, how did Paul respond? Acts 20:22-24. For a list of others who behaved in similar fashion in earlier times see Hebrews 11:32-40.
7. God's ministers are often little regarded by those who are the recipients of their labor of love. How did Paul respond to similar treatment at the hands of the Corinthians? 2 Corinthians 12:15.
8. Physical strength and moral courage are not enough, however. What other way is shown us in Scripture which indicates maturity and great spiritual strength? 1 Corinthians 14:20.
9. There are two outstanding instances in Scripture which reveal a lack of these good qualities in men. Read and comment on John 12:42, 43 and Matthew 27:19-24. What good qualities were lacking in these men?
Note: Where do we stand?

THE GENERAL CONFERENCE BUILDING AND LAND PROJECT FUND

MAY 14, 1966

Gratitude

SCRIPTURE READING: Psalm 78:1-8

KEY TEXT: "And Jesus answering said, Were there not ten cleansed? but where are the nine?" (Luke 17:17).

Over the years, the General Conference has acquired property and buildings which serve the purpose of the Church of God in the fulfillment of her commission to preach the gospel.

In the late 40's the Church of God built a new building in Stanberry, Missouri. Today, that building houses our publishing facilities, Midwest Bible College and the sanctuary for the local church. It is a beautiful building and serves the needs of all these church-centered programs very well.

In 1950 the international headquarters of the Church of God (Seventh Day) was moved to Denver, Colorado. At first, two small rooms located in the basement of the Denver Church served as the headquarters office. In 1953, the Conference bought its current headquarters office building located at 1510 Cook Street. Since then many improvements have been made on this building, which is very well located in the city of Denver. The most recent work done on this building was a remodeling job on the front. Presently, the building is in excellent repair and serves the needs of the General Conference very well.

The General Conference headquarters building provides offices for its executive officers and all the Home Missions Department's activity connected with the "Searchlight Correspondence Bible Course." Eventually it is hoped that other departmental activities will be located in this building. It has room to provide for the expansion of our departmental activity there.

In the summer of 1961, the General Conference bought 33 acres of farm land in suburban Denver. This purchase is the first step in the acquisition of a campground facility for the Church of God. Presently, this land is undeveloped but it provides the Conference a solid investment toward a campground.

This acreage borders on an interstate highway running north from Denver to Cheyenne, Wyoming. It is located in an area that is in the path of rapid expansion in the Denver area.

These three properties represent a total investment to the Church of over \$160,000. Our total indebtedness is \$25,000. Your offering to the General Conference Building and Land Project Fund will go in its entirety to help reduce this indebtedness.

THE PUBLICITY COMMITTEE

Lesson Comments: The Gospel writer brings to our attention an incident which does more than merely relate a story. It shows us clearly a weakness in human nature which is quite lamentable. Sad to relate, this is not always a fault which occurs alone in the experiences of the unsaved. All too often we see this thing demonstrated in the lives of those who profess to know the Lord Jesus Christ as Saviour. It is the sin of ingratitude. Luke 17:11-19 tells us of ten lepers whom Jesus healed of their leprosy. All ten of them had pleaded for mercy on His part, and it was freely granted to all of them. However, of the ten, only one returned to thank Him.

How easy it is for us to read a story like this one, and think to ourselves, "How could anyone be so unthinking as to fail to give thanks?" Yet many of us are, or have been, guilty of this very thing.

Many live so close to the things of this present world that they find themselves constantly yearning for a part of it which is denied them. In their despair over not being able to have these things they cannot feel gratitude in their hearts for the price which was paid for their salvation. Rather, their lives are so filled with sighs and moans that life is dull and meaningless. God feeds them, clothes them, keeps them from harm and illness, yet never do they show real gratitude for these things. Perhaps, however, **us** is a better pronoun than **they**. How many times have we been guilty?

When we turn a deaf ear to God while He calls for workers to serve in His vineyard, we are showing a lack of thankfulness for all He has given to us. When we have no time for daily reading of the Word, and for prayer, we are lacking even in simple respect as well as thankfulness to Him. When our offerings at worship service are niggardly, or we fail to give back to God that which is His already, but instead rob Him of the tithes, we are showing ingratitude.

When we bear grudges against someone who has wronged us, and fail to show a spirit of forgiveness toward that person, we

Prayer Warriors

SCRIPTURE READING: Job 42:7-10.

KEY TEXT: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you . . ." (1 Samuel 12:23).

Lesson Comments: A warrior is a fighting man, or one experienced in war or battle, according to the dictionary. So a prayer warrior is one who has had experience in winning battles through prayer. We are in a war to the finish against sin and Satan. It is a spiritual war which endures for the lifetime of each one of us. A war means many battles. Every temptation, trial, disappointment, illness, etc., is a battle which must be fought. Prayer is the weapon which God has given man whereby he may win over all these things. But we must learn how to pray, then be faithful in it.

"Pray without ceasing" (1 Thessalonians 5:17). How often should we pray? Daniel prayed three times each day (Daniel 6:10). David mentioned evening, morning and noon as definite prayer periods, but we know he did not stop with this. "I prevented the dawning of the morning, and cried . . ." (Psalm 119:147), is but another way of saying, "I was awake before dawn to pray." Anytime or anywhere—when there is need—it is time to pray. But when things go well it is also time to pray, for true prayer is also praise and thanksgiving. "... By prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

A successful warrior, whether in terms of carnal warfare, or the spiritual, must be in fighting trim. "Practice makes perfect," says an old maxim. If we have the habit of daily prayer—in good times as well as in days of trouble—we will know how to pray successfully when in time of great need. Let us not wait until some emergency shall arise before we pray. God will not likely honor such prayers. If we wait for the time of trouble before we pray at all we may be caught in a situation where there will be neither time nor opportunity to pray.

Faith, and obedience to all the known will of God, are two very important ingredients to successful prayer. If we turn away from the commandments of God we are shutting the door on our own needs. "They that observe lying vanities forsake their own mercy"

are not being grateful to God Who has forgiven us. There are many ways in which many of us show a lack of true gratitude. We are often selfish to an extreme in our prayers. "Give me good health, Lord. Give me a good job so I can have enough money to have all I want. Do this for me, or do that." But when the Lord would have us do something for Him, we want to draw back in a corner and find every excuse there is for not doing it. Many people are serving God today in every way they know to do who once refused Him because of selfishness, and a lack of appreciation for what He had done for them. His great love, and abundant mercy was too much for them, however, and they, with broken hearts, pleaded His forgiveness, received it, and now are rejoicing in Him. Today they have deep gratitude for Him in their hearts and will do anything He asks.

God grant that all men everywhere may discover the truth about, and the blessings of true thankfulness while there is yet time; then show their gratitude by living fruitful lives for His glory.

Questions to Study and Ponder

1. Read David's prayer of thankfulness as recorded in 1 Chronicles 29:10-19. Note his acknowledgment of God's ownership of all things.
2. Daniel thanked God for another reason. Discuss this after reading Daniel 2:17-23.
Note: With God owning all things, and being the source of all wisdom and knowledge, how thankful we OUGHT to be that He is willing to share them with us.
3. Though many find it difficult to find time to pray, what was David's testimony concerning prayers of thanksgiving? Psalm 119:62.
4. Even when threatened with death, what did Daniel do? Daniel 6:10. Many do not pray even when promised eternal life.
5. One leper returned to thank Jesus for deliverance from leprosy. For what did Paul give thanks? Romans 6:17; 7:25.
6. Psalm 92:1 tells us it is a good thing to give thanks to the Lord. Study the Psalm to see why.
7. For what was Paul particularly grateful? 2 Corinthians 2:14; 9:15.
8. In seeking favors from God what must we remember? Philippians 4:6.
9. What was Paul's word to the Colossians? Colossians 2:7.
Note: For home meditation, read and meditate on Psalm 116. If time in class, discuss it. "I love the Lord, because he hath heard my voice and my supplication. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Verses 1, 2).

Freedom (Who Are the Truly Free?)

SCRIPTURE READING: Galatians 5:1-13.

KEY TEXT: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Lesson Comments: "Our fathers, chained in prisons dark, were still in heart and conscience free." Peter was imprisoned on at least one occasion. Paul and Silas were imprisoned at Philippi. John the Baptist also spent some time in prison before he was beheaded. Others, both before and since, have likewise been jailed or thrown into the dungeons which served as prisons in their day.

But the prison has never been made (nor will be) which can hold the mind, heart and spirit of man, if he wills it to be free. So it was that when the enemies of the cross imprisoned the early believers they but fastened in, for a time, the body, but the mind was free to soar far beyond the physical boundaries which hemmed them in.

Someone has said: "Stone walls do not a prison make." Actually, mankind is held prisoner by many things other than material walls. One man is a slave to the drink habit. Another is bound by an evil temper. Still another may be caught in that terrible web of jealousy. Some are held prisoners by a cold, unreasoning fear. Some fear to fail, and therefore never try to do anything worth-while. They just know that if they do they will make such a mess of things they will never get over it.

Others are bound by what has been described as "a chain of circumstances." Certain things beyond their control hinder them from even daring to try anything new, or different. Many are bound by ignorance. Because they do not know what the truth is regarding certain matters, they dare not make a move. Young people are bound by parents who simply will not let them "grow up," but must keep them tied to themselves even after they are well on the way to adulthood. The list is long of ways in which many are bound by the situations which are their environment.

The most tragic form of imprisonment known to the human race is Satan's hold on the souls of men. This is recognized in the Scripture. We find the prophet Isaiah, speaking prophetically of the Saviour and the work which He should accomplish during His stay on the earth, saying: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good

(Jonah 2:8). He that wavers in his faith cannot expect to receive anything from God (James 1:6, 7).

One of the most important things to remember about prayer is that we must be persistent. Casual prayer (if, indeed, we can call such a practice really praying) will avail nothing. Jesus declared: "... Men ought always to pray, and not to faint" (Luke 18:1).

Questions to Study and Ponder

1. From a scriptural viewpoint how essential is prayer? Luke 18:1; 1 Timothy 2:1-4; Job 42:7, 8; 1 Samuel 12:23.
 1. Does the right kind of praying avail anything? James 5:16. Note the example found in 2 Kings 20:1-6.
 2. Israel had many chastisements because of sin. What notable thing was said of them? 2 Chronicles 7:12-14.
 3. For what did Hannah pray? 1 Samuel 1:9-11. Was she in earnest? Verse 8. Note her prayer of thanks. 1 Samuel 2:1-10.
 4. If the wicked change their minds, and pray to God, does He take heed? 2 Chronicles 33:9-16. Compare with the case of willful sin. Proverbs 28:9.
 5. What was Paul's example? Ephesians 1:15-20; Philippians 1:9-11; Romans 10:1.

Note: There must be first a heartfelt desire. The prayer follows. If we are in real earnest we will prevail in prayer until victory is obtained.
 6. When Peter was imprisoned did anyone really care about his welfare? Acts 12:1-5. How did God answer? Verses 6-11.
 7. What should we allow to hinder us from praying? Joel 2:15-17. Even the normal, everyday things of life (perfectly proper of themselves) must sometimes be temporarily laid aside that we might devote ourselves to prayer.
 8. On a certain Sabbath day where did Paul and his company attend worship services? Acts 16:13.

Note: "Wont" means custom or habit. This reveals that the Philippian folks were in the habit of coming to this spot for prayer. Perhaps from there they prayed for someone to come to them with the gospel. Note verses 9 and 10.

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The Need for Honesty

SCRIPTURE TEXT: Philippians 4:1-9.

KEY TEXT: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:12).

Lesson Comments: "Honesty is the best policy." We have all heard this maxim, and all right-thinking people will agree. The Word of God upholds this principle. The ninth commandment forbids bearing false witness, and demands that we be fair and honorable in all our dealings with our fellows.

The word **honest** was originally **honor**: 1. expressing the high qualities of being honorable; held in respect; creditable; commendable, etc.; a generalized epithet of commendation. 2. that will not lie, cheat, or steal, etc. Upright is used as a synonym for honest. The world around us does not practice honesty in all cases. More times than not there is deception in the business practices of the day. We decry this in others, and rightly so. However, we have need to look carefully at our own lives to be sure we are not, ourselves, guilty of dishonesty in some form, or to some degree. Though the thought may be distasteful to us, we must face it.

When asked to assume a task which would prove most helpful in the work of the gospel, do we accept graciously, and do our best, even though painfully conscious of our human limitations, and trust God to see us through? Or do we refuse to serve, with the excuse that we are not able, when the truth is that we do not wish to do what we have been asked? This we must ask ourselves. If we do not question our own motives carefully, it could be that we are deceiving ourselves. God will not be deceived, however, for He knows us better than we know ourselves. Jeremiah reminds us that the heart is deceitful above all things, and desperately wicked (Jeremiah 17:9).

"Let love be without dissimulation..." (Romans 12:9). Dissimulation is defined as pretense, hypocrisy and deception. In other words, do not pretend a love which does not exist. If there were no danger of any of us being guilty of this the Word of God would not have this message of warning for us. Therefore we owe it to ourselves to be careful.

tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1).

Peter wrote of the "spirits in prison" (1 Peter 3:19). He was not writing about literal prisoners in a literal jail or prisonhouse. It was from such imprisonment that Jesus came to set men free.

To the Jews which believed on Him, Jesus said: "... If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). When they objected to this statement, protesting that they were never in bondage, He reminded them that they were bound in sin (verse 34).

How do we stand? Are we free of the power of Satan? Or does he still dominate in our lives?

Questions to Study and Ponder

1. What was the task which had been assigned the apostle Paul? Acts 26:16-18. Compare with the task Jesus came to perform. Isaiah 61:1.
2. In Jesus Christ we are freed from many things. Note the part Jesus played in the healing of an infirm woman. Luke 13:11-17.
3. How are people held in bondage before they meet Jesus and accept Him as their Saviour? Hebrews 2:14, 15.
4. That which overcomes us holds us in bondage (2 Peter 2:19). How are we to regard the bondage of sin after having been converted? Romans 6:12-18.
5. By what agency are we made free from sin? John 8:31-36.
6. Fear of other men is a form of bondage. Note Proverbs 29:25. What was the Psalmist's response to this condition? Psalm 118:5-7. Note the answer the apostles gave when they were threatened. Acts 5:27-32.
7. Paul and Silas were bound physically but where were their spirits? Acts 16:22-25. Only free men could sing under such conditions.
8. How are we kept free from fear regardless of outward circumstances? Psalm 46:1-7.
9. Being set free from bondage what are we to do? Galatians 5:1. Does the freedom from Satan's power give us liberty to do as we please? 1 Peter 2:11-16; 1 Corinthians 7:20-24.

JUNE 11, 1966

Knowledgeable Christians

SCRIPTURE READING: Matthew 24:1-13.

KEY TEXT: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Ephesians 5:15, 16).

Lesson Comments: We are living in the days when knowledge has been greatly increased. Things are developing so rapidly that one can scarcely keep abreast of them. Yet it is also true that we must keep ourselves informed of the signs of the times, and of the will of God for us in these crisis days in which we live. Long ago the prophet voiced these words: "My people are destroyed for lack of knowledge. . . ." (Hosea 4:6). How much more it is true today that we shall be destroyed if we fail to learn, and then to perform the strict will of God. We owe it to ourselves to know.

Our God has reserved some things for a future time and we cannot know them now. The secret things belong to God (Deuteronomy 29:29), but He has revealed unto us the way of eternal life. It is for us to "fight the good fight of faith, [and] lay hold on eternal life. . . ." (1 Timothy 6:12).

God has not hidden the way of life from us, nor made it so difficult that men cannot find the way. Moses said: "For this commandment which I command thee this day, it is not hidden from thee, neither is it afar off" (Deuteronomy 30:11). Life and good, and death and evil were set before Israel (verse 15). The same is set before us today.

Peter reminded believers everywhere that they must sanctify the Lord in their hearts and be ready always to give a reason for their hope (1 Peter 3:15). Timothy was told to study that he might be approved unto God and a workman who needed not to be ashamed before God (2 Timothy 2:15).

We have advantages today which the believers of the early Church did not possess. We have their example before us for one thing. In addition, we have the benefit of modern printing presses, telephones, newspapers and many types of religious magazines, tracts, etc., by way of which we can learn the way of life, and be well informed. We can communicate rapidly one with another—clear across the world, if need be—in a matter of minutes by telephone, telegraph or cable. Even the slowest means of communication is much faster and more efficient than what was

There are many church members who will not be in the kingdom unless they alter their ways in the sight of God. Jesus strongly condemned the Pharisees for their duplicity and double dealing. The thing which we must watch, however, is that we are not deceived. We may think we are doing the will of God, yet fail somewhere. The Holy Spirit must be permitted to lead us, and we must follow that leading, or we will hear the awesome words: "Depart from me."

"Open rebuke is better than secret love" (Proverbs 27:5). Better by far to be reminded of our danger now, while we can mend our ways, than to be among the lost because no one would tell us. Satan is still seeking whom he may devour. Let us be on our guard.

Questions to Study and Ponder

1. Keeping in mind the definition of the word **honest**, to what admonition of Paul's should we take heed? Philippians 4:8.
2. Of what must we be careful? Hebrews 3:12-15. Can we depend on feelings alone in this matter? Jeremiah 17:9. Who will search us out to know the truth? Verse 10.
3. What will indicate our strength, or lack of it in times of adversity? Proverbs 24:10. Can we fool God if we fall out of fear, or selfishness, or pretended ignorance? Verses 11, 12.
4. Will it suffice us to be accepted in the eyes of our fellowmen? Luke 16:15. Compare John 12:42, 43 with Matthew 10:32, 33.
5. Without faith we cannot please God (Hebrews 11:6). What does Paul say about faith in 1 Timothy 1:5? Here again is the idea of pretense which must be avoided at all costs.
6. How does love relate to the law? Romans 13:8-10. What else did Paul say about love? Romans 12:9. Define dissimulation.
7. We hear much talk about the meek and gentle Jesus. How did He speak to the Pharisees? Matthew 23:23-28. With the knowledge we possess, will we fare better than they if we fail?
8. We are told to pray for those in authority (1 Timothy 2:1-4). Verses 2 and 4 give the reason, or objective in this.
9. What kind of a heart will benefit from the Word of God? Luke 8:15.

The Calloused Conscience

SCRIPTURE READING: Amos 6:1-6.

available to those who lived in the days of the early Church. Jesus promised that anyone who would do the will of the Father should know of the doctrine (John 7:17). The Holy Spirit is promised to the believer that he might be led in the way of truth. But we must still study and apply ourselves to learning, or we shall never possess this saving truth. Our heavenly Father has done all He can do toward our salvation. Whether, or not, we take advantage of it is up to us.

Questions to Study and Ponder

1. How did Moses address Israel shortly before his death? Deuteronomy 5:1, 32, 33. Note the words **learn** and **observe**.
2. Was anyone left out, or excused, from observing and keeping the covenant which God made with His people? Deuteronomy 29:10-20. Does this include us? Note verses 14, 15. Compare Acts 2:39.
3. Is there any excuse for being ignorant of these things? Deuteronomy 30:11-14. Compare Romans 10:6-13.
4. What did Moses do, and why? Deuteronomy 31:9-13. Note the words spoken to Joshua when he assumed leadership of Israel. Joshua 1:1-9.
5. How did the Psalmist regard the law of God? Psalm 119:65-72. Consider verse 71 and compare with Hebrews 12:5-11. Discipline is a part of learning, and is necessary for our education.
6. With what gracious words did God speak to Israel? Isaiah 1:16-18. Did they have a choice? Verses 19, 20. How may we learn to do well? 2 Timothy 2:15. Compare Nehemiah 8:5-8. Great joy attends a right knowledge of God's Word. Note verses 9-12.
7. By what means did God seek to draw Judah and Israel back to Himself? Jeremiah 36:1-3. Though too much to read during class, the rest of this chapter is profitable reading.
8. Will it help to know the will of God if we do not keep it? Numbers 15:30, 31; Romans 1:18-22; Jude 5.
9. What part does wisdom play in disseminating knowledge? Ecclesiastes 12:9-14. What did Jesus do? Matthew 5:1, 2.

KEY TEXT: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lamentations 1:12).

Lesson Comments: In the verse above we hear Jerusalem bemoaning her fate, and asking of any who will listen: "Is it nothing to you . . . ?"

Jerusalem lay in ruins. Her people had gone into captivity to Babylon. There was great lamentation on every side on the part of the few who were left. The Lord had afflicted her in His anger because of her sins.

While it was true that she had been grossly sinful, and her punishment was well deserved, she was yet seeking sympathy on the part of others. There is an attitude expressed by many today in such words as: "It serves them right," or, "They asked for it." The carnal mind does not cause men to seek the welfare of others, but is rather selfish. There is a tendency to shun those who have erred and let them go their way unaided. The world is full of people who are not in the will of God. There is much suffering in the midst of such people, and a great need for men who know God's saving truth to share this truth with them. Yet there is also a tendency on the part of God's own people to be less merciful than they ought to be toward those around them.

Israel was supposed to be a light to other nations, and thus be a witness for God to them. They failed in many ways. Instead of winning other nations to the truth of God's way, they allowed themselves to be dragged down to the level of these same nations, and so suffered punishment at the hands of the Lord.

The Church of God has a message for the whole world. God has richly blessed us with great, soul-saving truths, and we are expected to share these truths with others. We are to be both blameless and harmless, and without rebuke as we live our lives before the whole world. The word of life must be held forth by us so that others may see, and find the way to eternal life. (This will be emphasized in the questions which follow.)

Strong condemnation was expressed against those who took their ease in Zion, and were not grieved for the affliction of Joseph

JUNE 25, 1966

True Servants of God

SCRIPTURE READING: Philippians 2:1-16.

KEY TEXT: "For there stood by me this night the angel of God, whose I am, and whom I serve" (Acts 27:23).

Lesson Comments: When Jacob was about to meet Esau after a twenty-year interval, he anticipated the question his brother would ask upon meeting Jacob's servants. The question he imagined would come was: "... Whose art thou? and whither goest thou?..." (Genesis 32:17). The question is valid today. Someone may be asking us: "To whom do you belong? and where are you going?" We might even ask ourselves: "To whom do we belong? and where are we going?"

Paul knew whose servant he was, and we must know. One wonders, however, who will claim the one who thinks he can serve God and the world at the same time. Sooner or later such a person must make a choice. It will be one or the other, for it cannot be both.

In the 17th chapter of 2 Kings we find a situation where the people were worshipping the Lord and still clinging to their idols. This is a picture of how people today think they can have it both ways. It didn't work for those ancient people **and it will not work for men today.**

Through the prophet Malachi the Lord accused the priests of not fearing Him because they had despised His name. "Wherein have we despised thy name?" they asked. "Ye offer polluted bread upon mine altar," was the answer. By failing to offer a perfect offering as the Lord had demanded of them they were not truly serving Him. Here again we see an example of divided loyalty. But a divided loyalty is **no loyalty at all.**

Paul made it clear, in his letter to the Roman believers, that we become servants to that party to whom we yield ourselves to obey. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

"And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8).

Nebuchadnezzar was forced to acknowledge the three Hebrew children as "servants of the most high God" (Daniel 3:26). They

(Amos 6:1-6). They were enjoying the good things which had come to them but were utterly oblivious of the needs of others about them. The Church of God must be alert and wary, lest we fall into the same condemnation. Every believer has a responsibility to share in the propagation of the gospel message. No one is exempt from this responsibility. All can do something. Unless, however, we can be moved by compassion for the unsaved, we will never exert ourselves to "be about our Father's business." We dare not insolently ask, as did Cain, "Am I my brother's keeper?"

Questions to Study and Ponder

1. To what attribute of God do we owe our salvation? Lamentations 3:22-25; Romans 2:4; 1 John 4:19.
2. What was required of the high priests? Hebrews 5:1. 2. Note this quality in our high priest (Jesus). Hebrews 4:14, 15. As workers together with Him (2 Corinthians 6:1) we must show compassion also.
3. If we have this compassion for others what will we be willing to do, as Paul set an example? 2 Timothy 2:10. In Paul's case what did this include? 1 Corinthians 4:9-13.
4. How should we show compassion among the brethren? 1 Corinthians 12:24-26. Compare Galatians 6:10 and Romans 12:15.
5. Can we be calloused where the needy are concerned? James 2:13-16.
6. In matters spiritual how must we show concern? 2 Corinthians 5:10, 11; Jude 22, 23. The first reference tells us how Paul felt. Jude writes of these things as a general duty of believers.
7. If the conscience be calloused we will not be interested in others, and their salvation. As faithful followers, however, what is our duty? Philippians 2:12-16.
8. What was the indictment against those who dwelt in Zion? Amos 6:1-6. Discuss some of the ways in which we might be guilty of having a calloused conscience.
9. Note the recommendation of Paul to Timothy. 1 Timothy 4:14-16. "Neglect not," "meditate," "give thyself wholly to them." No one with a calloused conscience could follow this regimentation. Such rules demand that we give our whole attention to the matter at hand.
One truth is self-evident: Become involved once in these things, and they become so absorbing that few turn away from them.

had proven themselves in a most spectacular manner, though the affair was not of their own choosing.

When the decision is made as to whom we shall serve we can then determine where we are going. To serve the world and the devil will lead to destruction and death. To follow after God, and serve Him, leads to eternal life and a home in the glorious kingdom of God.

Even for the duration of this present life the course of events and the attendant blessings, or lack of them, will be settled in accordance with our decision as to whom we will serve. To be certain of the blessings of God here and eternal life to come we must say, as did Joshua, "... but as for me and my house, we will serve the Lord."

Questions to Study and Ponder

1. Who makes the choice as to which or whom we shall serve? John 8:34; Romans 6:16. For what did Paul give thanks? Romans 6:17, 18.
2. What is God's will in this matter? Deuteronomy 6:13-15; Luke 4:8. Compare with Matthew 6:24.
3. As stewards (servants) what is expected of us? 1 Corinthians 4:1, 2. Note the type of service urged upon us in Hebrews 12:28.
4. Discuss the qualifications which will make us acceptable servants. Joshua 24:14 and 1 Samuel 12:24 will help us. Note Ecclesiastes 12:13.
5. Study at home the parable of the talents (Matthew 25:14-30). Be prepared to discuss in class what God expects by way of service.
6. How does our service to God relate to our actions toward one another? Ephesians 6:1-9.
7. Having done our duty shall we then become boastful? Luke 17:7-10. Note also 1 Corinthians 15:10; 2 Corinthians 3:5; Philippians 2:13.
8. As obedient servants can we depend on our Master to deliver us in times of trouble? Daniel 3:17; Romans 14:4; James 4:12; Hebrews 7:25; 2 Timothy 1:12.
9. Note the results of our decision to choose wisely and serve God, or the alternative, should we go on serving sin. Romans 6:19-23.