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Facing the Sunrise

Excerpt from *The Secret of a Singing Heart* by: C. W. Naylor

There are two directions to face in life. The one of these directions we choose to face and do face will determine to a large extent the happiness or lack of happiness in our lives. If we face westward we face the sunset. This means facing the fading light. This means the passing away of things. It means the coming of darkness. This is a changing world; life is ever changing. Many of the things that are dear to us pass away. If we face these things as we face the sunset, darkness and gloom will settle upon us. We shall look upon fading hopes; we shall see the places of missing friends; of blessings passed away. Facing this way in life tends to bring melancholy and sadness.

It is better to face the sunrise. Even in the darkness we may face the east with the assurance that dawn will presently come. There shall be new friends for the old friends that are gone. There shall be new hopes for the perished hopes. There shall be new opportunities instead of the vanished ones. Let us resolutely look away from the sunset to where the dawn shall break again and the glorious light shine anew upon us.

Facing the sunrise must be learned. The natural tendency, especially with very many, is to face the sunset. It is the hopeful Christian who is the joyous Christian. He looks ahead for better things. He is not disappointed. The good things are never all in the past. The things that have been lost may be replaced. What the future brings us will in a great measure depend upon the way we meet it, the outlook we have toward it, and the faith with which we respond to it.

Let us change the figure somewhat. We should always face the light. When we face away from the light we walk in our own shadow. When we turn about and face the light the shadows are behind us. We need not walk in the shadows. It is our privilege to walk toward the light, to walk in the light, not in the darkness. Jesus said we should have the light of

life and that we should not walk in darkness. There is a way therefore, if we shall find it, to have our pathway illuminated and our steps made sure. There is great value in the forward looking attitude. One writer has said, "It is worth a thousand pounds a year to have the habit of looking on the bright side of things." Note that he calls it a habit. It is just that. We can cultivate good habits as well as cultivate bad habits. We should deliberately assume the task of cultivating the habit of looking on the bright side of things.

To look on the bright side of life we must have the right sort of ideals. High ideals are a great inspiration. The momentum imparted to the soul by great ideals will carry it through many places of difficulty and will raise it above many of the obstacles of life.

The power of the ideal has been thus expressed, "Our ideals find us where we are; they carry us where we ought to be." Ideals, even if we never reach them, put a zest and vigor in life that it can have from no other source. Ideals help us to make the best that can be made of ourselves. Through ideals we aim high, we strive earnestly. In contemplation of such ideals we lose sight of many things in life that we are the better for having lost sight of.

One writer has said, "The best way to correct imperfection in ourselves and in others is constantly to emphasize ideals instead of punishing faults." There are so many people who condemn themselves and feel that they ought to punish themselves for their faults. Just recently I had a letter, a part of which I shall quote, to illustrate the attitude toward life and toward themselves many people have: "I cannot understand why it is that I cannot get complete victory. Perhaps it is self-condemnation. I am wondering if I do not enjoy condemning myself because I somehow think by going over all the ugly past and saying to myself, 'What if God won't forgive me?' or 'Maybe God won't forgive,' and so forth, I punish myself a little more and perhaps God will take pity on me."

Such punishment is no part of God's plan for us. It in no way makes us more acceptable to him. It is, however, a great hindrance to us. The Psalmist had learned his lesson. He said, "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows" (Ps. 127:2). The priests of Baal tried to gain the favor of their god by cutting themselves and otherwise punishing themselves. God's approval is not won in this way. He would have us trust in his mercy, look to the sunshine of his love, face away from the shadows toward the light. We should emphasize our ideals and reach forward to them, forgetting those things that are behind.

Sometimes people start in life with high ideals, but as the years go on they lose these high ideals. Then the high hopes that

Inside this issue:

Facing the Sunrise	1-2
What it Means to Trust the Lord	3, 5-6
The Faithfulness of Daniel	4, 7
Jesus Helps an Anxious Father	6
Bible Study: Trusting the Lord	6
A Help in Time of Need	8
Jesus' Temptation	8

Facing the Sunrise (*cont'd*)

Excerpt from *The Secret of a Singing Heart* by: C. W. Naylor

went with those high ideals fade. People become disillusioned as to life or rather they come to look upon its sordid and unlovely side and forget that it has a better side. Their minds become obscured to those higher things that once inspired them. We should beware of permitting such things to take place. We should allow nothing to lower our ideals or make us forget them. The pure always remains pure. The good is always good. Realities do not change. Our point of view may become wrong. We may come to face in the wrong direction. But the realities remain as they were. Youth is naturally idealistic. We should carefully preserve that idealistic outlook of youth and keep young in spirit. Years ago I observed people becoming old before their time, losing their ideals, becoming pessimistic. I resolved I should never become old. I said to myself, "My body may get old, my hair may grow white, but my spirit shall never grow old."

I was struck by the tone of a letter I received recently. The writer of it was telling her troubles. In it she said, "I am an old woman. I am fifty-four years old." It is tragic that one should view life thus. Old at fifty-four; think of it!

I know people who are young at eighty-five. Their hearts are young. Their outlook is young. Their idealism has not diminished. The way to keep young is to keep interested in life. However, the merely young outlook on life and the mere feeling of youthfulness does not assure a proper youthfulness. Youth is tuneful, but there is a great difference between the song of victorious youth and the song of vicious youth. The song of victorious youth is the song of idealism. The song of vicious youth is the song of corruption and approaching decay. The song of victorious youth is the song of eternal youth, but the song of vicious youth is the song of aging, decay, and death. Vicious youth faces the sunset. Victorious youth faces the sunrise.

A bright sunrise may be succeeded by a cloudy day. It is important that we know how to have sunshine on these cloudy days. There is just one way to do it. That is faith's way. Faith runs a shaft up through the clouds and lets the sunshine come down on the heart. In the natural world there is plenty of sunshine just above the clouds on the cloudiest day. In life there is likewise plenty of sunshine if through faith we rise above the clouds or if we pierce them and let the sunshine through.

Or faith may work in another way. There may be some things in life of such a nature that we cannot bring them into the sunshine. There is one thing we can do. We can put up a reflector to throw light into the dark places of life. In a recent report of the Director of the Budget of the United States government the story was told of a government employee who was trying hard to save expense for the government. He told how he had placed a mirror in such a manner that it would reflect light from one room into another and thus save the expense of a light in one room. Perhaps this was not a great saving, but it showed the right attitude. There are often places in life that we cannot light directly. We should learn how to reflect light from the lighted places of life and from the glorious

goodness of God into those dark places and illuminate them, if not directly, then indirectly so that they may be lighted. Perhaps you have not thought of using this method. Try it. It is well worth learning.

There are many sunbeams in life that we do not see. This is because we have our attention so focused upon things that trouble us that we do not observe the sunbeams. God's sunbeams are ever breaking through the clouds but often we shall not see them unless we look for them and look for them with the right attitude of heart. Maclaren says, "The secret of finding sunbeams in everything is simply letting God have his own way, and making your will the sounding board and echo of his." Yes, that is the real motive of joyful Christian life. It is to let God have his way without any reluctance or hesitation on our part. This is one of the greatest secrets of the singing heart. God's will, when gladly submitted to, is always joyous to us. We rejoice to have his will done. It is shrinking from his will that causes the hurt and stills the song.

A very needful thing in life is that we cultivate a sense of humor. There are many interesting and stimulating things in life if we can see them. We need a safety valve. The faculty of mirth is given us as a safety valve. Sometimes tears have a good purpose in life and serve us well, but in general it is better to laugh over our troubles than to cry over them. The results physically, mentally, and spiritually will be better. Through a sense of humor we can shear off many of the hard, troublesome things of life. What we cannot shear off we can make easier to bear. Many a person has kept up courage, faith, and determination through a good laugh and has broken the spell of defeat. I do not refer to a laugh of foolishness, but to wholesome mirth.

Humor, mirth, and playfulness are all divinely created to serve God's purpose in us, to balance the pain, the heartaches, and the tears that assuredly will come also. The smiling countenance, the sparkling eye, the joyful laugh, go far to add spice to life. They not only come from sunshine in the heart but they produce more sunshine therein and sunshine all about one. If we are inclined to be melancholy and troubled, moody, and heavy-hearted, we need to set up a balance by filling the other side of the scales with the joyous things that may be ours if we shall make life surrender to us its treasures that lift and cheer. It has such treasures for us all, but sometimes we have to demand them before we receive them.

When I need things in my work I fill out a requisition for them and send it to the proper place. Things are in stock but they do not come to me until I ask for them. No doubt many of our blessings grow shelf-worn waiting for us to seek them. James said, "Ye have not because you ask not" (ch. 4:2). Jesus said, "Ask and it shall be given you; seek and ye shall find." We should ask and seek of God, of life, of circumstances till we are enriched with joy and peace and true happiness.

It is our right to be happy. We owe it to ourselves and life owes it to us that we be happy. Life will pay us all it owes us if we give it a fair chance. But to receive what is ours we must face the sunrise where these things are, not the sunset where they are not found.

What It Means to Trust the Lord

Excerpt from *Heart Talks* By: C. W. Naylor

Throughout the Bible we are exhorted again and again to trust in the Lord. We are warned against trusting in princes, in riches, or in ourselves; for all such trust is vain. Trusting in the Lord is represented as being safe, as blessed, and as producing very desirable results. In it is our hope, our strength, our safety, and our help.

But what does trust mean? It does not mean carelessness or indifference. Just to let things go and say, "Oh, I guess it will come out all right," is not trusting. Just drifting heedlessly with the tide is not trust. Neglect is not trust. Trust is something positive. It is a real something, not a mere happen-so or maybe-so. It is a definite attitude of soul and mind, a realization of our own need and of God's sufficiency. It is the reaching out and anchoring of ourselves in God.

The soul who really trusts is not driven about by every wind. The waves beat against him as they beat against the anchored ship, but they cannot dash him upon the rocks; for he who trusts in God is strong, because he has the strength of God.

Trust does not mean shutting our eyes to facts. There is no such thing as "blind faith." Trust looks at things as they are. It sees the dangers that threaten, and assesses them at their true value. It sees the need, and does not try to disguise it. It sees the difficulties, and does not discount them. But seeing all this, it looks beyond and sees God, its all-sufficient help. It sees him greater than the needs or the dangers or the difficulties, and it does not shrink before them.

There is no fear in trust: the two are opposites. When we really fear, we are not fully trusting. When we trust, fear gives way to assurance. Fear is tormenting. How many there are who are constantly agitated by fear! They fear the devil, trials, temptations, the wind, lightning, burglars, and a thousand other things. Their days are haunted by fear of this thing or that. Their peace is marred and their hearts are troubled. For all this, trust is the cure. I do not mean to say that if you trust, nothing will ever startle you or frighten you, or that you will never feel physical fear in time of danger; but in such times trust will bring to us a consciousness that the Lord knows and cares, and that his helping presence is with us.

When John Wesley was crossing the Atlantic from England to America to become a missionary to the Indians, the ship on which he was sailing encountered a terrible storm. It seemed that those on board would be lost. Many were much alarmed and were in deep distress. Wesley himself was one of this number. In the midst of the storm his attention was attracted to some Moravians who sat calm and undisturbed by the dangers about them. Wesley greatly wondered at their untroubled appearance. He inquired why it was. Their reply was that they were trusting in the Lord and that they had in their souls the consciousness of his protecting presence and care. They felt no fear because there was nothing threatening that a Christian had need to fear. Mr. Wesley did not have such an experience, but what he learned from those simple-hearted people caused him to seek a similar experience.

There is no worry in trust. When we worry about anything, we have not committed it to God. Trust takes away the anxiety.

So many people use up a large portion of their energy in worry. There is always something troubling them. Their days and nights are full of anxiety. Worrying becomes a fixed habit with them. Peace and calmness and assurance find but little room in their lives. The cure for all this is trust. Trust brings confidence. Trust whispers to our souls that there is no cause to worry. It tells us that God holds the helm of our vessel. It bids us to be of good courage, assuring us that God is our refuge and strength, that our lives and all are in his hands, and that he will work out for us the things that are best.

O soul, stop worrying, and trust. It is so much better. If you find yourself worrying, stop right there. Take your eyes off the things that trouble you; look up, and keep looking up till you see God and his infinite care for you. Remember that when you worry you are not trusting, and that when you trust you are not worrying. Worry depresses, discourages, and weakens. It never helps us in any way. It is always a hindrance to us. God wants to bring into our lives a peaceful calm like that of a summer evening. He would have us without anxiety, as carefree as the birds or the lilies. It is trust that brings us this experience. Will you not learn to trust? "Casting all your care on him; for he careth for you."

There is no murmuring in trust. When all is trusted into God's hands, it brings to us a feeling of satisfaction concerning God's dealings with us. We can sing from our hearts, "God's way is best; I will not murmur." When we trust, it is easy to praise. When we trust, the heart is full of thankful appreciation. If you are inclined to murmur, it is because you do not trust.

There is no feeling of bitterness when things do not go as we think they should, if we are trusting. Bitterness comes from rebellion, and there is no rebellion in trust. Trust can always say, "Not my will, but thine, be done."

In trust there is peace, the peace of God which passeth understanding. There is calm in the soul of him who trusts. There is no doubt in trust, for doubt is swallowed up in assurance, and assurance brings calmness and peace.

Trusting brings confidence. It permits us to see God in his true character. It causes us to realize the greatness and tenderness of his love. It gives us a consciousness of his might, and through it we are sheltered under his wings. By it our enemies lose their power; our dangers, their terrors. We have a consciousness of safety, and that brings rest. He has said, "Ye shall find rest unto your souls." He who trusts finds this soul-rest. God has not given us turmoil and trouble. He has said, "In me ye shall have peace"; and again, "My peace I give unto you." Are not these precious promises? Are they true in your life? God means that they shall be. Trust will make them real to you. They never can be real until you learn to trust. Trust is the root that upholds and nourishes the tree of Christian life. It is trust that causes it to blossom and to bring forth fruit, and the more fully you trust, the greater and richer and more profuse will be the fruits of your righteous-

(Continued on page 5)

The Faithfulness of Daniel

Excerpt from *The Secret of Prayer* By: E. E. Byrum

The Jewish captive who was held in bondage in Babylonia, was much blessed of the Lord, and because of his trueness to God, his faithfulness in his labors and concerning that which was entrusted in his care, he found favor in the sight of the king, and became a useful instrument in the hands of the Lord, being known as the prophet Daniel.

There were many very interesting and striking incidents in the life of Daniel, among the first of which, we have mentioned, is that of his refusal to partake of the king's meat and wine, preferring to follow the teachings of his fathers and to be true to God.

The Lord bestowed upon him knowledge and skill in all learning and wisdom, and gave him an understanding in all visions and dreams.

The story of Daniel is one told so often that it may almost seem out of place to repeat it here, nevertheless there are such beautiful lessons to be learned that it is deemed necessary to call attention to some of the things concerning his faithfulness, as an inspiration to our faith and trueness to God.

When Nebuchadnezzar became troubled over his dream, he called the magicians and wise men of the country and said to them, "I have dreamed a dream, and my spirit was troubled to know the dream." They requested the king to tell them the dream, that they might tell him the interpretation, but he said it had gone from him and he could not tell them. He told them that unless they could make known unto him the dream and the interpretation thereof he would have them cut in pieces. The Chaldeans declared there was not a man upon the earth who could make the matter known unto the king. The king became angry and commanded that all the wise men of Babylon be destroyed, and sent forth a decree to have them slain, and they sought Daniel and his fellows to put them to death.

Daniel, who had been faithful in his communion with the Lord, besought him in earnest prayer; not only so, but he desired of the king that he should give him time, telling him that he would show the king the interpretation. Daniel then made the matter known to three of his companions and desired that they pray to the Lord concerning this secret. It was an unusual requirement; it was something beyond the power of any person to know of themselves, and only the God of heaven was able to reveal that which was required. Daniel, who had known of the many wonderful answers to prayer among the prophets, the kings, and the people of Israel, believed that God was able to unfold to him the mysteries of this dream. He believed that if he and his brethren

would go in earnest prayer before the Lord, that he would be enabled to accomplish the desire of his heart.

"The was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired for thee: for thou hast now made known unto us the king's matter." Daniel 2:19-23

Daniel then requested that he be brought before the king, and the king said to him, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel answered him, "There is a God in heaven that revealeth secrets." He then told the king his dream and the interpretation thereof.

"The king answered unto Daniel, and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

As time went on, decrees were made against the children of God, but the power of God was manifest in their deliverance.

The king had another dream, which the magicians and astrologers were unable to interpret, and Daniel was again called before the king and was enabled to interpret the dream. All things came to pass according to Daniel's interpretation.

When King Darius sat upon the throne, Daniel became one of the greatest men of the kingdom, and this caused considerable enmity on the part of the presidents and princes, and they sought an occasion to have Daniel destroyed. They reasoned among themselves as to how this might be accomplished.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Daniel 6:5.

They were sure that Daniel would be faithful to his God and faithful in prayer, and that he would not bow down to the heathen gods, nor to any man. Therefore, they arranged a scheme by which they might entrap him, and asked the

What it Means to Trust the Lord (*cont'd*)

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ness.

I have told you something about trust, but I now wish to speak of some other things that belong to trust. Trust implies submission. Very often God fails to do things for us because we do not permit him to. We want to plan for ourselves. We want things to be done in the way that seems best to our finite wisdom.

Too many of us are like a woman whose husband recently said that they had often gone driving together, that their horses would sometimes become frightened, and that when it did, his wife would also become frightened and would almost invariably seize the lines. Thus, he would have to manage both his wife and the horse, making his task doubly difficult.

How many of us are just like that woman! When anything threatens, we become alarmed and try to help God. We feel that it is not safe to leave all in his hands and let him manage the circumstances. Our failure to submit to him often complicates matters, and it is harder for him to manage us than it is to manage the difficulties. To trust God means to keep our hands off the lines. It means to let him have his way and do things as he thinks best. It may be a hard lesson to learn, but you will hinder God until you learn it.

“It is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13). If your life is submitted to him, he will work in you to will as well as to do. He will help do the planning as well as the working out. He will aid you in the choosing, no less than in the doing. If you cannot submit to him thus, you have not reached the place where you can trust. You must first learn to take your hands off yourself and off circumstances; then trust will be natural and easy. How can you trust him if you are not willing for him to do just as it pleases him? When you have submitted all and he has his way fully with you, then the blessed fruitfulness of trust will come into your life.

Trust also implies obedience. It means working with God to produce the results. We cannot sit down and fold our hands in idleness and expect things to work themselves out. We must be workers, not shirkers. The man who prays for a bountiful harvest but prepares no ground and plants no seed will pray in vain. Faith and works must go together. We must permit God to *direct* our efforts and *command* our efforts. We must be willing to work when he wants us to work and in the way he wants us to work. Our attempts to trust will amount to nothing if we are not willing to obey. Right here is the secret of many people’s trouble; they are willing to obey so long as the thing commanded is what they themselves would choose, but when it is otherwise they are not so ready. Our obedience must be full and willing, or we cannot trust.

Trust implies patience. Even God cannot work everything out immediately. We are told that “ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb. 10:36). So many times we want the answers to our prayers right away. If they do not come thus, we grow impatient and think God is not going to answer. There is no use trying to hurry the Lord; we shall only hinder him if we do. He will not work according to our plans, but according to his own. Time does not matter so much to the eternal One as it does to us.

A brother once came to the altar in a meeting I helped to hold. In telling his trouble he said, “When I want anything done, it has to be done in a hurry.” Many other people cannot be patient and wait. They want it *now*. This is a great hindrance to their faith. The Psalmist says, “Rest in the Lord, and wait patiently for him” (Psa. 37:7). We are not only to wait patiently for him to work out his purpose, but we are at the same time to *rest* in him. Some people can wait, but they cannot rest at the same time. They are uneasy and impatient; they want to hurry the Lord all the time. The result usually is that their faith does not last very long. You must add patience to your faith to make it effective. If you really trust, you can be patient. It may not always be easy, but the more perfect your trust, the easier it will be to be patient.

When Luther was summoned to meet the diet for trial on a charge of heresy, his friends, fearing for his life, tried to persuade him not to go; but he declared that he would go even if there were as many devils there as there were tiles on the housetops. He trusted God, and that trust gave him an unwavering courage. Three Hebrews trusted God, and the fiery furnace could not even singe their garments. Daniel trusted God, and the hungry lions could not touch him. Many thousands of others have trusted God with similar results.

But trusting God is an active positive thing. A passive submission or surrender to circumstances is not trust. Trusting the Lord to save us means to definitely rely on him to do it; to confidently expect that he will do it. This leads directly to the confident trust that he does do it. It brings the conscious assurance that it is an accomplished fact. We are not left to doubt, to hope, or to guess; but we have a positive trust that brings a positive result.

The same is true of sanctification. A positive faith brings a positive experience; and so long as our faith remains positive, the experience remains positive. It is only when faith begins to waver and doubts appear that the experience becomes uncertain. If you will maintain a positive faith, God will take care of your experience. Here lies the secret of continuous victory. There may be conflicts, but faith is the foundation of sure victory.

Trusting the Lord for healing means more than refusing to employ a physician and to take drugs. People who do not trust God at all often refuse to use drugs. They may at no time during their sickness really exercise an act of faith for healing. They simply surrender to existing conditions and hope that it will come out all right. In many such cases nature will overcome the disease, and the person will recover. The “prayer of faith,” however, is positive; it saves the sick; it brings healing. Sometimes the sick person, because of the mental effects of his sickness, is not able to exercise faith; but when he is able, faith will be an active, positive thing with him, if the desired results are to follow.

It is safe to trust in the Lord. Isaiah says, “I will trust, and not be afraid” (Isa. 12:2). That is the way God wants us to trust. He would have us be confident in him. But sometimes we get to looking at circumstances, and they loom up so

Jesus Helps an Anxious Father

From Egermeier's *Picture-Story Life of Christ—Story #30*
Matt.17:14-21; Mark 9:14-29; Luke 9:37-45

The next day after Jesus had appeared in glory on the mountain, he came with his three disciples back to the valley where he had left the nine. And he found them surrounded by a questioning throng.

As soon as Jesus came near, a man ran from the throng and fell at his feet, crying, "Lord, have mercy on my son; for he is a lunatic, and often he falls into the fire, or into the water. And I brought him to your disciples, but they could not cure him."

Jesus was grieved because he saw how little faith men had in him. He said to the troubled father, "Bring your child to me." So the man hurried to bring the boy.

When they came, the evil spirit seized the boy again and threw him violently upon the ground. There he lay in the dust, wallowing and foaming, and all the people were gazing in astonishment upon him. Jesus asked the father, "How long has your son been so afflicted?"

And the father answered, "Ever since he was a small child. Often the evil spirit has tried to destroy him; but if you can do anything for us, have mercy upon us and help us!"

Jesus saw that this man lacked faith in his power to heal this son. He answered, "If you can believe, all things are possible to him who believes."

Then the father cried out, weeping, "O Lord, I do believe; help me to be rid of all doubt."

Torment commanded the evil spirit to come out of the boy and torment him no longer. Then the spirit gave a loud cry and, tearing the child, came out, leaving him to lie still and unconscious upon the ground. The people rushed up to the place and said, "He is dead."

Jesus stooped down, took his limp hand, and lifted him up. The boy rose, and Jesus brought him to his father, a well child.

Then Jesus took his disciples away from the people and they entered into a house alone. Here the nine asked their master, "Why was it that we could not cast out that evil spirit?"

Jesus answered, "Because you did not have faith. However, this kind goes out only when you fast and pray." Then Jesus talked to his disciples about their need of having faith in God.

Questions

1. How had the nine disciples failed when Jesus was not with them?
2. Who came running to meet Jesus when he came down from the mountain with the three disciples?
3. Why had the nine failed to heal the boy?
4. Tell how Jesus made him well.

1. They could not heal a boy who was brought to them.
2. The father of the boy.
3. They did not have faith.
4. He commanded the evil spirit to come out of the boy and it obeyed.

Answers

What it Means to Trust the Lord (cont'd)

Excerpt from *Heart Talks* By: C. W. Naylor

threateningly before us that in spite of ourselves we tremble and shrink before them. We believe that God will take care of us and help us, but we cannot quiet our fears. Our feelings are very much as they are when we stand just outside the bars of the cage of a ferocious wild beast. We know it cannot reach us; we know we are safe from those powerful teeth and claws; but still we cannot help having a feeling that we should not have were we somewhere else. When he comes to our side of the cage, we shrink involuntarily, but still we trust the iron bars and do not run away.

The Psalmist tells us what to do when we have such fears. "What time I am afraid, I will trust in thee" (Psa. 56:3). Still keep trusting. God will not chide you for the fears you cannot help, but only for those that come from unbelief. Trust in God. It is the safest thing you have ever done; and he will never fail you.

Bible Study—Trusting the Lord (Psa 37:3-6)

By: H. M. Riggle

- I. Our Trust
 1. Negatively
 - a. Should not be in ourselves—2 Cor. 1:9
 - b. Should not be in the flesh—Phil. 3:3, 4
 2. Positively
 - a. Should be in God—Psa. 11:1
 - b. Should be in Christ—Eph. 3:11-13
 - c. Should be in the word of God—Psa. 119:42
- II. Those who put their trust in the Lord
 1. Are kept from fear.—Isa. 12:2, 3; Heb. 13:5, 6
 2. Are kept from sliding—Psa. 26:1
 3. Are kept in a state of prosperity—Psa. 34:22; Prov. 28:25-27
 4. Are kept in a settled condition—Psa. 112:7; Job 13:15; Psa. 62:5-8
 5. Enjoy perfect peace—Isa. 26:3
 6. Are happy—Prov. 16:20
 7. Have much joy—Psa. 5:11, 12
 8. Receive the desires of their hearts—Psa. 37:3-6
 9. Are known of God—Nahum 1:7
 10. Have no fears of death—Psa. 23:4
- III. Reasons why we should trust God
 1. His promises are great—Mark 11:23, 24
 2. His word is unailing—Luke 21:33
 3. He cannot lie—Heb. 6:17-19
 4. He is able to perform—Isa. 26:4
 5. His lovingkindness is toward us—Psa. 36:7-9
 6. His care is over us—1 Pet. 5:7
- IV. Conclusion

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." - Prov. 3:5-6

The Faithfulness of Daniel

Excerpt from *The Secret of Prayer* By: E. E. Byrum

king to sign a decree “that whosoever shall ask a petition of any god or man for thirty days, save of thee, O King, he shall be cast into the den of lions.”

Having in his mind how great this would make him appear in the sight of the people, and before the world, and not realizing the effect it would have upon Daniel, he signed the decree. Now came the testing time with Daniel, he knowing that such a decree had been signed, and realizing the anxiety of the people, who desired to destroy him, to know whether or not he would be true.

“Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” Daniel 6:10.

“Then these men assembled, and found Daniel praying and making supplication before his God.” No doubt, they went with great rejoicing to the king, who had signed a decree which could not be changed. They insisted that Daniel be cast into the den of lions, accordingly. The king was very sorrowful and displeased, and labored until the going down of the sun to deliver him, but there was no way of retracting from his decree. The king commanded that Daniel be cast into the den of lions, but as he was about to be thrown in among those terrible beasts, the king said to Daniel, “Thy God, whom thou servest continually, he will deliver thee.”

Daniel was cast in among the lions, and a stone laid upon the mouth of the den and sealed with the king’s own signet, in order that there be no intervention in the carrying out of their designs. Daniel had lived so faithful in performing his duties and living the life of a righteous man that the king not only had great confidence in him, but confidence in his God.

“Then the king went to his palace and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.”

Very early the next morning the king hastened to the den of lions, and cried with a lamentable voice unto Daniel, saying,

“O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?”

“Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, I have done no hurt.”

The king was exceedingly glad, and had Daniel taken out, and found him to be unharmed.

It is said that when the people who had him cast into the den learned that the lions did not eat Daniel, they reported to the king that it was because the lions had been well fed. The king was so displeased because of their actions and their irreverence to the God of heaven, that he had them cast into the den of lions, but they did not fare so well as Daniel. “The lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.”

This exemplified the faithful life of Daniel, and the power of his God, and caused the king to make another decree:

“Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.” Daniel 6:25-27.

What the faithfulness of one man could do is worthy of consideration. All the people, nations, and languages under the jurisdiction of Darius were to worship the God of Daniel, and all was brought about through faithfulness in prayer in his secret chamber. There is no child of God too weak or unworthy for their influence to reach far beyond their place of prayer, and upon their faithfulness to God depends the salvation of many souls.

In the ninth chapter of Daniel, is recorded a lengthy prayer, which he offered unto the Lord. In answer to this prayer, Daniel said that while he was yet speaking the Lord answered: “I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.”

At one time Daniel spent three weeks in supplication before the Lord, at the end of which time the Lord gave him to understand that he heard him from the beginning.

“In those days I Daniel was mourning three full weeks. ... Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.” Daniel 10:2-12.

This would be an encouragement to us, knowing that the Lord hears even from the beginning of our petitions, and that though we may continue with importunity there is certain victory in the end.

Jesus' Temptation

By: Melody Nunn

Matthew 4:1-4 says, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

I have read, or heard, this scripture many times. For some reason, I have never felt that it was really relatable to my struggles and battles. But, as I was reading it recently, it came clear to me that it is definitely relative to my trials. It says in verse 1 that Jesus was... "led up of the Spirit ... to be tempted of the devil." What I see here is that, even Christ, was led into places of trial by God's Spirit. God didn't tempt Christ, but he allowed Christ to be put in a hard place where the enemy could try Him. We face similar circumstances. God allows us to come into situations in life where our faith and commitment can be tried. But, I thought, why would Christ be tempted? As the Son of God, we all know that he would pass with flying colors! But then I realized, if Christ wasn't tried, He wouldn't be able to understand or feel our pain. Christ was not just the Son of God, but he was also a man—flesh and blood—just as we are. If we read verses 2-4, we see that Christ fasted for forty days and forty nights. I thought, WOW, that would leave a person pretty weak from hunger! On the other hand, it would leave you spiritually strong if you are

spending that time in prayer—drawing close to God—as I'm sure Christ did. Now, at this point, I have always pictured the enemy coming visibly to Christ to tempt Him. Yet, that is definitely not what the Word says! I'm sure the devil wasn't that obvious in his attack on Christ, just as he isn't with us. How does the enemy usually come to us? It is in our mind. He will bring just a little thought. I picture Christ sitting out in the wilderness, meditating on situations and circumstances and what God would have him to do, and suddenly his stomach growls. He looks around a little, and his eyes settle on some rocks close by. The thought enters his mind, "I'm the Son of God; I could just turn those into bread. I'm hungry." Then he stops and thinks about why he is so hungry—he is fasting and praying for the help he needs. By the Spirit dwelling in him, Christ quickly discerns that this is just the enemy trying to distract him from what is important. The enemy would like to steal his focus away from God and receiving the help that he needs. It is just the same with us. As we face trials and circumstances in life, the enemy wants to take our focus off God and convince us to try to take matters into our own hands—solve our own problems ourselves. Start worrying, doubting, and not trusting them into God's hands. If the enemy can just get our focus off of God and onto something else long enough, then we will play into his hands much easier. How important that we, as Christ, remain close to God at all times so His Spirit can help us to quickly discern the enemy's tactics. This scripture has become a real blessing to me. I now realize that Christ is truly touched with the feeling of our infirmities! (Hebrews 4:15) He does understand what it is like to be tried by the enemy, and he set a perfect example of how we can come forth from these trials—as gold—just as he did.

A Help in Time of Need

By: Nellie Monteith

When I am suffering with pain,
I know my Lord doth care;
He knows how weak the mortal frame,
He knows what I can bear.

His promise is that nothing more
Shall come than I can bear
For there is plenteous grace in store,
Which I may fully share.

He suffered, too, his word doth say,
In all points like as we;
That he may succor us today
He bids us, "Ask of me."

Just ask in faith, not wavering,
My pow'r is just the same;
And faith will sure the answer bring,
The promises now claim.

A present help in time of need,
A strong and mighty tow'r;
I'll follow where my Lord doth lead,
He'll help me by his pow'r.

"Oh, rejoice in the Lord, he makes no mistakes.
He knoweth the end of each path that I take.
For when I am tried, and purified,
I shall come forth as gold."

(From "Rejoice in the Lord" by Ron Hamilton)

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Spanish interpretation is available in the services.

Service Times:

Wednesday Prayer Meeting	7:00 p.m.
Sunday School	9:30 a.m.
Sunday Morning Worship	10:30 a.m.
Young People's Service (Sunday)	4:45 p.m.
Children's Service (Sunday)	5:00 p.m.
Sunday Evening Service	6:00 p.m.

We have literature available for those who would like to study the Word of God in the confines of their home. Let us know if you are interested by contacting us at the above telephone number, address, or website.