



Hunger For Truth

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HUNGER FOR TRUTH
MINISTRIES

Proverbs 7:2 – Matthew 5:6 – John 8:32 – II Timothy 3:16-17 – Hebrews 4:2
“Let us Hunger For Truth”

Please note that back issues of Hunger For Truth are viewable and printable at:
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It is our desire that Hunger For Truth edifies, blesses and encourages you in your walk with the Lord. Thank you all for taking the time to read this and for your prayers for us. We greatly appreciate your comments and we praise God for each and every one of you.

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You Have Done Nothing Wrong

By: Brother Andrew Lacroix

Text: Luke 23:39-43

Proud people will like the title of this devotional. Even the religious folk who believe everyone goes to have likes the title of this devotional. Many over the years have indicated to themselves or to another person that they have done nothing wrong. I have given my salvation testimony to many people over the years, and all of them, whether in these specific words or not, have all indicated the same thing to me: They have done nothing wrong. Those who are in the world today and they who believe the popular "live as you like" doctrine that

permeates our culture would agree that they have done nothing wrong. However, I would like to suggest to you all today, after a careful and fair study of Bible passages like Luke 23:39-43, a more appropriate title for our lives before a thrice holy God is **You Have Done Nothing Right**.

Allow me to explain. For thousands of years since the fall of Adam in the garden, man has attempted to cover up the fact that he is a sinner. After all of the Passovers and all of the sacrifices, sin still needed to be purchased with the price of blood.

Enter the Lord Jesus Christ. Here He is on a cross on the hill called Calvary (23:33). He is about to become the final and ultimate Sacrifice, for His blood covers every sin ever committed by every person. This passage deals with a true tale of two men: one who thought they still had done nothing wrong, despite being a criminal, and demanding for Jesus to save him and Himself; and a man who knew Christ had done nothing wrong.

The criminal who thought he did no wrong is actually only thinking that in terms of his spiritual accountability to the Master next to him. In the eyes of the law, he was a guilty individual who was just sentenced to die on the same day as the Saviour of the world. As for the man who knew Christ did nothing wrong, he defended the Saviour in front of the people watching and to the man blaspheming Him. They were both receiving earthly punishment for their deeds, and if they didn't accept Jesus while He was in between them, that very same day they would begin and eternal punishment for their sins and their rejection of the One in between them.

Yet the one malefactor said: "This man hath done nothing amiss." This was a change of heart for him though. In Mark's parallel account of the crucifixion (15:29-32), while many others continued to blaspheme the very One who came to seek and to save them which were lost, both malefactors were counted amongst the blasphemers. However, the one had a change of heart. He knew that all three of them were destined to die and that they would account for their lives. This man knew that they had already met Him, come in the flesh, but they had yet to meet the Father.

Christ is the only human to have ever been accused, but having done nothing wrong His whole life. Everyone else was a sinner who needs Jesus. As godly as Daniel and Joseph were, they were sinners. Yet their testimonies pointed to God's work in their lives. When put in tough situations, they were presented blameless and Christians should model their examples for themselves.

Note that the repentant malefactor said, "Lord". He had already confessed his guilt before God (v.41). Now he confesses Christ is Lord. Those who say they have done nothing wrong have not confessed their guilt, nor a need for Christ to be Lord of their lives. They continue to live in denial, unaware of their eternal demise.

Finally, he confesses a need for Christ to be his Saviour ("remember me when thou comest into thy kingdom", v.42). This three step method was enough for salvation. When he died, he would join Jesus in "paradise" (v.43), which, until Jesus rose again three days later, is the side of Sheol wherein all believers were until that day when Jesus conquered death and the grave and took them all from the good side, called paradise, to Heaven, where all believers who die go.

If you still say you have done nothing wrong, look at what else God says in His Word: "For all have sinned, and come short of the glory of God." (Rom. 6:23) You are not exempt. You have done something wrong. So having done something wrong, why not do something right for a change? Stop believing that you will be fine when you stand before God, realize you, like the malefactor, are in a helpless state, picture Jesus dying on the cross for you, and you are the malefactor.

Which malefactor will you be? Will you be the reluctant, reviling one? Or, will you be the repentant, redeemed one? The choice is yours. Christ is the only One who had done nothing wrong. Will you overcome what you have done wrong your whole life as far as your sins concern and repent of it and turn to the One who did no wrong to make you right before your day of judgment?

Today the world celebrates a pagan holiday with pagan origins. Many who call themselves "Christians" will make a twice a year pilgrimage to a "church" and not even realize fully just what Jesus Christ did for them almost two thousand years ago. Bible believers celebrate Christ's resurrection everyday, but especially recognize it on March 31 this year. Why not make today the day you accept Christ's resurrection and resurrect your spiritual life and turn to Him as Saviour?

Strong in Faith

By: Charles H. Spurgeon

Text: Romans 4:20

Christian, take good care of thy faith; for recollect faith is the only way whereby thou canst obtain blessings. If we want blessings from God, nothing can fetch them down but faith. Prayer cannot draw down answers from God's throne except it be the earnest prayer of the man who believes. Faith is the angelic messenger between the soul and the Lord Jesus in glory. Let that angel be withdrawn, we can neither send up prayer, nor receive the answers. Faith is the telegraphic wire which links earth and heaven-on which God's messages of love fly so fast, that before we call he answers, and while we are yet speaking he hears us. But if that telegraphic wire of faith be snapped, how can we receive the promise? Am I in trouble?-I can obtain help for trouble by faith. Am I beaten about by the enemy?-my soul on her dear Refuge leans by faith. But take faith away-in vain I call to God. There is no road betwixt my soul and heaven. In the deepest wintertime faith is a road on which the horses of prayer may travel-aye, and all the better for the biting frost; but blockade the road, and how can we communicate with the Great King? Faith links me with divinity. Faith clothes me with the power of God. Faith engages on my side the omnipotence of Jehovah. Faith ensures every attribute of God in my defence. It helps me to defy the hosts of hell. It makes me march triumphant over the necks of my enemies. But without faith how can I receive anything of the Lord? Let not him that wavereth-who is like a wave of the Sea-expect that he will receive anything of God! O, then, Christian, watch well thy faith; for with it thou canst win all things, however poor thou art, but without it thou canst obtain nothing. "If thou canst believe, all things are possible to him that believeth."

Demonstrate or Destroy?

By: Andrew Lacroix

Text: 3 John 9-12

In the devotional "Five More D's", parts two and three (7/1 to 9/1/12 HFT), we looked at the two individuals in our text: Demetrius and Diotrephes. I'd like to look at a few points regarding which person we should be in our local church. 3 John was written around 90, years after the martyrdom of many of the remaining apostles. John, the one who leaned on Jesus' breast, is still around, and he is in Ephesus writing to a man by the name of Gaius. He's known Gaius for a number of years, and considers him "wellbeloved". In fact, he led Gaius to the Lord and called him one of his children. He complimented Gaius and others he knew personally in v.4: "I have no greater joy than to hear that my children walk in truth." In fact, Gaius' testimony was well known. Verse three denotes just how his testimony was positively affecting others and word got back to John on this. This is a thrill to John, and I'd like us all to examine whether our testimonies are having a positive direct impact on the work of God. We are like a car showroom. Everyone wants to look at us and note what is good about us... maybe. Just like cars, though, people are quick to point out faults and flaws of that specific vehicle. Same is true of the Christian life. It's up to you, through God, to have the good direct impact that allows you to have an unshakeable, uncompromisable testimony and that not only is seen of those in the local church, but those without as well. However, if you're out and not being a good testimony, it's going to hurt. Souls may be damned forever because of someone's sin in a moment of weakness. The question each of us should ask ourselves is "Lord, could my testimony convict a soul of their need to be saved or is it harmful to the work You are doing?" I know we all fall short, and we definitely need to brush up our display models so that when test time comes, we prove our worth through the work of God in each and everyone of our lives.

I didn't go on a rabbit trail. I'd like to look at two contrasting testimonies presented here in our text. These two couldn't be any more different. They are indeed polar opposites. Diotrephes was headstrong while Demetrius was humble. Diotrephes was hotheaded while Demetrius was hospitable.

Let's start with Diotrephes. I'd like to bring the case against Diotrephes as saying he attempted to *destroy* the work of God with his testimony. He was working with Demetrius in this church which either was pastored by Gaius or was in Gaius' house. This church was not far from Ephesus. Diotrephes in the Greek means "nourished by Zeus". Zeus is a pagan name. Why he decided to keep it, I do not know. Many who got saved changed their name to a more Christian name, including the apostle Paul. This was opposite of what the Babylonians did. In Daniel 1, the pagans who overtook Judah, led by the evil pagan king Nebuchadnezzar, attempted to change the lives of four godly men by giving them pagan names. Shadrach,

Meshach, Abednego, and Belteshazzar replaced Hananiah, Mishael, Azariah, and Daniel. Just because a person's name is or isn't changed doesn't mean the person is changed. Two worldly examples are Chad Johnson (who changed his last name to Ochocinco, in reference to his jersey number, 85, in Spanish) and Ron Artest (the detestable NBA player who changed his name to Metta World Peace). Neither man's actions are worthy of mention here, but neither person changed despite their legal name changing. Diotrephes didn't change. Neither did his testimony. He "reciev(eth) us not", wrote John. He denied Bible doctrine of any sort. Yet somehow, he deceived those in the church and got himself elevated to a high position in this assembly, and anytime a headstrong person gets power, that is usually nothing but trouble. He loved to have the preeminence, and he loved his high position of eliminating whoever he wanted if they dared to challenge his authority.

I'd like to notice three things about Diotrephes: 1) He wanted *definitive* authority of the ministry. He was supposed to be under whoever was in control, but he wanted everybody under him. He loved to have the preeminence. John had previously sent a letter to Gaius, but somehow Diotrephes intercepted it, and after perusing it, he utterly destroyed it. He disagreed with John's evaluation of him and he therefore disregarded it. 2) He *drove* others away from the work of God. John said he would: "remember his deeds which he doeth." (v. 10) Diotrephes spoke slander of John, Gaius, and probably others. He was not content with other brethren. He would not receive others whether they were members there or just stopping in. He also forbid others in that church to be hospitable and friendly. Those that ignored his directions were kicked out. 3) He *deliberately* ruined the testimony of this ministry; his conversion, if he was saved but backslidden, questioned; and he made a bad name for himself. It takes but one big thing for a person to ruin themselves forever, even long after they are dead. Consider such names as Lawrence Taylor, O.J. Simpson, John Edwards, Joe Paterno, and the list goes on. All at one time were really popular, but now they are known for a wrong reason. Be sure your sin will find you out.

These are not the works of good men. These are works done by men who are not submitted to God and the Holy Spirit. This is not the work of a true, born-again, God-appointed pastor. This is the prideful, boasting, hardheaded deeds of a *proud pastor wannabe*. He disagreed with solid doctrine, engaged in discouraging chatter, and furthermore displaced and displeased other brethren. The Bible says, "God resisteth the proud; but giveth grace to the humble." (James 4:6) Pride is the work of Satan and it quickly entered into the heart of a man who used it to wreak havoc of a church run by a good man.

We are not to follow evil. Rather, we are to follow good, and that is to follow good men who are submitted to the Word of God in their lives and people who *demonstrate* the work of God in their lives. This is the tale that Demetrius is told of. Demetrius is another of John's "children" (v.4) who "walked in truth". Whether he was a different man or the same Demetrius who in Acts 19 was a silversmith who caused an uproar in Ephesus and later came to the faith, Demetrius was a man who had good report. What a testimony.

Good report is not just a testimony; it is a lifestyle and it is commanded in the Scriptures. This is one of the traits Paul told Timothy he must have in order to be and remain

qualified to be a pastor (cf. I Tim. 3:7). This is to not show hypocrisy in having different standards in or out of the local church. Demetrius was spoken well of by those who were unsaved. Could a lost person tell if you are truly different? They better. The same is said of deacons in the local church. The seven deacons of the church at Jerusalem were said to be of honest report (Acts 6). Let's all pray and ask God to give us resolve to have our testimonies be of good report so that we can be salt in this dark and increasingly deceptive world.

Demetrius was quite the opposite of Diotrephes. He knew who had the authority of this local church, and this was neither of them. He was a man who could be trusted. This man was probably handpicked by Gaius to go to Ephesus to be with John and receive the letter that would be canonized and preserved forever in Holy Writ. Remember what the Psalmist said: "Forever, O Lord, thy Word is settled in Heaven." (Ps. 119:89) He encouraged those in the local church to be hospitable, demonstrating it himself if need be. Hospitality is a must if you are a born again Christian. Paul had a little something to say about being hospitable: "Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Heb. 13:1-2) Moses spoke to this as well: "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." (Lev. 19:33-34) Christ shared a lot on strangers and treatment of them in Matthew 25:35-40. Those who are hospitable even to brethren and non-brethren alike will "have done it unto Me." (v. 40) You never know who's going to ask to stay at your place one night. Could you host that next great missionary or pastor? Let's seek to be the friendliest local church in each of our areas and the towns nearby.

Demetrius not only talked it, but he walked it. Practice what you preach, Christian. Remember the words of Paul when he said, "...lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27)

We have compared the testimony left behind by two men. Diotrephes was probably not saved, but if he was, he certainly left a bad taste in the mouth of Christianity. Too many pulpits in this nation are filled with proud pastor wannabes, but praise God, there are many like John, the pastor of this church, and others. Humble, hospitable, and honest are those and thank God for them, including the dear undershepherd the Lord has blessed you with. Thank God for the example we have in Demetrius, who demonstrated the work of God by accepting his God-given role in the church, showed hospitality, and made a good reputation of himself and his local church.

Let's remember those who have the rule over us. Let's follow those who are over us, as long as they are preaching, teaching, and living the Word of God. We need to obey and submit to them. They will give account of our lives while we are under their ministry, and Paul alluded to this in Heb. 13:17. Our rewards in Heaven are at stake. Don't make the under shepherd grieve when he gives account for you. Don't be a destroyer of the work. Rather, let's all pray to God that we can be demonstrators of His great work.

“Account” (Part 2) (By: Craig Glickman)

This is the continuation of a long, yet informative study on every appearance of the word “account” in the Bible. This word appears 31 times in the King James Version (*Account, Accounted, Accounting, Accounts*). For sake of space, I will show only the reference but I encourage you to take your Bible and read the passages.

2 Chronicles 26:11 - *Keil and Delitzsch Biblical Commentary on the Old Testament* says this:

His army. He had a host of fighting men that went out to war by bands (לגדוד, in bands), "in the number of their muster by Jeiel the scribe, and Maaseiah the steward (שטר), under Hananiah, one of the king's captains." The meaning is: that the mustering by which the host was arranged in bands or detachments for war service, was undertaken by (ביד) two officials practised in writing and the making up of lists, who were given as assistants to Hananiah, one of the princes of the kingdom (לעל), or placed at his disposal.

In our passage, 'account' likely means 'roll' or 'list'. Please look at verses 1-15 for application. In this passage, we see that as long as Uzziah sought the Lord, God made him to prosper. *Matthew Henry's Commentary* says this:

...Those only prosper whom God makes to prosper; for prosperity is his gift. Many have owned, that as long as they sought the Lord, and kept close to their duty, they prospered; but when they forsook God, every thing went cross. God never continues either to bless the indolent or to withhold his blessing from the diligent. He will never suffer any to seek his face in vain. Uzziah's name was famed throughout all the neighbouring countries. A name with God and good people makes truly honourable. He delighted in husbandry.

Job 33:13 - In our passage Elihu is answering Job's complaints after he challenges Job to debate (vs. 1-7) and quotes Job's complaints. Elihu is saying “God gives not account of any of His matters! He is God and He is just and right in all that He does!” Please read verses 13-18. *Keil and Delitzsch Biblical Commentary on the Old Testament* says this:

Knowing himself to be righteous, and still considering himself treated as an enemy by God, Job has frequently inquired of God, Why then does He treat him thus with enmity, [Job 7:20](#), and why has He brought him into being to be the mark of His attack? [Job 10:18](#). He has longed for God's answer to these questions; and because God has veiled Himself in silence, he has fallen into complain against Him, as a ruler who governs according to His own sovereign arbitrary will. This is what Elihu has before his mind in [Job 33:13](#). ריב (elsewhere in the book of Job with עמ or the acc. of the person with whom one contends) is here, as [Jeremiah 12:1](#) and freq., joined with אל and conjugated as a contracted Hiph. (רבות instead of רבת, Ges. 73, 1); and ענה with the acc. signifies here: to answer anything (comp. [Job 32:12](#); [Job 40:2](#), and especially [Job 9:3](#)); the suff. does not refer back to אנשי of the preceding strophe (Hirz., Hahn), but to God. דבריו are the things, i.e., facts and circumstances of His rule; all those things which are mysterious in it He answers not, i.e., He answers concerning nothing in this respect (comp. כל לא, [Job 34:27](#)), He gives no kind of account of them (Schnurr., Ges., and others)...

Matthew Henry's commentary says this:

33:8-13 Elihu charges Job with reflecting upon the justice and goodness of God. When we hear any thing said to God's dishonour, we ought to bear our testimony against it. Job had represented God as severe in marking what he did amiss. Elihu urges that he had spoken wrong, and that he ought to humble himself before God, and by repentance to unsay it. God is not accountable to us. It is unreasonable for weak, sinful creatures, to strive with a God of infinite wisdom, power, and goodness. He acts with perfect justice, wisdom, and goodness, where we cannot perceive it.

Emotions in The Bible (By: Craig Glickman)

There are many verses and passages in the Bible that relate to emotions and feelings of man and our Lord Himself in trials, suffering, affliction, and of course peace and joy. The following is an ongoing study of passages that have convicted, comforted, edified, encouraged or blessed me through hearing messages, devotions and studies over the years. I hope this is a blessing and help to you and I, and that the Lord may be honored and glorified in this series of studies on emotions in the Bible. Each issue, Lord willing, will have a verse or passage in the Bible covered. I am excited and privileged to do this. Praise God! I intend to break each passage down into the following: **Passage, Emotion(s), Cause, Effect, What does the passage say?, What does the passage say to you and I?, What should you and I do about it?, How do you and I stay accountable?**

Passage: Matthew 11:23-28 (Esp. vs. 28)

Emotion(s): Weary, Heavy Laden, Stress

Cause: Sin, Circumstances of life, Trials

Effect: Weariness, being heavy laden and experiencing stress until we take our eyes off self and circumstances and onto the Savior and His Word!

What does the passage say?: What is stress? Stress is one of the leading killers in our modern society. Many people go to the doctor for or from stress related symptoms! Stress is a term that is commonly used today. It typically describes a negative concept that can have an impact on a person's mental and physical well-being. Stress can also, and most importantly, affect our spiritual life and service for the Lord! When Moses faced a huge challenge in leading the Israelites, he was so stressed out and discouraged that he threatened to quit unless God made Himself known to him in a profound way! God answered Moses with Exodus 33:14. The Hebrew word for "rest" literally means "I will help you settle down on the inside."

What does the passage say to you and I?: We often talk about a quiet time with God, but sadly, there are likely many who do not faithfully practice it. Many do not have a daily time of prayer and Bible study, alone with God, seeking His face! This is a very important and necessary time for the believer! Forsaking this saturating of our souls in God's word and bathing ourselves in His presence causes stress and can even break our fellowship with God!

What should you and I do about it?: When times are tough, when you are weary, when you feel like throwing in the towel and giving up, Jesus is there for us to give us rest. Every believer has the opportunity to choose to keep going on the path of stress, causing mental, physical, and spiritual harm; or you can go to Him and "find rest unto your souls."

How do you and I stay accountable?: Seek God's face in prayer regarding the stress and keep your

eyes in the word as we read earlier. It is also important if you are overwhelmed by stress to seek godly counsel from your pastor, godly family members and friends!

Only Jesus Saves! (John 14:6) (By: Andrew Lacroix)

Neglect

"How shall we escape if we neglect so great salvation?" Hebrews 2:3

The word neglect lends itself to having a negative connotation, and it is rightly so. Neglect simply means "to ignore". The author of this book, believed by Christians to have been the apostle Paul, spoke this as one of his warnings to this group of Hebrews, who may have been in other churches that were not singled out earlier in Scripture, and some of these people, perhaps, were not even born again. Today the question that is before us is the above quoted passage of Scripture.

What makes salvation so great? Let's view it in the following aspects: First, salvation is great because we owe a sin debt and Someone paid the debt for us. Romans 3:23 tells us: "For all have sinned, and come short of the glory of God." A few chapters later, we read: "For the wages of sin is death..." (6:23) A bit earlier, Paul remarked: "But God commendeth His love toward us in that while we were yet sinners, Christ died for us." (5:8) You may ask, "The wages of sin is death?" Yes. This means according to God we have a sin debt. This debt has a price tag. The amount on the price tag is something you cannot afford on your own. No amount of money will buy your way into Heaven. Bill Gates, Warren Buffett, and others will not be able to fit their pocketbooks through the strait gate (cf. Matthew 7:13). Naaman's ten thousand talents were not enough to buy his healing, done by God's servant Elisha (cf. 2 Kings 5:1-15). Only DEATH is sufficient for the debt. Now you can choose to die for your sin debt. However, God would not desire you to die, just like he told Israel to turn and they would live (cf. Ezekiel 33:11). If you don't want to die for your sins, there is only One that can sufficiently pay the price of your sins. That is Jesus Christ's death on Calvary. His perfect blood, flowing from His wounded side when they pierced His body after death, trickled down on Calvary. Calvary was a hillside. Only fitting that we can imagine our sins mounted and piled like snow freshly plowed to the side of the road, and covering that hill of sins is His perfect atoning blood.

Salvation is great because our sins are covered and we are made clean. In the Old Testament, sins had to be atoned for. In Leviticus 4:27-35, we see this common practice. The sinner will go to the priest of the tabernacle with an animal (usually a kid of the goats) without blemish (or fault) who has been slain, then he/she leaves it with the priest, who then puts the blood of that shed animal on the horns of the altar and pours out the remainder of the blood at the bottom of the altar in the tabernacle. Yet another great reminder of what Jesus Christ's blood did at Calvary, with one major difference. Only one animal could die one time for one sin account of one person. One Ultimate Sacrificial Lamb (Jesus) died one time for all the sins

of all mankind to ever grace this planet with their presence. Sin leaves a stain; but Christ makes them white as snow. Isaiah the prophet remarked: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;... come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (1:16,18) What would you put on a shirt that has stains on it? More stains? Sure, after all, it is already dirty, but then you need to get the additional stains out. Detergent? That will get the stains out (as long as you have applied it correctly). So your sins stain your spiritual life, and only Jesus can get those stains out, and He can and will make you whole. This is why the hymn writer penned: "Jesus paid it all, all to Him I owe, sin has left a crimson stain, He washed it white as snow."

Salvation is great, finally, because we can change our eternal destination. Upon our recognition of being unable to pay our sin debt price tag, we must also recognize that because we are unable to pay this price, we are lost, and destined for an eternity without Jesus, paying for our sins by our own death. However, if we recognize that we are lost and would like Jesus to pay the debt for us, we must turn to Him, acknowledge that we are lost, repent of our sins, and accept His death as the wages of our sin, and accept Him as our Lord and Saviour. If we do just this with a sincere and contrite heart, God will save us and give us a Home in Heaven, where He is and where Jesus Christ is. Right now, if you were to die, where are you going? Have you accepted Christ's death as full payment for your sins or not?

So here once again is the question proposed to us: "How shall we escape if we neglect so great salvation?" The question is actually rhetorical. Ignoring the truth of the Bible and rejecting such great salvation leaves no escape clause. We cannot escape Hell and damnation apart from repentance from sins and acceptance of Christ's atoning work on the cross of Calvary. To neglect what God has spoken concerning this is likened to being on death row and the day one is scheduled to die, the phone rings. It's the President, saying they have been pardoned; yet the criminal says, "no thanks, I'd rather die now." Why would you rather die for your own sins and spend all eternity in Hell regretting this when salvation is so right before us? Christ is waiting for your answer. Will you neglect so great salvation or will you come running to Calvary? There's room at the cross for you. I urgently persuade you to come, and remember, "For whosoever shall call upon the name of the Lord shalt be saved." (Romans 10:13)

:) Children For Christ :)

LET'S TALK ABOUT THE BLOOD

Memory Verse: Ephesians 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"

1. According to our passage, Who is the whom referring to? A. Jesus B. Church C. Man
2. We only have redemption, the forgiveness of sins through whose blood? _____
3. Why do we have this redemption, the forgiveness of sins? A. According to the riches of his

- grace B. Because of man C. Because my parents are saved
4. There is sin cleansing power only in whose blood? _____
 5. Take a sheet of paper and find 5 Old Testament and 5 New Testament verses about the shedding of blood for remission of sins. Please write down the references and a sentence about each verse.
 6. The Bible says, “Without the shedding of _____, there is no remission of sins”. (Hebrews 9:22)
 7. True or False – The blood of Jesus Christ cleanses us from ALL sin! (1 John 1:7)
 8. True or False – Faith in Jesus Christ and His shed blood justifies (*declares righteous*) a sinner and is for the forgiveness of sins. (Romans 3:25)
 9. The Bible says that life of the flesh (human life) is in the _____. (Leviticus 17:11)
 10. Do you believe that Jesus shed His precious, sin cleansing blood for you, died for you, was buried and rose again that you might live? _____ If you could not say “yes”, why not repent of your sin against a holy God and put your faith and trust in Jesus Christ alone (John 14:6) to save you today! Please talk to your parents or pastor if you are not sure you are saved!

<p>“If fear is a dirty, four letter word, then faith in God's love is the soap.”</p>	<p>“The Lord's work in us is preparation for the work He wants to do through us.”</p>
<p>“When God is about to do a great work, He pours out a spirit of supplication.” <i>– Jonathan Edwards</i></p> <hr style="width: 30%; margin: 10px auto;"/> <p>“God's will can never lead you where His grace can not keep you!”</p>	<p><u>Praises</u></p> <ul style="list-style-type: none"> • Praise God for Heritage Baptist Church's opportunity to help New Hope Baptist Church (Pastor Paul Davis) of Lynn, MA reach the town with the gospel via a mailing campaign! • Praise God for answered prayer regarding a day shift position for Brother Craig that became effective on March 24! <p><u>Prayer Requests</u></p> <ul style="list-style-type: none"> • Salvation of Wendy and friend Ben, Jacob, Kaitlyn, Sybil and Bernice (Family of Craig Glickman) • Lacroix family and friend Rick (Salvation) • Rusty and family, Jose, Rudney (Salvation)

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Thank you for reading this. I praise God for all my dear brothers and sisters in Christ and I greatly appreciate your prayers. May each and every one of you be richly blessed as we serve

our precious Lord and Savior Jesus Christ.

***His Servants,
Craig Glickman
Prov. 3:5-6***

***Andrew Lacroix
1 Thes. 5:18***

